

## Document A

Description: This source is a newspaper front page from a paper in Topeka, KS following the Supreme Court's decision in *Brown v Board of Education*. The case was brought by the NAACP and was a combination of several similar cases into one. The headlining case was *Brown v Board of Education of Topeka*.

Citation: Abolition, segregation, civil rights. (n.d.). Retrieved from <https://www.kshs.org/p/abolition-segregation-and-civil-rights-a-bibliography/13578>

### The Topeka State Journal Front Page



### Questions

1. What was the Supreme Court's ruling in *Brown v Board of Education*?
2. What is historically significant about this particular source?
3. Based off of previous knowledge what strategy was used by the NAACP to effect the outcome from question #1?
4. With segregation in school ended how do you think that people in the south would respond?
5. Why do you think that the NAACP chose Kansas as its flagship case? Think about regional geography.

## Document B

The following primary source document is an article from the student newspaper of Greensboro College in Greensboro, NC. It was released a few days after the sit-ins that were held at a local department store called Woolworth's to protest segregation. It tells of the original sit-ins and subsequent demonstrations at the lunch counter.

Citation: Turner, K., & Begor, B. (1960, February 11). A.&T. Students Protest Social Inhibitions.

The Collegian. Retrieved July 26, 2018, from <http://libcdm1.uncg.edu/cdm/>

**“A&T Students Protest Social Inhibitions”, from the Greensboro College Student Newspaper.**

“In Greensboro a week or so three Negro students from A. and T. College were downtown shopping. After buying school supplies from other counters at F. Woolworth's, they decided to have a cup of coffee before returning to the college. Upon seating themselves at the lunch counter, the students were refused service. This, according to an A. and T. student, was the precipitating event, which culminated in many student meetings and the orderly and dignified passive resistance movement in progress in Greensboro at this time. Starting Monday, February 1, 1960, Negro students sat at the lunch counter of Woolworth's, waiting to be served. The next day around thirty students, men and women, filled up part of the counter in an effort to get service. By Wednesday, the movement had grown, and several G. C. students joined the students from A. & T., stating that their purpose was to give them moral support and to learn of the motives and attitudes behind the demonstration. On Thursday the movement had spread to S. H. Kress & Co., and three W. C. students joined the sitdown at Woolworth's. "We felt it was our moral obligation to come down here," one of the students reported to the press. "We're behind them all the way," said another during a television interview. Quiet Atmosphere The atmosphere of the scene of the sitdown was one of relatively little tension until Thursday when white young men and teen-agers appeared and began to block the aisles and occupied many of the seats. Abusive words were directed at the Negroes and at the white supporters, but no retaliation of any kind was evidenced from the resisters. A male A. & T. student stated that the resisters had been directed to ignore any expressions of hostility and not to reciprocate in any fashion.”

Questions:

1. What is the purpose of this source?
2. Who is the intended audience of this source?
3. What type of strategy were the people involved in the story utilizing?
4. What do you predict would have happened if the protesters responded to the the white men who showed up at the department store?

**Document C**

Description: This image is a famous picture that depicts the sit-ins similar to those in Greensboro, NC that came a few years after the sit-ins in the article from Document B. The picture is from May 28, 1963 and depicts several protesters and the response from others to their demonstrations. (Pettus, 2015)

Citation: Pettus, E. W. (2015, February 10). Anne Moody, sat stoically at violent Woolworth's sit-in, dies at 74. Retrieved July 30, 2018, from <http://www.latimes.com/local/obituaries/la-me-anne-moody-20150211-story.html>

### Sit-In at Woolworth's



1. What is the relationship between this image and the newspaper article from Document B?
2. What do you notice about protesters? Age? Gender? Race?
3. Compare the facial expressions of the people sitting at the counter to the people behind them. What do you see?
4. Describe the tone of the people in the photograph.

