CIVIL RIGHTS:
THE LONG ROAD TO EQUALITY

Teacher’s Guide
Civil Rights:
The Long Road to Equality

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# Civil Rights: The Long Road to Equality

## Teacher's Guide

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This video is closed captioned

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INTRODUCTION TO THE PROGRAM

This two-part documentary examines the history of the American Civil Rights Movement and explores discrimination, bias, and racism through interviews, archival footage and photographs, and on-camera discussions with contemporary middle and high school students.

Part One, The Civil Rights Movement in the United States: The Role of Youth in the Struggle, highlights the courage and dedicated commitment of the many young students, some as young as eight years old, who actively participated in protests, marches and the integration of schools. In this program, students are introduced to the topics of de jure and de facto segregation, nonviolent resistance, and civil disobedience. The important Supreme Court cases of Plessy v. Ferguson and Brown v. Board of Education are reviewed. The role of Dr. Martin Luther King, Jr., in leading and defining the struggle for civil rights is examined. And seminal civil rights events in Topeka, Little Rock, Greensboro, Birmingham and Selma are documented.

In Part Two, Overcoming Racism, students speak candidly of their experiences and views of stereotyping, prejudice, discrimination, and racism. Through interviews and discussions led by internationally acclaimed diversity specialists Drs. Laura Souder and Samuel Betances, young people offer their insights and suggestions for realizing the open and equitable society envisioned, but not yet fully realized, more than thirty years after the start of the modern Civil Rights Movement in America.

Through their own follow-up discussions and extended activities, delineated in the Teacher’s Guide and blackline masters, viewers are encouraged to reflect on the contributions made by those who came before, and to realize that they too have the opportunity to be heard and to continue the dialogue, challenge the assumptions, and work toward solutions for a more just society.

These two programs can be used independently. The producers believe, though, that these programs are used to their best advantage when the documentaries are approached and utilized as a unit. After viewing and completing the learning activities associated with Part One, The Civil Rights Movement in the United States: The Role of Youth in the Struggle, the students will be well prepared to make the transition to the thought-provoking programming and learning activities of Part Two, Overcoming Racism: The Role of Youth in Eliminating Injustice and Intolerance. This guide is divided into two parts to offer maximum flexibility in the presentation of the program.

The introduction to the history of the Civil Rights Movement, the defining role of young people, gains realized, equity and justice issues that endure, as established in the program and learning activities of Part One, lead naturally to the conversations and discussions with contemporary students on issues of prejudice, discrimination, and racism today. Building on the insights and knowledge gained from developing a broader historical perspective, students can more readily appreciate and recognize the need for continuous committed action in creating and sustaining just, equitable, and tolerant local, national, and international communities.
PART ONE: THE CIVIL RIGHTS MOVEMENT: THE ROLE OF YOUTH IN THE STRUGGLE

INTRODUCTION
The Civil Rights Movement: The Role of Youth in the Struggle, highlights the courage and dedicated commitment of the many young students, some as young as eight years old, who actively participated in protests, marches and the integration of schools. In this program, students are introduced to the topics of de jure and de facto segregation, nonviolent resistance, and civil disobedience. The important Supreme Court cases of Plessy v. Ferguson and Brown v. Board of Education are reviewed. The role of Dr. Martin Luther King, Jr., in leading and defining the struggle for civil rights is examined. And seminal civil rights events in Topeka, Little Rock, Greensboro, Birmingham and Selma are documented.

PROGRAM GOALS
• Introduce the significant, defining role played by young people in the Civil Rights Movement of the 1950s and 1960s.
• Examine the role of organized social action in creating positive change.
• Foster in students the understanding that the work of creating and sustaining a more fully just, equitable, tolerant society is an ongoing process. Improvements and progress have been made, are being made, and will continue to be needed.
• Identify some of the gains made by the Civil Rights Movement.
• Encourage reflection on the work still to be done, and promote discussion on ways to devise solutions for building just and equitable local, national, and international communities.
• Encourage students to continue the human/civil rights activism and social action work that are an integral part of their heritage.

