

First Block----Honors Contemporary Studies

Lesson Packets 22-31

Mrs. Balducci

Just a reminder, Lessons 17-21 were social studies department document analysis/skills practice and were intended for the week of April 20-24.

This set of 10 packets is intended to begin on Monday, April 27 and end Friday, May 8.

Day 22 Study text pages 859-865 and pages 881-883.

I also highly recommend that you view excerpts from documentary "Eyes on the Prize" which is on YouTube if you have not already done so and have access to that resource. The text pages you are studying are referenced and discussed at length on Disks 1 (Till, Parks, Little Rock) and Disk 2 (Freedom Riders, Project C, March on Washington).

Day 23 Complete the SNCC and CORE document analysis.

Day 24 Study and complete the analysis for the "I have a Dream" speech.

Day 25 Study text pages 886-887 and pages 891-893. Complete the Freedom Summer: 2 Points of View Short Answer Questions.

Days 26 and 27 Create a timeline of the African-American Civil Rights Movement that includes a minimum of 10 key events and a summary of their significance to the movement, and also includes at least 5 civil rights activists and their contribution. Please do not plagiarize from an online "list". Consider why you believe these events and people are significant enough to change America. You may design and create this time line poster-style and take a picture when you submit if you would like to be creative!

Days 28-30 On Day 24 you studied Martin Luther King, Jr's famous speech. What is your dream for the future of the United States of America? Please write your own dream speech. This is your opportunity to inspire future generations!! The speech should be 2 pages, DS, 14 font, Times New Roman. If that is not possible, please hand write neatly in ink a minimum of 3 pages. (I usually have students present speeches to the class and use the opportunity to say anything that needs to be said, so keep that and MLK Jr in mind as you write. This is your chance to make a difference!)

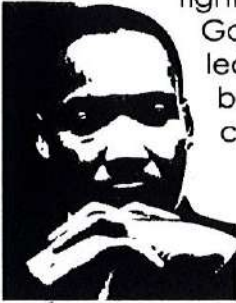
Day 31 Summarize your speech in exactly SIX WORDS. (Examples from former student's dream speeches-----"Critical Thinking: The Other National Deficit" and "Tip A Hat, Open A Door".

THE CIVIL RIGHTS MOVEMENT

Day 23

Nonviolent Resistance (NVR)

Civil rights activists in the 1950s and 1960s chose nonviolence as a way to gain legal rights for African Americans. Inspired by the successes of Mohandas Gandhi, leader of the the Indian independence movement, civil rights leaders like Martin Luther King, Jr. believed that nonviolence was the best way to address African American inequality. Why did they choose nonviolence? How did they implement it?



Dr. King wrote the *Six Principles of Nonviolence* and they became the rule for much of the protests during the Civil Rights Movement. Read them out loud.

Principle One: Nonviolence is a way of life for courageous people

Principle Two: Nonviolence seeks to win friendship and understanding

Principle Three: Nonviolence seeks to defeat injustice, not people

Principle Four: Nonviolence holds that suffering can educate and transform

Principle Five: Nonviolence chooses love instead of hate

Principle Six: Nonviolence believes that the universe is on the side of justice

SNCC SNCC [pronounced "Snick"], the **S**tudent **N**onviolent **C**oordinating **C**ommittee started in 1960. It was formed by students, both black and white. Members were involved in the lunch-counter sit-ins and other protests throughout the South. Read the "SNCC Statement of Purpose" and answer the following questions.

SNCC Statement of Purpose

We affirm the philosophical or religious ideal of nonviolence as the foundation of our purpose, the presupposition of our faith, and the manner of our action. Nonviolence as it grows from Judaic-Christian traditions seeks a social order of justice permeated by love. Integrating of human endeavor represents the crucial first step towards such a society. SNCC believes that through nonviolence, courage displaces fear; love transforms hate. Acceptance dissipates prejudice; hope ends despair. Peace dominates war; faith reconciles doubt. Mutual regard cancels enmity. Justice for all overthrows injustice. The redemptive community supersedes systems of gross social immorality. SNCC is convinced that by appealing to conscience and standing on the moral nature of human existence, nonviolence nurtures the atmosphere in which reconciliation and justice become actual possibilities.