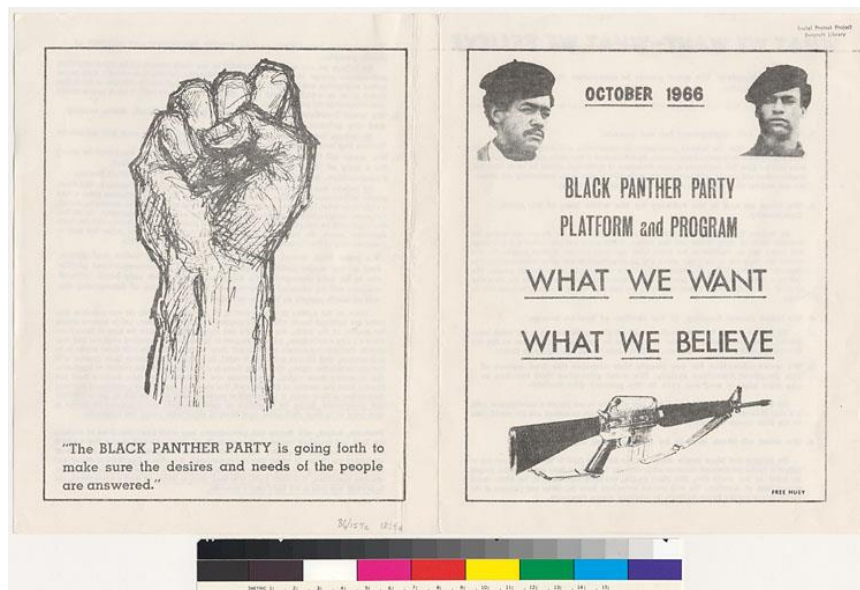
## Document D

Description: This primary source is a copy of the Black Panther Party Platform from 1966. It lays out the expectations of the party and their demands. The Black Panther Party was one of the most important and widely recognized groups from the Black Power Movement. This platform was their announcement to the world of the changes they wanted to see for the black community. "The Panthers adopted two main programs. First, they organized armed patrols that followed the police around the black community. On these patrols they wore leather jackets and berets as uniforms to signify the military discipline of the Panthers as well as a new black power identity. The Panthers also engaged in community service work. They set up free breakfast programs, medical clinics, and after-school programs. These activities won the support of much of the black community." (Collisson, 2007)

Citation: Black Panther Party Platform and Program. (1966, October 01). Retrieved July 25, 2018,

from <https://oac.cdlib.org/ark:/28722/bk001532b1j/?brand=oac4>

### Black Panther Party Platform



## WHAT WE WANT—WHAT WE BELIEVE

### 1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

### 2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

### 3. We want an end to the robbery by the white men of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now suing the Jews in Israel for the genocide of the Jewish people. The Germans murdered 6,000,000 Jews. The American racist has taken part in the slaughter of over 50,000,000 black people; therefore, we feel that this is a modest demand that we make.

### 4. We want decent housing, fit for shelter of human beings.

We believe that it is the white landlords who will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

### 5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

### 6. We want all Black men to be exempt from military service.

We believe that black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

### 7. We want an immediate end to POLICE BRUTALITY and MURDER of Black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to deterring our black community from racist police oppression and brutality. The Second Amendment of the Constitution of the United States gives us a right to bear arms. We therefore believe that all black people should arm themselves for self defense.

### 8. We want freedom for all Black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

### 9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their Black Communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being, tried by all-white juries that have no understanding of the "average reasonable man" of the black community.

### 10. We want land, bread, housing, education, clothing, justice and peace.

And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of Nature and Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to separation. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and according to all experience, bad governments are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such a government, and to provide new guards for their future security.

Directions: Use the provided graphic organizer to analyze the source.

Description: The following is an excerpt from Malcolm X's definitive speech given in Detroit, MI in 1964. Here Malcolm X, often viewed as a more radical proponent of civil rights than his counterpart MLK Jr., first announces his ideal of black nationalism. Malcolm X was known for believing the ideas of integration and non-violence were naive and not attainable as long as the current system of power remained. ("Malcolm X", n.d.)

Citation: X, M. (1964, April 3). The Ballot or the Bullet. Speech, Cleveland. Retrieved July 30, 2018, from <http://www.hartford-hwp.com/archives/45a/065.html>

"...Our gospel is black nationalism. We're not trying to threaten the existence of any organization, but we're spreading the gospel of black nationalism. Anywhere there's a church that is also preaching and practicing the gospel of black nationalism, join that church. If the NAACP is preaching and practicing the gospel of black nationalism, join the NAACP. If CORE is spreading and practicing the gospel of black nationalism, join CORE. Join any organization that has a gospel that's for the uplift of the black man. And when you get into it and see them pussyfooting or compromising, pull out of it because that's not black nationalism. We'll find another one.