LINKS TO CURRICULUM STANDARDS
This program correlates to the following:
NCHS United States History - Standard: 29
Understands the struggle for racial and gender equality and for the extension of civil liberties

SUMMARY
This program introduces students to the active, important role played by young people in the struggles against bigotry, racial inequities, and injustice during the Civil Rights Movement of the 1950s and 1960s. The program introduces the topics of de jure and de facto segregation, nonviolent resistance, and civil disobedience. The important Supreme Court cases, Plessy v. Ferguson and Brown v. Board of Education, are reviewed. The implications of these court decisions are presented. Seminal civil rights events in Topeka, Little Rock, Greensboro, Birmingham, and Selma are documented through compelling archival film footage. Students are encouraged to reflect on accomplishments of the Civil Rights Movement. Enduring racial disparities that still exist today are clearly noted.

BACKGROUND INFORMATION
From the bus boycotts in Montgomery to the Children’s Crusade in Birmingham, from the steps of the Lincoln Memorial to the Edmund Pettus Bridge in Selma, from the chambers of the Supreme Court to the State House of Alabama, from Rosa Parks to the Little Rock Nine,
from the hamlets of rural Mississippi to the urban neighborhoods of Milwaukee, Wisconsin, the story of the Civil Rights Movement is in large part the story of organized, nonviolent resistance and direct-action protests. It is the story of people coming together united in the effort to change systems and structures that denied full citizenship to every American. It is the story of those who “pushed history” and who “took the road less traveled.” And as noted by Taylor Branch in his book Pillar of Fire, it is, most unusually, a story of the redemptive, moral witness of young, black schoolchildren.

The Civil Rights Movement of the 1950s and 1960s, sometimes referred to as the “Second American Revolution,” was a black-led movement that originated in the American South in reaction to, and protest against, the Jim Crow policies of legalized (de jure) segregation that impacted almost every aspect of Southern life. By law, as defined by the 1896 Supreme Court decision Plessy v. Ferguson, the doctrine of “separate but equal” and its resulting policies of segregation were constitutional.

Typical Jim Crow practices and laws impacting blacks in the South included, among others: separate waiting rooms in bus and train stations; segregated restaurants, parks, and beaches; separate educational facilities; no admission to white colleges; a ban on interracial marriage; separate cemeteries; difficult literacy tests for voting; and higher poll taxes for blacks.

Although segregation was not as blatantly enforced in the North and West, urban life patterns and restricted housing policies in most cities such as Milwaukee, Newark, Detroit, and Los Angeles often resulted in segregation in fact or reality (de facto). Blacks and other people of color found themselves actively discriminated against in housing, education, health care, and employment. The problems of poverty, unemployment, limited opportunities, and racial discrimination starkly accentuated the broken promises of equality set forth in the Constitution of the United States.

The modern Civil Rights Movement transformed America. It was conceived in the fervent passion of years of civil rights activism, birthed in the daily humiliations of segregation and racial injustice, nurtured in the supporting arms of the southern black churches, voiced in the stirring oratory and moving songs of dreams and basic human rights too long denied, cloaked in the mantle of nonviolent resistance, tempered and forged to unbreakable determination in the jails, at the lunch counters, on the buses and streets of towns across the South, and witnessed in the courage, faith, and passion of hundreds of men, women, and children, of all races, ages, and creeds, from all parts of the country, who came together in the united effort to help actualize the promise of democracy.

The Civil Rights Movement was initially led and given its voice by such leaders as Martin Luther King, Jr., Ralph Abernathy, James Farmer, Bayard Rustin, and John Lewis. Women, too, such as Ella Baker and Fanny Lou Hamer, added their voices to the growing chorus demanding justice and equality. Over time, other more strident voices, including those of black leaders Malcolm X, Huey Newton and Stokely Carmichael, calling for black separatism and militancy, would increasingly gain visibility.

