



From Heroism and Exceptionalism to Complexity and Community: A Revised Narrative of the Civil Rights Movement and the Power of People

by Elizabeth Veilleux Haynes, 2020 CTI Fellow

South Mecklenburg High School

This curriculum unit is recommended for:

American History II, African American Studies, AP United States History, Civil Rights Movement, 1960s and 70s Social Change, 11th/12th

Keywords: Civil Rights Movement, SCLC, CORE, SNCC, Ella Baker, John Lewis, James Baldwin, Martin Luther King Jr., Angela Davis, Black Panther Party, activism, social change, Vietnam war, intersectionality

Teaching Standards: See Appendix 1 for teaching standards addressed in this unit.

Synopsis: This unit will teach students about the Civil Right Movement from the perspective of individuals whose lives and activism exemplify intersectionality and community organization. This unit aims to root the Civil Rights unit in this intersectionality and community organizing. This unit should not glorify these individuals but use the story of their lives of activism to guide an understanding of social change and activism itself. In contrast to the focus on individualism and exceptionalism, antiracism is concern with disruptive collective action, structural change, and urgency and this unit is as well. Students will be introduced to the lives of Ella Baker, John Lewis, James Baldwin, Martin Luther King Jr., and Angela Davis.

I plan to teach this unit during the coming year to 60 11th and 12th graders in American History II.

I give permission for Charlotte Teachers Institute to publish my curriculum unit in print and online. I understand that I will be credited as the author of my work.

Rationale:

In the teaching of the history of the United States, we often fall short in acknowledging the complexity and depth of the humans whose stories it tells. We do not see the humanity in our history; we do not know the people. When we take time to learn the stories of individual resilience and resistance, not to glorify them or to simplify them, our study promises to inspire, transform and enlighten us.

The Civil Rights Movement of the 1950s, 60s and 70s is a subject that we often teach without the depth it deserves. This is a period of US History with an inspiring amount of humanity and complexity but the narrative as it is currently taught in schools is oversimplified (Zinn, 2015). There are many reasons for this but I would argue the main reason is the lack of time dedicated to its teaching and the failure of state standards to address the period. In a study by the Southern Poverty Law Center in 2011, they found that “The average score across all states and the District of Columbia was 19%, for an average grade of F. Sixteen states require no instruction at all about the civil rights movement. A majority of states earned Ds or below, with 35 earning Fs. Only three states, Alabama, Florida and New York, received an A. Only Georgia, Illinois and South Carolina received a B. Six states received a C for a low pass, even when a score of just 30% was required to earn a C and a score of 50% was required for a B. Four states received a D” (*Teaching the Movement: The State Standards We Deserve* 2011). In a follow up to the study in 2012, the SPLC reflected that many states had a framework with potential for teaching this content but would need some changes. The possibilities for states to improve their teaching of this period was an achievable goal. The SPLC offered some best practices for states to do better. They suggested that states ‘Engage deeply with primary sources’, ‘Make connections’ and ‘Link to current events’ (*Teaching the Movement: The State Standards We Deserve* 2011). These best practices will guide this unit.

Instead of teaching Civil Rights as a period of incredible antiracist activism and mobilization of community, rooted in a history of American anti-racism, we teach it as a period of American heroism and exceptionalism. This leaves the narrative vulnerable to manipulation and subject to continue the “dominant narratives of American Progress” (Carlson, 2003). Professor Dennis Carlson at Miami University offers these questions to be used for critical pedagogy of historical heroism, “How are heroes formative in shaping how people think about the world and interact with each other? How do heroes reinforce or challenge dominant representations of class, race, gender, sexual, and other identities? Where do heroes come from, which is to say, what is their genealogy in various cultural myths and texts? How are they circulated, and what interests do they support? How has the meaning attached to heroes changed over time and been contested? Finally, how can heroic myths be rescripted, subversively renarrated, and imaginately reworked in ways that open up democratic possibilities?” (Carlson, 2003) Carlson argues that education that seeks to move society forward will always need heroes. However, we should be critical of the narrative in order see more of the story and acknowledge the crucial role of community. A simplistic hero narrative fails to acknowledge the transformative social power of the political ideas of the movement, the vast identities of those involved, and their many forms of anti-racist activism (Zamalin, 6).