According to the SNCC Statement of Purpose:

1. What would a nonviolent "social order" be based on? _____
2. How does integration relate to that social order? _____
3. What can nonviolence bring about? _____
4. How does nonviolence bring about those realities? _____

Day 23

CORE was the Congress On Racial Equality. It was founded in 1942 and became key in organizing activism of the 1950s, and '60s, and was firmly committed to nonviolence. Read "CORE Rules for Action." Discuss with a partner how it adds to your understanding of nonviolence in the civil rights movement.

WORKSHOPS IN NONVIOLENCE -- WHY?

Written by Martin Oppenheimer
of Philadelphia CORE

In these few pages we have pulled together a few practical examples of situations which can be used in workshops on nonviolence, in training sessions prior to action, etc. Emphasis is on civil rights. We are indebted to Charles Walker, Middle Atlantic Regional College Secretary of American Friends Service Committee, for some of these ideas. We cannot emphasize sufficiently the importance of workshops and training sessions, especially just before actions are undertaken -- no matter how imperfect they may be. Some of the reasons for this are:

1. If you're going into action, in a potentially dangerous situation, you need to have confidence in yourself and in your buddies. In the workshop you have a chance to get to know yourself and your buddies and to see how you and they behave in a kind of mock action. You also get an idea of what to expect, and what you are afraid of -- and why. All this helps your morale, and the morale of the group. It makes for a better group, one which is more likely to succeed out in the streets.
2. Everybody has tensions. Especially those of us who are victims of segregation. When we get out in the streets we need to keep our personal tensions under control. But in a crisis, tensions build up. People blow up. In a long campaign people begin to "crack"; in other words, they suffer from "battle fatigue." In workshop situations everybody has a chance to blow off steam, to get rid of a lot of those tensions. Then when we get into the streets we are cooled off. Let loose in the workshop so you can be cool in the streets, make cool decisions, carry out a cool action.

SAMPLE SCENARIOS FOR ROLE-PLAYING

VIII - The Picket Line

Any group up to about 25 may participate in this. The instructor picks an issue and a situation, gives instructions for the group to walk an elongated circle, a few feet apart. It is helpful to have signs. Picket captains are assigned for each end of the line. An information officer is assigned; and a captain-in-charge is assigned. A variety of situations may be explored:

- 1 - harassment by segregationists, including roughing up, taking signs away, name-calling
- 2 - questions from passers-by
- 3 - volunteer unknown to the group arrives to join the line

5. What is the purpose of this document? _____
6. Why did CORE believe it was important to train people in nonviolence? (two reasons) _____
7. What, if anything, surprises you about this document? Why? _____
8. Re-read Dr. King's *Six Principles of Nonviolence*. Think about the integration of Little Rock Central High School and the Montgomery Bus Boycott. In what ways was each principal used in these protests? _____

THE CIVIL RIGHTS MOVEMENT

Day 24

I Have a Dream

Martin Luther King Jr delivered his I Have a Dream speech August 28, 1963 to more than 250,000 people during a march on Washington in support of a pending civil rights bill.

I say to you today, my friends, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed, "We hold these truths to be self-evident; that all men are created equal." I have a dream that one day on the red hills of Georgia, sons of former slaves and the sons of former slave owners will



be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

I have a dream today!

I have a dream that one day down in Alabama—with its vicious racists, with its Governor having his lips dripping with the words of interposition and nullification—one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low. The rough places will be plain and the crooked places will be made straight, "and the glory of the Lord shall be revealed, and all flesh shall see it together."

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out

of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. And this will be the day. This will be the day when all of God's children will

be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrims' pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true.

So let freedom ring from the prodigious hilltops of New Hampshire, let freedom ring from the mighty mountains of New York; let freedom ring from the heightening Alleghenies of Pennsylvania; let freedom ring from the snow-capped Rockies of Colorado; let freedom ring from the curvaceous slopes of California. But not only that. Let freedom ring from Stone Mountain of Georgia; let freedom ring from Lookout Mountain of Tennessee; let freedom ring from every hill and molehill of Mississippi. "From every mountainside, let freedom ring."