The movement’s multistate and multifaceted efforts to combat racial injustice were spearheaded and organized through such organizations as the National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC), the Student Nonviolent Coordinating Committee (SNCC), and the Congress For Racial Equality (CORE).
The movement was given its heart and soul, and ultimately its success, by the thousands of ordinary people, both black and white, many of whom were young students who dared to believe, who dared to dream, who challenged, and who refused to accept anything less than their rightful full measure of human dignity, respect, freedom, and equality.

The Civil Rights Movement was successful for many reasons. It was not the vision and stirring oratory of the leaders, or the power and political force of the Presidents alone. Nor was it only the activism and courage of the students, or the commitment and determination of ordinary citizens. It was all of these things coming together - ordinary people organizing at the grass root level, sharing a common goal, actively participating - walking, singing, riding, standing, and sitting for change. These individual acts of determination and courage united people into a formidable and unstoppable force that would ultimately change the nation.

Despite significant gains made by the Civil Rights Movement, the legal remedies that resulted were not sufficient to counteract growing frustrations and debilitating disparities. Discrimination limited opportunity, housing, employment, health care, and education choices for people of color. Frustrations boiled over in the hot summers of the mid- to late-’60s. Riots in many of America’s cities exposed a deep seated rage. The 1965 riots in the Watts area of Los Angeles demonstrated in fiery flames, violence, and death the growing disparities in the nation.

Today, serious, crippling disparities endure. Inequities grow. Gaps widen. Segregation persists. Intolerance and prejudice thrive. The work of the Civil Rights Movement remains unfinished and its vision of full equality is still to be realized. Racism was, and continues to be, a defining and limiting influence in American life. But continued racial divisiveness, prejudice, and intolerance do not have to be the end of the American story. The work to create a just and equitable society for all is ongoing and continuous. As students reflect on the courageous contributions of the many who came before, they will realize that through committed action, they, too, can become agents of change and healing. Solutions do exist. Change is possible. Those who have come before have shown us the way.

**PREPARATION AND INSTRUCTIONAL NOTES**

Before presenting this lesson to your students, we suggest that you preview the program and review this guide and accompanying blackline master activities in order to familiarize yourself with their content.

As you review the materials presented in this guide, you may find it necessary to make some changes, additions, or deletions to meet the specific needs of your class. We encourage you to do so, for only by tailoring this program to your class will they obtain the maximum instructional benefits afforded by the materials.

It is also suggested that the program presentation take place before the entire group under your supervision. The lesson activities grow out of the context of the program; therefore, the presentation should be a common experience for all students.

The archival footage used in this program is very powerful. It graphically demonstrates the strong and frequently violent reactions the civil rights activists experienced as they peacefully and nonviolently sought equality and justice.

Before viewing the program, discuss with the students how the 1950s and 1960s were a time of great transition and transformation in the United States. Racism, prejudice, and intoler-
ance remain national problems. The Civil Rights Movement, black-initiated, black-led, and black-sustained, drew together, in a “collective passion for justice,” people of all races, all colors, all creeds. They came together to build “coalitions of interest” not just “coalitions of color.” Real change did come about as citizens actively participated in the struggles against oppression, injustice, and inequality. The Civil Rights Movement became the model for many other social movements.

The January/February, 1999, issue of Scholastic Instructor (pages 29-31) contains the article “It’s Not So Black & White.” Written by educator Dr. Beverly Daniel Tatum, this article offers suggestions for teaching the “painful history of American race relations.”


HISTORICAL - MYTH AND REALITY
James W. Loewen, in his 1995 thought-provoking book, Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong, convincingly documents how “startling errors of omission and distortion mar American histories.” Historical myths, he notes, including, but not limited to, the American national origin myth (the story of the first Thanksgiving), have in many cases overshadowed and replaced historical reality. The myths become accepted as unquestioned truth.

It is important to note that in the educational video The Civil Rights Movement: The Role of Youth in the Struggle, by limiting the telling of the story of Brown v. The Board of Education to the personal story of Linda Brown and her father, Oliver, the producers have, by omission, unintentionally contributed to the continuation of historical myth.