As we have been reminded recently (but have always known), the consequences for failure to teach significant historical periods are significant. 2020 reminds us, “teachers must take heed and consider what types of narratives are privileged within their curriculum and what message is

being sent to students” (Vickery, 2019) in regards to the critical citizenship of Black Americans. The point here is that learning a larger, more complex narrative is more engaging, interesting and important. In her book ‘Teaching for Diversity and Social Justice, Lee Anne Bell (2016) said “The Civil Rights Movement fired the imagination of millions of Americans who applied its lessons to an understanding of their own situations and adapted its analysis and tactics to their own struggles for equality” (Lott, 354). This is true for those who study it as history too.

In *A People’s History*, Howard Zinn (2009) puts it this way, “What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction.” This perfectly captures why I have created this unit.

School demographics & students:

South Mecklenburg High School has a diverse student population. Located in South Charlotte, right off of Park Road, South Meck has the second largest English Language Learner population in Charlotte Mecklenburg. South Meck located in the suburbs of Charlotte. The population breakdown of the students, according to the School Diversity Report published by Charlotte Mecklenburg Schools, is 34% Hispanic, 24% Black, and 34% White. This means that I have racial and ethnic diversity in all of my classes. I will be teaching this unit in my traditional American History II classes of 66 11th and 12th graders.

My students in American History II represent a wide range of identity. I have students from Brazil, Mexico, Liberia, Honduras, Guatemala, Ecuador and Puerto Rico. I also have students from all over the United States including Los Anglos and New York City. I have eighteen students who receive English Learner support and accommodations. I have eight students who have Individual Education Plans and receive accommodations. I have one student who has a 504 plan and receives accommodations. My “why” is rooted in a James Baldwin quote that I use to start the year off, “American history is longer, larger, more various, more beautiful, and more terrible than anything anyone has ever said about it.” I hope that my students will begin to develop a critical lens through which to see the world. I also hope that they will see themselves as active participants in the American narrative.

Unit goals:

During this unit, students will investigate the history of the Civil Rights Movement by exploring the lives and activism of James Baldwin, Ella Baker, John Lewis, Martin Luther King Jr and Angela Davis. These individuals have particular positionality, complexity and diversity. They were not selected to be glorified or removed from their context. We will use the questions below to analyze each person and their perspective.

Guiding questions for addressing each individual:

1. What inspired them to their activism?

2. What specific criticism did this person have of American society?
3. What methods/strategies did they use to address these problems?
4. What about this person's work/background make them a compelling character?
5. What successes/failures did this person achieve/experience?

Through the life of James Baldwin, students will have the opportunity to study and learn about activism through art and art as anti-racism. Through the lives of Ella Baker and John Lewis, students will learn about the role of students in the Civil Rights movement and social movements in general. Students will be challenged to think about what they did not know about King's life and why. Through the life and stories of Angela Davis, students will learn about what lifelong, intersectional activism looks like. Angela Davis has been fighting for economic justice, racial justice and feminism throughout her life. She is also still active today. Her activism has evolved over time, which is also an important factor for students to see.

Content Research:

In *Anti-Racism: An Introduction* Alex Zamalin discusses the power of education in anti-racist activism. He writes, "Anti-Racism knew that black history had the potential to debunk consensus narratives about US Progress and centralize the role of contentious struggle" (Pg. 64). In Zamalin's view, this not only teaches cultural diversity but also works to "dismantle romantic images of American identity that remain common sense, not because they reveal Black achievements but because they reveal an oppositional set of ideas that transform thinking about society itself" (Pg. 65). The oppositional ideas and contentious struggle of the Civil Rights Movement of the 1950s, 60s, and 70s is what makes it such a critical period of US history for all to understand. Oppositional ideas, contentious struggle and complex identities have always intersected. The Civil Rights Movement is no exception to this.

This unit's unique perspective on key antiracist leaders of the Civil Rights embodies Zamalin's notions of antiracist theory. Zamalin teaches us that antiracism is founded in history and grounded in lived experiences of the struggle for racial freedom. In contrast to the focus on individualism and exceptionalism, antiracism is concerned with disruptive collective action, structural change, and urgency. Dismantling racism is not disconnected with addressing other oppressions related to economic, gender, and sexuality. It is also important to heed Zamalin's advice that turning to people of Color is essential in learning antiracism because they are among those most impacted by the poison of racist ideology. This unit aims to examine these heroes of the Civil Rights Movement for how they embody these antiracist ideals, effectively dislodging them from the mantle of individual achievement that only perpetuates Western ideology of exceptionalism.