And in this manner, the organizations will increase in number and in quantity and in quality, and by August, it is then our intention to have a black nationalist convention which will consist of delegates from all over the country who are interested in the political, economic and social philosophy of black nationalism. After these delegates convene, we will hold a seminar; we will hold discussions; we will listen to everyone. We want to hear new ideas and new solutions and new answers. And at that time, if we see fit then to form a black nationalist party, we'll form a black nationalist party. If it's necessary to form a black nationalist army, we'll form a black nationalist army. It'll be the ballot or the bullet. It'll be liberty or it'll be death...

... We will work with anybody, anywhere, at any time, who is genuinely interested in tackling the problem head-on, nonviolently as long as the enemy is nonviolent, but violent when the enemy gets violent."

#### Questions

1. What does the term 'nationalism' mean?
2. What do you believe Malcolm X means by 'black nationalism'?
3. What is the tone of this speech?
4. How do you think that the rest of America viewed Malcolm X after this speech?
5. What is meant by the phrase "ballot or the bullet"?
6. In these remarks is Malcolm X advocating for non-violence or violence? Support your answer with quotes from the document.

## **Document F**

Description: The following is an excerpt from Dr. Martin Luther King, Jr.'s "Letter from Birmingham Jail". In this, one of Dr. King's most famous works, he lays out the fundamental ideals of civil disobedience as a strategy for gaining civil rights. He wrote this letter in response to a statement of concern from eight white, southern clergy members. Dr. King wrote this while jail for protesting in Birmingham, AL. (Maranzani, 2013)

Citation: King, M. L., Jr. (n.d.). Letter From Birmingham Jail [Letter written April 16, 1963]. Retrieved July 26, 2018, from [https://web.cn.edu/kwheeler/documents/Letter\\_Birmingham\\_Jail.pdf](https://web.cn.edu/kwheeler/documents/Letter_Birmingham_Jail.pdf)

### **Letter From Birmingham Jail**

"... YOU express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: there are just laws, and there are unjust laws. I would agree with St. Augustine that "An unjust law is no law at all."

... Let us turn to a more concrete example of just and unjust laws. An unjust law is a code that a majority inflicts on a minority that is not binding on itself. This is difference made legal. On the other hand, a just law is a code that a majority compels a minority to follow, and that it is willing to follow itself. This is sameness made legal.

Let me give another explanation. An unjust law is a code inflicted upon a minority which that minority had no part in enacting or creating because it did not have the unhampered right to vote. Who can say that the legislature of Alabama which set up the segregation laws was democratically elected? Throughout the state of Alabama all types of conniving methods are used to prevent Negroes from becoming registered voters, and there are some counties without a single Negro registered to vote, despite the fact that the Negroes constitute a majority of the population. Can any law set up in such a state be considered democratically structured?

These are just a few examples of unjust and just laws. There are some instances when a law is just on its face and unjust in its application. For

instance, I was arrested Friday on a charge of parading without a permit. Now, there is nothing wrong with an ordinance which requires a permit for a parade, but when the ordinance is used to preserve segregation and to deny citizens the First Amendment privilege of peaceful assembly and peaceful protest, then it becomes unjust...”

#### Questions

1. What decision is MLK referring to when says “the Supreme Court decision of 1954”?
2. How does MLK justify not following certain laws?
3. What example does he provide of an ‘unjust law’?
4. Who was Dr. King’s intended audience?
5. Can you think of any current laws that you believe are unjust based on MLK’s definition? How is this law unjust?



## **Document G**

Description: On August 28th, 1963 thousands of people marched in Washington, D.C. for the idea of civil rights. Particularly in the areas of jobs discrimination. The event was a culmination of years of planning and was highlighted by MLK Jr.'s "I Have a Dream" speech. Below is an excerpt from King's speech when he accepted the Nobel Peace Prize for his work fighting for civil rights including the March on Washington. ("March on Washington for Jobs", n.d.)