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children—black men and white men, Jews and Gentiles, Protestants and Catholics—will be able to join hands and sing in the words of the old Negro spiritual, "Free at last. Free at last. Thank God Almighty, we are free at last."

Day 24

THE CIVIL RIGHTS MOVEMENT

Discussion Questions

1. When and where did Martin Luther King deliver this speech? On what occasion? _____

2. The most quoted sentences of King's speech repeats the phrase "I have a dream." What makes up the dream? How does it relate to the "American dream"? _____

3. What does King mean when he states he has a dream that the nation "will live out the true meaning of its creed"? _____

4. What criticisms does Dr. King have for American society? _____

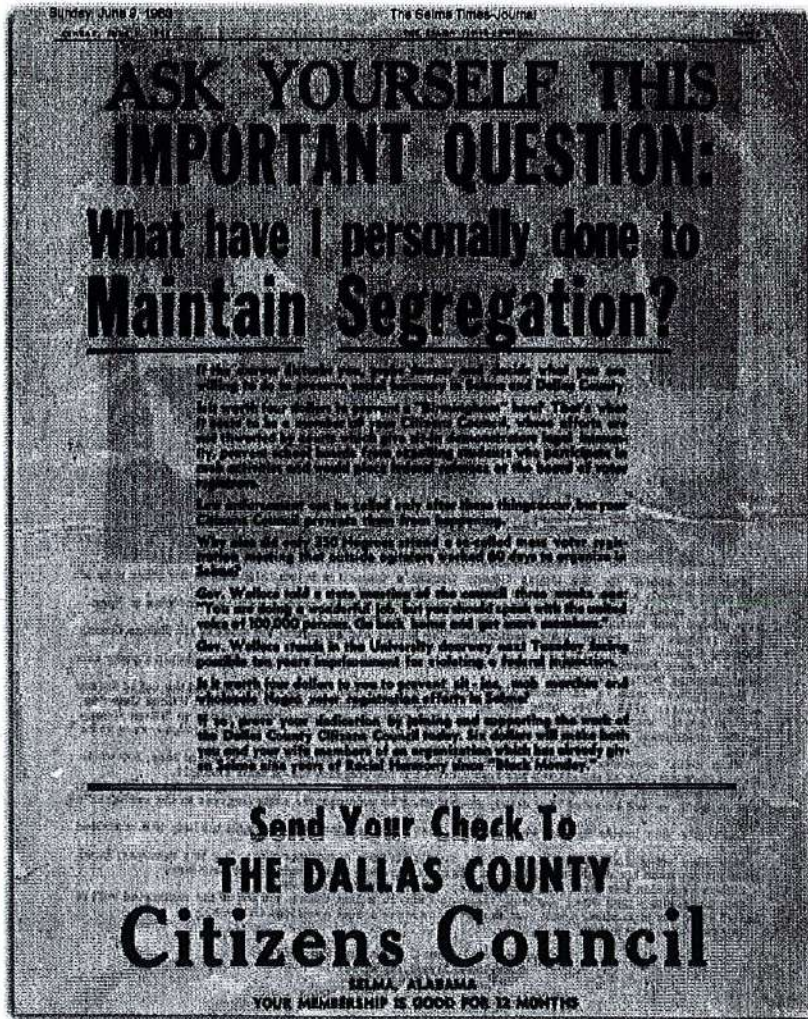
5. King takes the phrase "let freedom ring" from the patriotic song "My Country 'Tis of Thee." Why is this important? How does he expand on this phrase? _____

6. Do you think that King's dream has been fulfilled? Explain your response. _____

THE CIVIL RIGHTS MOVEMENT

Day 25

Freedom Summer Two Points of View



The document on the left is from the Citizens' Council in Selma, Alabama. Citizens' Councils were a sort of Chamber of Commerce, formed by business leaders all across the South to oppose integration through marketing campaigns and direct actions. At the local level, members worked together to shape public opinion and punish black residents who supported civil rights by firing them from jobs, foreclosing on their mortgages, etc. Read the document to the left and answer the following questions.