Anti-racism work and thus the lessons from the Civil Rights Movement are rooted in the power of the people to self-determination and popular sovereignty. Zamalin's position is that anti-racist sensibility is antiauthoritarian in their position that the challenges faced by people of color would not be solved simply by laws or the power of government but by the collective knowledge of ordinary people. In that same vein, this unit attempts to gather knowledge of individuals that checked unchecked authority (Pg. 21). Teaching this notion of the Civil Rights

Movement helps provide clarity and connection to this historical period. Anti-racism requires a lens that sees legality valued over “transformative ethical demands of justice” (Pg. 56) as toxic for the collective. This ‘order over justice’ attitude was and has been the view of moderate, white America for too long. The individuals studied in this unit imagined something new and by studying their work, students can learn how to do this structural reimagining.

These individuals participated in and lived out a life of activism that exemplifies a bold reimagining of society while facing the realities of the society in front of them. As Zamalin writes, “political changes always hinges on theoretical vision. And nothing concerned antiracists more than developing a political theory of freedom and engaged citizenship.” (Pg. 57) Although pessimism due to persistence of racism is hard to avoid, even the most hopeless saw that deconstructing racism depends on seeing the possibilities.

James Baldwin articulates the contentious struggle of American freedom and Black liberation brilliantly in his 1963 book *The Fire Next Time*. In the first essay of the book, he is writing to his nephew on the 100th anniversary of the Emancipation Proclamation. He is talking to his nephew about the condition under which his nephew was born. He compares the conditions to that of Charles Dickens’ London and follows that thought with, “(I hear the chorus of the innocents screaming, “No! This is not true! How bitter you are!”-but I am writing this letter to you, to try to tell you something about how to handle them, for most of them do not yet really know that you exist” (Baldwin, 1993). Later in the letter, Baldwin shares with his nephew that he will have to help his “lost, younger brother”, white America, to face reality and change. He tells his nephew James that “we can make America what America must become.” James Baldwin, a Black, queer writer who lived in Paris during significant portions of his life certainly knew oppositional ideas, contentious struggle and complex identity. His role as a writer during the 60s and 70s positioned his to share an invaluable narrative that can still teach us so much.

One of the most important oppositional ideas of the Civil Rights movement is the crucial role that community played in the movement. This was especially evident in the movement that happened on colleges campuses across the US and especially through the work the Student Nonviolent Coordinating Committee (SNCC). Ella Baker, a leading organizer in SNCC, expressed the importance of community in an article titled ‘Bigger than a Hamburger’ she wrote in May of 1960. Baker outlined how this was a universal movement and

“This universality of approach was linked with a perceptive recognition that it is ‘important to keep the movement democratic and to avoid struggles for personal leadership.’ It was further evident that desire for supportive cooperation from adult leaders and the adult community was also tempered by apprehension that adults might try to “capture” the student movement. The students showed willingness to be met on the basis of equality, but were intolerant of anything that smacked of manipulation or domination. This inclination toward group-centered leadership, rather than toward a leader-centered group pattern of organization, was refreshing indeed to those of the older group who bear the scars of the battle, the frustrations and the disillusionment that come when the prophetic leader turns out to have heavy feet of clay.”¹

¹ <https://www.crmvet.org/docs/sncc2.htm>

Leadership from individuals like Ella Baker, John Lewis and other young leaders in the movement made it clear that age and position as a student did not disqualify you as an activist or crucial participant. It also made clear the importance of the networks these organizers developed and the mobilization of participants. John Lewis represents a different perspective in the young leader's movement of the Civil Rights movement mostly because he was a man. Both organizer were from rural, southern states.

Assata Shakur and Dr. Martin Luther King Jr. represent activists who held what the US government saw as radical and dangerous ideas. The Federal Bureau of Investigation targeted them because of their radical perspectives. Assate Shakur was a member of the Black Panther Party, imprisoned for four years before being convicted in 1977 as an accomplice to murder of a New Jersey State Trooper. Assata's personal story provides insight into what the FBI was doing to criminalized Black nationalists and target them. In Lennox Hinds' introduction to Shakur's autobiography he said in describing Shakur's story that "despite all that has happened to her, preserves fresh idealism and confidence in the power of principled people to make change together for the common good of the peoples of the world" (Shakur, XVIII). Since Assata's narrative remains one that is lesser known and lesser understood, it is important to contrast her story to Dr. Martin Luther King Jr.'s own with the FBI. This excerpt from a memo sent by J Edgar Hoover in 1967 shared the goal of their mission. He said, "The purpose of this new counterintelligence endeavor is to expose, disrupt, misdirect, discredit, or otherwise neutralize the activities of Black Nationalist, hate-type organizations and groupings, their leadership, spokesmen, membership, and supporters, and to counter their propensity for violence and civil disorder."² The work that both of these activists did was central to questions of contentious struggle and oppositional ideas. Both King and Shakur were willing to challenge dominate narratives by being anti-war, anti-capitalism, frustrated with the white moderate. From the perspective of the FBI, these messages were too radical and too dangerous to allow going unchecked. These perspectives threatening the major narratives and people with power in the country.