Citation: wsbn40933, WSB Newsfilm collection, reel WSBN0870, Walter J. Brown Media Archives and Peabody Awards Collection, The University of Georgia Libraries, Athens, Ga. Retrieved July 25, 2018, from [http://dbsmaint.galib.uga.edu/cgi/news?query=id%3Awsbn40933&\\_cc=1](http://dbsmaint.galib.uga.edu/cgi/news?query=id%3Awsbn40933&_cc=1)

### **Martin Luther King Jr. Receives Nobel Peace Prize**

Video Link (start at the :50 mark and end at 2:00 mark):

[http://dbsmaint.galib.uga.edu/cgi/news?query=id%3Awsbn40933&\\_cc=1](http://dbsmaint.galib.uga.edu/cgi/news?query=id%3Awsbn40933&_cc=1)

#### Questions

1. What were King's views on violence as a means of creating change?
2. Is there any type of violence that MLK Jr. would condone? Why do you think this is the case?
3. How do his remarks align with the award he is receiving?
4. Based on previous knowledge or previous documents what are some examples from the Civil Rights Movement that would align with King's words here?
5. What do you notice about the audience for this speech? What kinds of people do you see?

## Document H

Description: Following years of protests and demonstrations the United States federal government passed the Civil Rights Act of 1964. The law outlawed discrimination on the basis of race, sex, religion, nation of origin and color. ("Civil Rights Act of 1964", n.d.) The following is a newspaper article from the Pittsburgh Courier in which the Attorney General of Florida was explaining to Florida law enforcement how to skirt or get around the Civil Rights Act of 1964.

Citation: Kennedy, W. S. (1964, July 25). Florida Attorney Gen. Tells How to Dodge New Law. Pittsburgh Courier. Retrieved July 26, 2018, from <http://civilrights.flagler.edu/>

### Florida Attorney Gen. Tells How to Dodge New Law



Questions

1. What is the significance of the newspaper's origin?
2. What does this article say about the overall effectiveness of the Civil Rights Act of 1964?
3. Why does the author mention that the state of Florida would continue to help the federal government in other areas besides the civil rights law?
4. Who is the intended audience of this article? How might that audience react to this story?

## Document I

**Description:** "A leaflet for Mississippi Freedom Summer made by the Council of Federated Organizations. The leaflet has black ink on white paper and includes text and illustrations. The leaflet has five sections with the headings: "Freedom Schools"; "Voter Registration"; "Community Centers"; "What You Can Do"; and "What Is COFO?" ("Leaflet for Mississippi Freedom Summer") The Freedom Summer was a project designed to increase black voter registration in the state of Mississippi. The movement struggled to actually get black citizens registered to vote which called further attention to the need for the Voting Rights Act of 1965. Three civil rights workers went missing one week into the campaign and their bodies were eventually recovered. Their deaths brought even more attention to the campaign and the need for federal legislation. ("Freedom Summer", n.d.)

**Citation:** Council of Federated Organizations. (1964). Mississippi Freedom Summer [Brochure].  
**Author.** Retrieved July 25, 2018, from <https://www.si.edu/>

**Link:**

[http://collections.si.edu/search/detail/edanmdm:nmaaahc\\_2011.109.3?q=record\\_ID%3Anmaaahc\\_2011.109.3&record=1&hlterm=record\\_ID%3Anmaaahc\\_2011.109.3&inline=true](http://collections.si.edu/search/detail/edanmdm:nmaaahc_2011.109.3?q=record_ID%3Anmaaahc_2011.109.3&record=1&hlterm=record_ID%3Anmaaahc_2011.109.3&inline=true)

**What You Can Do:**

This is your FREEDOM SUMMER. It will not work without your help.

COFO is asking you to:

- provide housing for the people who are coming to work here.
- look for buildings which can be used for Freedom Schools and Community Centers.
- get names of students who want to go to Freedom Schools.
- let us know when you have meetings or arrange meetings so we can come answer questions about the FREEDOM SUMMER.

Many people are coming here to work during our FREEDOM SUMMER. They want to learn about Mississippi. They feel that the problems here are the problems of people all over the country. Most of them will be college students, both Negro and white.

**COFO is your organization.** The things it is trying to do should be done by the state. The people who have been elected to run the state say that they do not have to do things for Negroes.