As noted in the video, Linda Brown, because of Jim Crow restrictions in place in Topeka in the early 1950s, was unable to attend the all-white school that was located just blocks from her home. Her father agreed to participate in the NAACP legal action which attempted to change that situation. The suit was ultimately successful. The Supreme Court did rule in an unanimous decision in May, 1954, that “separate educational facilities are inherently unequal...therefore plaintiffs and others...are deprived of the equal protection of the law guaranteed by the Fourteenth Amendment of the Constitution.”

Although the individual facts are accurate, the history of the Brown decision as presented is incomplete. In pointing out this error, it is the producers’ hope that a mistake can be turned into a valuable and important lesson. Teachers are encouraged to take advantage of this opportunity to talk with their students about historical distortion and myth - how and why myths begin, how they are continued, how misinformation can be corrected, as well as how to use primary sources in conducting historical research. In order to clarify the basic facts in the Brown case, teachers are encouraged, prior to viewing the documentary with their students, to copy, pass out, and review with their students Blackline Master 6a: Brown v. Board of Education.

Teachers may want to ask students to do additional research on this pivotal Supreme Court case and decision. The Brown decision reflects the collective, committed action of countless citizens, community leaders, and attorneys as well as the strategic leadership and support of the NAACP, not just the actions of an individual father on behalf of his young daughter.
Possible Activities:
Have students identify, research, and discuss other examples of historical myth.

Have students define the following terms: "et. al.," "plaintiff," "verdict," "attorney," "counsel" (legal), and "suit" (legal).

Have students research and discuss the particulars of each of the five cases combined under Brown. How were the cases alike? How did the cases differ? Additionally, have them report on the Supreme Court decision in Brown, including the reasons why this decision is considered so important, as well as the reactions to, and results of the decision.

For further information on this subject, The Brown Foundation for Educational Equity, Excellence and Research can be contacted at (785) 235-3939, Internet address http://brownboard.org. Additionally, the Brown Foundation has produced, for middle and high school students, the documentary In Pursuit of Freedom and Equality Brown vs. The Board of Education of Topeka.

PRE-TEST
• Blackline Master 1, Pre-Test: An optional pre-test is provided. This assessment tool will help you determine the level of student comprehension prior to participating in this lesson.

An Answer Guide appears on pages 13-16 of this Teacher’s Guide.

STUDENT PREPARATION
• Distribute Blackline Master 2, Terminology Guide. This will help acquaint students with some of the terminology used in the program presentation. It is suggested that this list be duplicated and distributed before viewing the program. Have students alone, or in groups, define the terms prior to viewing the video. Definitions of the terms are supplied in the Answer Key section on pages 12-15 of this guide.

• Distribute Blackline Master 3, Viewer’s Guide. It is recommended that you duplicate and distribute this before viewing the program. Some questions may require additional reading. Have students answer the questions, either while watching the program, or shortly after the program presentation. You may want to divide the group into smaller units, assign each group certain questions, and share answers with the large group.

INTRODUCING THE PROGRAM
• Suggest students talk to adults regarding what they know about the Civil Rights Movement of the 1950s and 1960s. Teachers from their schools might be willing interview subjects and interesting sources of information for students. Have them report back and share their findings with the class. Have them include information on how the adults with whom they spoke obtained their knowledge - through personal experience, the media or study, perhaps through stories shared with them by others. Prepare students to expect to hear a variety of perspectives. Personal experiences and stories are remembered and told from personal perspectives.

• Have students read over selected excerpts from the Declaration of Independence and the 13th, 14th, and 15th constitutional amendments. Have them review the 3/5ths compromise which determined how slaves would be counted in establishing population numbers to determine congressional representation (Article 1, Section 2, Paragraph 3, United States Constitution). Discuss with them that, although the language of the Declaration spoke of equality for all, in reality, “We the people” left out many including women,
native people, and blacks who were enslaved, at the time it was enacted. The original United States Constitution allowed slavery. Many of the Founding Fathers were themselves slave owners. Thomas Jefferson, Patrick Henry, and George Washington all owned slaves. Their decisions to continue to own slaves were in stark contrast to the universal principles of democracy they avowed in the Declaration of Independence. Some of the Founding Fathers struggled with this contradiction in their lives.