The life and work of Angela Davis allows a glimpse into how complex identity and a willing to challenge larger structures at work can lead to a lifetime of advocacy and activism. In Davis' book *Freedom is a Constant Struggle*, she is considering the question of intersectionality in efforts for social change. She says, "Initially intersectionality was about bodies and experiences. But now, how do we talk about bringing various social justice struggles together, across national borders?" (Davis & Barat, 2016) Davis started as a young activist in the Black Panther Party. Davis joined the Communist Party in 1968 eventually running on the vice president ticket for the party. Davis was arrested and put on trial in 1972 for involvement in a prison break out, she was acquitted of all chargers. The trial was high profile and lingered in public memory. Davis continues to be active specifically in demands for prison reform. Davis' life and activism demonstrates the intersection of gender, race, and economic justice. Davis also extends her activism beyond the borders of the US to places all over the world. This is another way that she is practicing oppositional ideas of antiracism (Zamalin, 2017) and extending the boundaries of liberation.

In a critical analysis of the complexity of the Civil Right Movement, there is so much that must be considered. If we are going to avoid the pitfalls of the simplified narrative and heroism,

² <https://www.zinnedproject.org/wp-content/uploads/2017/01/cointelpro.pdf>

there must be critical reflection. In an analysis specifically addressing the heroism narrative of Rosa Parks, Professor Dennis Carlson at Miami University puts it this way,

“What lies beyond critical history? How else can the story of Rosa Parks be narrated? To adequately address these questions, we have to venture into the postmodern and begin to understand truth not as something already out there, waiting to be revealed by the light of a critical reason, but truth as a production of discourse, or language in use, and truth as a production of power. From such a standpoint, the truth about Rosa Parks, or Sojourner Truth, is the meaning attached to the telling of their stories, and the interests that lie behind the telling, within popular culture and the school curriculum.”

This step beyond critical history has the potential to reveal oppositional ideas within the contentious struggle through which society can reimagine itself. The Civil Rights Movement of the 1950s, 60s, and 70s provides a foundation upon which the reimagining is limitless. The complex identities of those involved and the strength of the collective in this period of US history is worth reexamining time and time again. In our reexamining, the hope is to reveal truth as a production of discourse and power but most importantly struggle for the purpose of re-envisioning society.

General Teaching Strategies

Student will begin the unit by watching Kimberle Crenshaw’s TedTalk on the urgency of intersectionality, which outlines the need for people to think about social issues from a wide range of positions. Crenshaw is looking at this issue from the issue of violence against Black women. Students would brainstorm other issues where intersectionality plays a central role. This will allow students to see the wide range of intersecting issues happening during the 1950s, 60s, and 70s in US history. Students will follow this up by completing an intersectional identity map to see what identities they carry with them every day. Students will also reflect on what they already know about the Civil Rights movement- the people, events, attitudes, where it happened, etc. Students will extend that reflection by thinking about why those are the things they know.

Throughout the unit, students will keep a journal/chart to keep track of the various activists we will study. They will summarize each activists by determining their various lenses and their background that informs that lens. Students will also work together to define the “American Dream” from each individual’s perspective. They will keep track of what different individuals organized, advocated for, groups belonged to, spoke about, and wrote about. Specifically, students will look at how each activist addressed politics, economic, and social issues since these are the lens addressed in the North Carolina state standards. Student will use mostly primary sources to do the analysis this will help to make sure that they activist’s own voices are central in our study. Once students have learned about each of the individuals we will discuss and have analyzed them, students will begin making connections between them. These connections will be made by having students create “conversations” between the activists. They will create three conversations. One between two individuals who would connect easily, one between two would have contradictions in ideas, and one between themselves and one activist.