**IT IS THE FAULT OF THE STATE** that you cannot:

- find work
- read and write
- send your children to better schools.

If you work with COFO you will be working to get yourself the better conditions you deserve.

**What Is COFO?**

COFO is an organization made up of all the civil rights and local citizenship groups in Mississippi which decided they must work together to improve conditions in Mississippi.

**Council Of Federated Organizations**

**MISSISSIPPI FREEDOM SUMMER**

**For more information:**


Write to - COFO STATE OFFICE  
1017 Lynch Street  
Jackson, Mississippi

Or call - 352-9605

**Other offices near you:**

CLARKSDALE	- 213 4th Street phone - 624-2913
COLUMBUS	- 1323 6th Ave. North phone - 328-8916
GREENWOOD	- 708 Avenue N phone - 453-1282
HATTIESBURG	- 507 Mobile Street phone - 584-7670
MERIDIAN	- 2505 1/2 5th Street phone - 485-9286

**Freedom Schools**



FREEDOM SCHOOLS will be during the summer. They are schools where high school students will be able to talk about things they can't talk about in regular school. They will learn about civil rights.

There will be classes for students who:

1. have trouble with their lessons in regular school and want to do better,
2. like to read and want to learn more than they are taught in regular school.

There will be singing, dancing, sports, hikes and many other things for all students.

Some of the FREEDOM SCHOOLS will be for people who spend 6 weeks away from home to live at them.

ALL OF THE FREEDOM SCHOOLS WILL BE FREE.

**Voter Registration**


ARE YOU A REGISTERED VOTER?

If we were all voting then things would be better in Mississippi.


We would have:

- enough food
- more jobs
- better schools
- better houses
- paved sidewalks

People coming here this summer can work with you on VOTER REGISTRATION. They can knock on doors, teach the registration forms and drive people to the courthouse. They can help in any way you want them to.



**Community Centers**



A COMMUNITY CENTER is a place where everyone can do many different things. It will be mostly for adults and will offer many chances for them to learn things to help them live better.

COMMUNITY CENTERS will have:

- job training programs
- classes for people who cannot read or write
- classes on child care
- health programs
- adult education and Negro history classes
- music, drama, and arts and crafts workshops

If you have small children, they will be taken care of while you enjoy the COMMUNITY CENTER.

EVERYTHING AT THE COMMUNITY CENTER WILL BE FREE.

## Questions

1. Based on your notes, prior knowledge and the provided description how effective was this Freedom Summer Campaign?
2. Who was this leaflet intended for?
3. What types of language and images do you notice?
4. If this is meant to get adults registered to vote why might this language and imagery be used?
5. What are the reasons given for why people should become registered voters?
6. What is COFO and what were they asking for from the locals in Mississippi?

## Document J

Description: “Voter registration August 25, 1965, at the Magnolia Motel in Prentiss (Miss.), following passage of the Voting Rights Act of 1965. Federal examiner C. A. Phillips administers voter registration oath to Joe Ella Moore.” (“Moncrief Photograph Collection”, n.d.) The photo was taken by Winfred Moncrief as part of his photography career in Mississippi in the 1950s and 1960s. (“Moncrief Photograph Collection”, n.d.) Passed in 1965 the Voting Rights Act strengthened the 14th and 15th amendments and further protected African Americans right to vote. The legislation also outlawed poll taxes that required payment in order to vote (“Voting Rights Act of 1965”, n.d.)

Citation: Moncrief, W. (n.d.). Moncrief Collection photograph [Photograph]. Moncrief Photo Collection, Mississippi Dept of Archives and History In Moncrief Photos Collection. Retrieved July 26, 2018, from <http://www.mdah.ms.gov/new/> (Originally photographed 1965, August)

### Moncrief Collection Photograph



### Questions

1. What is this photo showcasing?
2. What is the historical importance of this photo?
3. Based on what you know about voting rights could this same photo have been taken in 1964? Why or why not?
4. What does this photo demonstrate about the effectiveness of the Voting Rights Act of 1965?

5. What do each of the people's facial expressions say to you?
6. Hypothetically this could be this woman's first time registering to vote, what kinds of emotions and thoughts do you think would be going through her head? What about the man's?