• For an excellent discussion of these issues see Howard Zinn’s, A People’s History of the United States, Chapter 4 “Tyranny Is Tyranny.” Also recommended is James W. Loewen’s, “Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong,” pages 138-143. The Teaching Tolerance “Shadow of Hate” teaching package, video, 128-page publication US and Them: A History of Intolerance in America, and teacher’s guide, are also excellent resources for furthering discussion in this area.

• Before viewing the program, ask a few leading questions. For example:
  • Can you define the word “segregation”? How about “discrimination”? Can you give any examples of segregation or discrimination from what you have read, heard about, seen on television, personally experienced or witnessed?
  • What do you know about what life was like for African-Americans in the South in the 1950s and 1960s? Were racial relations between blacks and whites the same in the North as in the South? What was the same or different?
  • Do you think young people can make positive changes in their communities and even the larger society? Or is that kind of change only possible for adults?
  • Is there anything that you can think of about which you feel so strongly that you are willing to stand up against great pressure and state “This is what I believe”?

STUDENT OBJECTIVES

After viewing The Civil Rights Movement: The Role of Youth in the Struggle and participating in the follow-up activities, students will be able to:
• Define “segregation.”
• Compare and contrast de jure segregation in the South to de facto segregation in the North.
• Identify the constitutional amendments that provided freedom, citizenship and the right to vote to African-Americans.
• Identify the significance of the Plessy v. Ferguson and Brown v. Board of Education Supreme Court decisions; state their relationship.
• Define and give examples of nonviolent resistance and civil disobedience as practiced in the Civil Rights Movement.
• Describe young people’s participation in the Civil Rights Movement, giving specific examples of their involvement.
• Identify some of the significant gains made by the Civil Rights Movement.

VIEW THE PROGRAM

• Viewing time is 15 minutes.
• Blackline Master 4, Video Quiz. This video quiz may be taken immediately following the program, or at a later date after viewers have participated in other follow-up activities. The quiz is a brief check on what the viewers have retained from this lesson.
**FOLLOW-UP ACTIVITIES**

**DISCUSSION QUESTIONS**

Immediately after viewing Civil Rights Movement: The Role of Youth in the Struggle, ask for questions and comments about the content of the program.

Use Blackline Master 3, Viewer’s Guide as a basis for a discussion of the information presented in the program. If the discussion leads to details that were not covered in the program, you may want to have the students or groups of students research the subject and report back to the class. An Answer Key for the Viewer’s Guide is provided, beginning on pages 12-15 of this leader’s guide. Some additional suggested discussion questions are...

- Were you surprised by any of the information you learned from this program?
- Do you think all Americans now enjoy equal protection and equal rights under the law?
- Why do you think the young people in the Civil Rights Movement chose to get involved? Why were they willing to go to jail and risk being beaten, even killed?
- Is there anything that you saw in this program that reminds you of something you have experienced personally or through others, read in a newspaper or magazine, heard on the radio, or saw on television or the Internet, about the world today?
- Can you give any examples of civil/human rights activism taking place in your community, the nation or international community today?
- How might you see yourselves as young people getting involved in social justice activities? In what ways can you individually and collectively help to create more equitable, tolerant, and accepting communities?

**ACTIVITIES AND PROJECTS**

Work with the school librarian. Have him or her pull books and other resource materials related to the history of the Civil Rights Movement. If possible, have the materials available in your classroom. Distribute a list of materials available through the school library/media center.

You may choose to assign individuals or groups to research and prepare written or oral reports or other projects on the following topics:

- Martin Luther King, Jr., was influenced by the ideas of Mahatmas Gandhi and Henry David Thoreau. Their ideas helped to shape his philosophy of nonviolent resistance. Have students interview an adult to find out whose ideas have been a powerful influence in his or her life. Have students write a short essay on the important personal influences in their own lives.