Throughout this unit, students will interact with lots of primary sources. Students will watch the interview of Angela Davis from prison, they will read excerpts from Assata Shakur’s

autobiography, they will analyze the released FBI documents from MLK Jr., and they will listen to the oral interview with Ella Baker and read the autobiographical graphic novel about the life of John Lewis. The purpose of the focus on primary sources is to center the voices and experiences of the people we are studying. Often in historical study, and especially when we are studying Black American history, we do not get our information directly from the people involved.

As a culminating project, students will complete an assignment with two primary elements. Before the students begin the project, we will need to define activism and social change together. Once all students have a working definition of activism and social change, students will choose an individual from this historical period who could be considered an “activist” but is outside of the mainstream. They will need to pick someone who is an artist, a musician, a writer, a chef, a doctor, a scientist, engineer, etc. Then they will do the same for 2020. Once students have researched and presented about these non-mainstream social change makers, students will create their own “change maker” and/or outline themselves. They will chart/draw, using a person outline, what this activist will do with their feet (where they will go), hands (what they will do), head (what they will think), mouth (what they will say), and heart (what they might feel or believe.)

Instructional Implementation:

This unit is designed to take 4-7 class periods of 75 min blocks. This unit could be used to supplement a unit about the Civil Right Movement, 1960s and social change. I will be teaching this unit in American History II during a unit about the Civil Rights Movement and Social Change. The unit could be implemented holistically or as supplemental material. Outline of Day to Day activities included in Google Slides should be used to guide all background info needed and instructions of activities.

Lessons/Activities/Assessment

- Activity: Civil Rights knowledge inventory

Students should begin by completing the Civil Rights Knowledge inventory found in Appendix 2. After students have shared with the class what they already know about the Civil Rights unit, students should reflect on why they know what they know and create their own questions about what they do not know. These questions should guide students work for the rest of the unit. Class should also define Social Change and Advocacy together coming to consensus about what these terms mean.

- Activity: Intersectionality Self-Reflection

Students should begin by watching [Kimberle Crenshaw’s TedTalk on intersectionality](#). Students should complete an intersectionality map outlining issues that intersect in their own lives and in American history. Students should begin by putting ‘Social Change’ at the center of the page. Then students should add as many issues they can think of that mattered to people living in the 1960s/70s and matter to people today and things that people would want to change. Students should begin listing things like jobs, workers’ rights, racism, gender inequality, education, LGBTQ issues etc. If students are struggling to development ideas of what to right down, ask

them to think about what kinds of promises political parties make. Once students have written at least 5 items on their map, ask students to draw lines to connect items, making at least 3 pairs. On the lines connecting the items, students should explain what the connection is and who the connection matters to. For example, if students connected gender equality and racism, students might write that connection is about women of color who face the challenge of being a women (gender discrimination, sexism, lower pay, sexual harassment) and being Black (racism, lower pay, discrimination, limitations of opportunity.) After students have completed the activity, students should be asked to compare their intersectionality map to their Civil Rights Knowledge Inventory. Should reflect on the difference between these two exercises. Does their knowledge of the Civil Rights movement fit into a lens of intersectionality? Why or why not? If their knowledge of the movement is overly simplistic, why do they think that is? Find further reflection questions in Appendix 4.

- Activity: Civil Rights Movement of the 60s and 70s

Finally, students should begin a timeline of the Civil Rights movement that outlines the major organizations and major events. Find the outline worksheet and instructions in Appendix 3.

- Activity: Intro to Ella Baker and SLCL/SNCC

Begin class by reading the children's book 'Lift While You Climb' having students reflect on what hear, see and feel. Then introduce students to Ella Baker by watching the brief [reflection on her life from Henry Louis Gates Jr.](#) and others. After students have watched video, read and annotate Ella Baker's 1960 speech '[Bigger than a Hamburger](#)' and have students complete the chart in Appendix 2.

- Activity: Add SNCC movement to the Civil Rights Movement timeline

Using the Civil Rights Movement timeline/outline from Day 1, add SNCC and SCLC as organization, add the Greensboro sit in.

- Activity: Intro to John Lewis

Watch [Ted Talk interview between John Lewis and Bryan Stevenson](#) and complete chart on Appendix 2 on John Lewis.

- Activity: Intro to James Baldwin

Begin by watching the [TedEd video about the life of James Baldwin](#). Have students write at least 5 interesting things they heard while watching.

After watching the initial TedEd video, watch the clip of [James Baldwin's interview](#) on the Dick Cavett show and complete the figures chart in Appendix 2 on Baldwin based on what they learned in the first video and in the interview of Baldwin.