1. Write the document's title, or make one up that describes it. _____

2. What kind of document is it? (book, letter, advertisement, article, leaflet, etc.) _____

3. When and where was it made? _____

4. Who created the document? _____

5. Who did they make it for (audience)? _____

6. What is its main point? What is it trying to say? _____

7. What is the author's basic beliefs? _____

(Hint) What does the author think is good and bad, desirable or undesirable? What does the author think is ideal or best?

8. What does the author think is the biggest threat or obstacle? _____

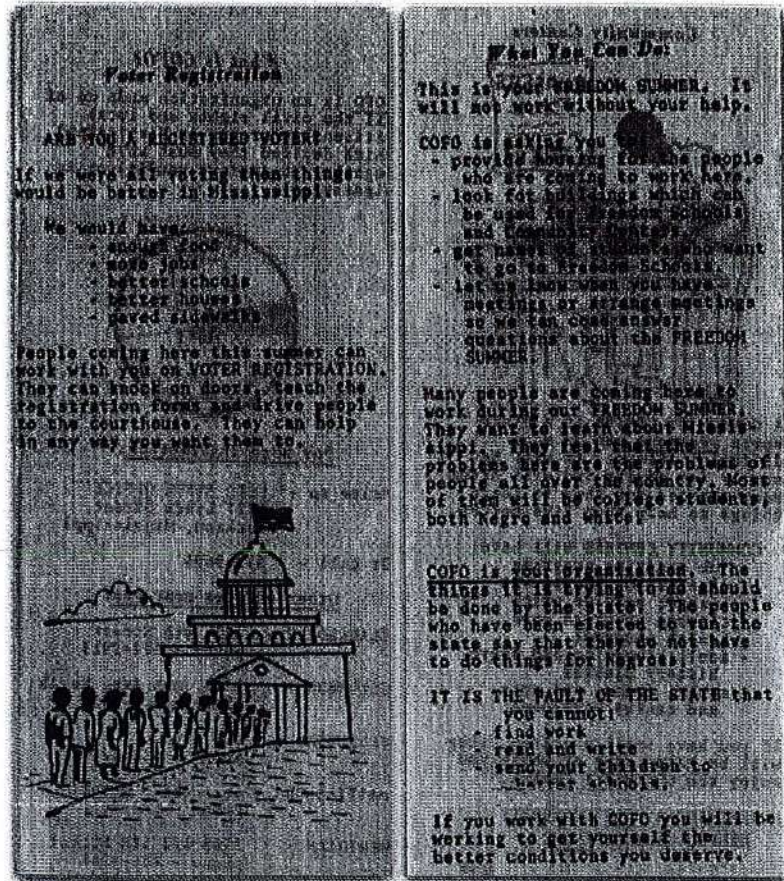
9. Given what you know about the Civil Rights movement, how successful was the Dallas County citizens Council? _____

THE CIVIL RIGHTS MOVEMENT

Day 25

Freedom Summer Two Points of View

These documents are two pages from a spring 1964 brochure urging black Mississippians to support the Freedom Summer volunteers who would be entering their communities soon. It was prepared by COFO (Council of Federated Organizations), a coalition of the major civil rights organizations in Mississippi and the sponsor of Freedom Summer.



1. Write the document's title, or make one up that describes it. _____

2. What kind of document is it? (book, letter, advertisement, article, leaflet, etc.) _____

3. When and where was it made? _____

4. Who created the document? _____

5. Who did they make it for (audience)? _____

6. What is its main point? What is it trying to say (in your own words)? _____

7. What is the author's basic beliefs? _____

(Hint) What does the author think is good and bad, desirable or undesirable? What does the author think is ideal or best?

8. What does the author think is the biggest threat or obstacle? Explain _____

9. Given what you know about the reluctance of African Americans in the South and their unwillingness to vote, do you think this pamphlet was convincing enough? Why or why not? _____

10. What legislation finally gave the Federal Government power to register voters where locals in the south prevented African Americans from voting? _____