Optional: Have students watch Netflix ‘I am not your negro’ about the life and work of James Baldwin for HW. Ask students to bring discussion questions with them about Baldwin’s position in the Civil Rights movement and American society in general.

Activity: The things you might not know about Martin Luther King Jr

Students should start class by reading and annotating [MLK Jr. ‘Letter from a Birmingham Jail’](#). Teachers should guide students to reflect most on the 2nd half of the letter where King lays out the dangers and challenges of the white moderate. Then watch the video about [Martin Luther King Jr.’s speech on the Vietnam War](#). Use the discussion questions in Appendix 5 to carry out a discussion. Discussion could be conducted using the [fishbowl method](#).

- Activity: Familiarize students with the Black Panther Party

Start by showing students the clip of [Bobby Seale’s](#) and having students read the [Black Panther Party Platform](#). Students will reflect on what they knew about the Black Panther Party and add it to the chart and timeline from Appendix 3.

- Activity: Intro to Angela Davis

After familiarizing students with the Black Panther Party, introduce students to Angela Davis’s background and work. After introducing students to her life, show students clip from her [interview in prison](#) during her trial. Have student reflect on interview in chart in Appendix 2.

- Students should be given the opportunity to jigsaw other major movements of social change during this period such as the Native American movement, feminist movement, worker’s rights movement and the anti-war movement. Sample Padlet for this activity is included in Appendix 7.

- Activity: Culminating activity

To frame this activity for the students, you should reflect on the fact that each of these individuals and movements we have studied had an impact on American identity, culture and democracy. In American History, we should be activity considering what our role in the social, cultural, and political landscape of our nation is and will be.

Students will choose an individual from this historical period considered an “activist” but is outside of the mainstream. You also choose to have students select someone from today to make a modern connection. They should pick someone who is an artist, a musician, a writer, a chef, a doctor, a scientist, engineer, etc.

Once students have researched and presented about these non-mainstream social change makers, students will create their own “change maker” and/or outline themselves. They will chart/draw,

using a person outline, what this activist will do with their feet (where they will go), hands (what they will do), head (what they will think), mouth (what they will say), and heart (what they might feel or believe.) Outline included in Appendix 6.

Students should write a 1-2 page reflection on the question: “What changes the world? Anthropologist Margaret Mead said, “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.” Support, refute, or modify this statement based on specific evidence from the history of the civil rights movement.”

³ Students should include specific evidence from the unit. Would recommend using the outline on pg. 54 and on pg. 83 and 84 of the Facing History lesson included below. General outline and rubric included in Appendix 8.

Appendix 1

The standards being address in this unit are:

- AH2. H.2 Analyze key political, economic, and social turning points in American History using historical thinking.

For example, students have to analyze documents that are pivotal from this time period such as Ella Baker’s speech and Dr. King’s letter and place them in the context of the larger movement.

- AH2.H.4 Analyze how conflicts and compromise have shaped politics, economics, and culture in the United States.
 - 4.1 Analyze the political issues and conflicts that impacted the United States since Reconstruction and the compromises that resulted.
 - 4.3 Analyze the social and religious conflicts, movements and reforms that impacted the United States since Reconstruction in terms of participants, strategies, opposition, and results.
 - 4.4 Analyze the cultural conflicts that impacted the US since Reconstruction and the compromises that results.
- AH2.H.5 Understand how tensions between freedom, equality, and power have shaped the political, economic and social development of the United States.
 - 5.1 Summarize how the philosophical, ideological and/or religious views on freedom and equality contributed to the development of American political and economic systems since Reconstruction
- AH2.H.8 Analyze the relationship between progress, crisis and the “American Dream” within the United States.
 - 8.3 Evaluate the extent to which a variety of groups and individuals have had the opportunity to attain their perception of the “American Dream” since Reconstruction.

For example, have students summarize each activist, their vision of the American Dream, and analyze their unique criticism of the United States. Students should walk away with an idea about the ideology and identities of each of these individuals influence the history, society and identity of the United States.

Appendix 2

| | Their vision of the American Dream | Background of Individual | Organizations that Belonged to/Organized | Issues they Advocated For | Challenges they Faced |
|------------------------|------------------------------------|--------------------------|--|---------------------------|-----------------------|
| Ella Baker | | | | | |
| John Lewis | | | | | |
| James Baldwin | | | | | |
| Martin Luther King Jr. | | | | | |
| Angela Davis | | | | | |

SCLC (Southern Christian Leadership Conference)

SNCC (Student Non-Violent Coordinating Committee)

CORE (Congress of Racial Equity)

Major Organization of the Civil Rights Movement

Black Panther Party

NAACP (National Association for the Advancement of Colored People)

Timeline of Major Events of Social Change of the 1960s and 70s

Intersecting Issues of Social Change

Appendix 4

Reflection questions comparing Civil Rights Knowledge inventory and Intersectionality map:

1. Does your knowledge of the Civil Rights movement fit into a lens of intersectionality? Why or why not?
2. If your knowledge of the movement is overly simplistic, why do they think that is?
3. What else do you need to know about the Civil Rights movement?
4. Develop two guiding questions that you can keep coming back to throughout this unit about social change and activism.

Appendix 5

Reflection questions on Martin Luther King Jr.:

1. What surprised you most about what King said in 'Letter from Birmingham Jail' or in the interview about the Vietnam War?
2. To whom is King writing to/speaking? What is your evidence?
3. What about what King is saying is challenging to you?
4. What did you hear the video say about King and the Vietnam War?
5. Where do you see an intersection between Dr. King's work in Civil Rights and his position on the Vietnam war?

Appendix 6



Appendix 7

The screenshot shows a Padlet gallery walk interface. At the top, the title is "Social Change in 1960s and 70s-Virtual Gallery Walk" by Elizabeth Veilleux, posted 1m ago. Below the title is the instruction: "Post your reflections as you explore the resources." The gallery consists of several resource cards and reflection questions:

- Native Americans and Social Change**: A card with a photo of Native Americans and the text "Native American Activism In the 1960s, activists began organizing ... equal justice initiative".
- Women's Rights and Social Change**: A card with a photo of women holding a sign that says "EQUALITY THE TIME IS NOW" and the text "1960's Women's Liberation Movement - ... by frajoe7 YouTube".
- Chicano Movement and Social Change**: A card with a map of the United States and the text "Chicano Movements Here we explore the historical geography... washington".
- Anti War Movement**: A card with a video thumbnail and the text "Sound Smart: Vietnam War Protests | H... by HISTORY YouTube".
- Reflection Question- What connects these movements? How are they different?**: A text box for reflection.
- Reflection Question- What is your takeaway about the movements for social change in the 60s and 70s?**: A text box for reflection.
- Moving Photographs of Vietnam War Pr...**: A card with a photo of a protest and the text "The history of protest is a long and com... historycollection.com".

https://padlet.com/elizabeth1_veilleux/8ku8hvkyh55j988k

Appendix 8

| Argument- 'I think' | Supporting Evidence- 'It says' | Analysis- 'And so' |
|---------------------|--------------------------------|--------------------|
| | | |
| | | |
| | | |
| | | |

Rubric for writing:

| CATEGORY | 2 – Above Standards | 1.5 – Meets Standards | 1 – Approaching Standards | .5 – Below Standards | 0 – No Score |
|--|---|---|--|--|---|
| Position Statement (Answer the prompt) | Provides a well-written, accurate and comprehensive position statement with a sharp idea that addresses the prompt. | Provides a good position statement with a limited subject and clear idea that address the prompt. | Provides a position statement with a general idea that addresses the prompt. | Provides a vague position statement that may not address the prompt. | Provides no position statement. |
| Support for Position (Citations) | Cites meaningful, specific and well-chosen lines from the text | Cites specific and relevant lines from the text | Cites limited but relevant lines from text. | Cites insufficient, weak, or irrelevant lines from the text. | Cites no evidence from the text. |
| Support for Position (Explanation) | Provides substantial and insightful explanation; shows deep comprehension; makes sophisticated connections | Provides considerable explanation that shows depth of thought | Provides relevant and satisfactory elaboration or explanation | Exhibits mostly a literal and/or surface level comprehension. | Provides no explanations. |
| Writing Skills/ Organization | Very smooth and logical organization. | Smooth flow with mostly logical organization. | Organization is apparent, but flow it not always smooth. | Lack of organization creates inconsistent or choppy flow. | No organization. Sentences may not be coherent. |

Resources for Students:

1. <https://www.youtube.com/watch?v=McneFCdHUn0>
 - a. An introduction to Ella Baker's significance by Dr. Henry Louis Gates Jr.
2. <https://www.crmvet.org/docs/sncc2.htm>
 - a. The website with the transcript of Ella Baker's Speech "Bigger than a Hamburger"
3. https://www.youtube.com/watch?v=8atXMqZ_w0M&t=961s
 - a. Interview between John Lewis and Bryan Stevenson
4. <https://www.youtube.com/watch?v=dKku0AfTs0c>
 - a. TedEd video about the life of James Baldwin
5. <https://www.youtube.com/watch?v=WWwOi17WHpE>
 - a. Baldwin interview
6. https://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html
 - a. Full text for "Letter from a Birmingham Jail"
7. <https://www.youtube.com/watch?v=5wVa2QBYPi0>
 - a. Dr. King's speech about the war in Vietnam
8. <https://nmaahc.si.edu/blog-post/all-power-people>
 - a. Bobby Seale's speech about the Black Panther Party
9. <https://www.ucpress.edu/blog/25139/the-black-panther-partys-ten-point-program/>
 - a. Black Panther's Party 10 points
10. <https://www.ucpress.edu/blog/25139/the-black-panther-partys-ten-point-program/>
 - a. Interview with Angela Davis in prison

Resources for Teachers:

1. To help with the facilitation of discussions on race and race relations, Matthew Kay's *Not Light, But Fire* is a very helpful reference guide.
2. https://padlet.com/elizabeth1_veilleux/8ku8hvkyl55j988k
 - a. To use for social change movements gallery walk (can be used in a full virtual setting)
3. <https://jamboard.google.com/d/16gumhf4Y32fQhq2rVURUJf-SUmwQjlrk8dnapNw5fN0/copy>
 - a. Jamboard for warm up and exit ticket each day. This will allow you to capture what students knew before and what they know now.
4. <https://docs.google.com/presentation/d/14bV0qzxHEpYsGfGEyh6f-bVOpt3vsmaHMuI8O7EED08/copy>
 - a. The Google slides to use for the pre-assessment. In the virtual classroom, you could use the annotate feature on zoom.
5. Virtual version (Google Slides) of note guide/chart for unit-
<https://docs.google.com/presentation/d/1e9MA0YsuuCPzQzezalPaHRu-MSIF4zUqO4nyEtpzbF4/copy>

Bibliography

- Adams, M., Bell, L. A. (2016). *Teaching for diversity and social justice*. New York, NY: Routledge
- A Supplement to Civil Rights Historical Investigation. (2012). Retrieved 2020, from https://www.facinghistory.org/sites/default/files/publications/Common_Core_Writing_Prompts_and_Strategies_CRHI.pdf
- Baldwin, J. (1993). *The Fire Next Time*. New York, NY: Vintage.
- Carlson, D. (2003). Troubling Heroes: Of Rosa Parks, Multicultural Education, and Critical Pedagogy. *Cultural Studies ↔ Critical Methodologies*, 3(1), 44–61. <https://doi.org/10.1177/1532708603239267>
- Davis, A. Y., & Barat, F. (2016). *Freedom is a constant struggle: Ferguson, Palestine, and the foundations of a moment*. Chicago, IL: Haymarket Books.
- Lott, M. (2017). The Relationship Between the “Invisibility” of African American Women in the American Civil Rights Movement of the 1950s and 1960s and Their Portrayal in Modern Film. *Journal of Black Studies*, 48(4), 331–354. <https://doi.org/10.1177/0021934717696758>
- Shakur, A. (1987). *Assata : an autobiography* . L. Hill.
- Teaching the Movement: The State Standards We Deserve. (2011, September 20). Retrieved November, 2020, from <https://www.splcenter.org/20110919/teaching-movement-state-standards-we-deserve>
- Vickery, S. (2019). “I question America.... is this America?” Learning to view the civil rights movement through an intersectional lens. *Curriculum Inquiry*, 49(3), 260–283. <https://doi.org/10.1080/03626784.2019.1614878>
- Wolfe-Rocca, U. (2016). COINTELPRO: Teaching the FBI's War on the Black Freedom Movement. Retrieved November, 2020, from <https://www.zinnedproject.org/materials/cointelpro-teaching-fbis-war-black-freedom-movement/>
- Zamalin, A. (2019). *Antiracism: An Introduction*. In *Antiracism*. NYU Press. <https://doi.org/10.2307/j.ctv12fw8v5>
- Zinn, H., & Arnove, A. (2016). *A people’s history of the United States* (Thirty-fifth anniversary edition.). HarperPerennial.