- Have the students read Melba Pattillo Beal’s book, Warriors Don’t Cry, or some other young civil rights activist’s first-hand account of his/her experiences. Other possible titles include Freedom’s Children; Witness to Freedom: Young People Who Fought for Civil Rights; and Selma, Lord, Selma. (For full bibliographic information see Teacher Resources section of this guide.) If time does not allow the students to read an entire book, read selected excerpts in class. Have them then imagine that they were one of these young activists. Have them describe their feelings, reasons for choosing to be involved in the movement, and/or experiences in the form of their choice such as a poem, essay, drawing, sculpture, song, dance, dramatic reading, or reenactment.

- Discuss with the students how the story of the Civil Rights Movement is certainly a story of individuals of great courage and commitment. Individuals who, at great personal sacri-
fice and risk, chose to make a difference. But more than the story of individuals, the Civil Rights Movement story is the story of effective organization, people coming together, raising their voices collectively.

Divide students into groups. Have them research the history, development, philosophy, key personnel, and contributions of such civil rights groups as the National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC), the Student Nonviolent Coordinating Council (SNCC), and The Congress for Racial Equality (CORE). What, if any, philosophical differences existed among the national civil rights organizations? They could also identify and research the leadership organizations of other change movements such as National Organization of Women (NOW), American Indian Movement (AIM), United Farmer Workers (UFW), and La Raza Unida (Latino Americans). Have them prepare written or oral reports with visual aids to be shared with the class.

For a current events emphasis students could review newspapers for information about contemporary organizations that are active locally, regionally, and/or nationally.

- Posters, signs, and banners were, and are, used during demonstrations, marches and protests, to communicate positions on all sides of the issues. Have students create their own signs, banners, or posters expressing their position on a civil/human rights issue.

- There is a very famous photograph of Elizabeth Eckford, one of the Little Rock Nine, taken as she walks alone with an angry group of young white women taunting her as they follow behind. This photograph was used in this documentary, and often accompanies anything written about that Little Rock experience. Have the students use that photograph, or think of a similar situation from the program, and create a dialogue poem expressing the differences in perspective of the two people involved. Have them share their finished poems with the class.

- The Civil Rights Movement eventually brought together people of all races and creeds who were committed to securing equal rights for all Americans. Have the students identify some of people and some of ways Americans who were not black contributed to the Civil Rights Movement. Some possibilities include - freedom rides, freedom schools, voter registration, sit-ins, Mississippi Freedom Summer, March on Washington, and Selma-to-Montgomery March.

- Have the students imagine that they are participating in the March on Washington in August, 1963. Have them research more about this famous march - its conception, the organizers, key participants, speeches (including, but definitely not limited to, Martin Luther King, Jr.’s, well-known “I Have A Dream” speech), and activities of the day. Have them create a journal describing their journey to Washington, and what they saw and felt as they came together with 250,000 other Americans. Other possibilities for consideration by the students might be the Selma-to-Montgomery March in 1965 and the Freedom Rides in 1961.

- Have the students create their own illustrated, regional map of the southern United States extending south from Maryland and Virginia (including Washington, D.C.) and, in the west, including Missouri and Kansas. Have them locate and mark on the map, cities in which key events of the Civil Rights Movement took place. Have them include the routes of the freedom buses. Additionally, have them create a list for each city identified, noting the major events, including their dates, that took place there. (Townsend Davis’ book
Weary Feet, Rested Souls: A Guided History of the Civil Rights Movement, is an excellent resource for this type activity. The book is a guided tour of the major southern sites of the Civil Rights Movement.

- Have the students research the Great Migration - identify the reasons for the movement of blacks from the South to the North. What did they find? What was life like? What obstacles did they meet? How did whites react to their presence? What was positive? Was it what they thought and hoped for as they left behind the life they knew in the South? With the understanding they have gained from their research, have the students imagine they are a new black resident of a northern city in the early twentieth century. Have them create a letter, a poem, a picture, something to send back home to their family in the rural south, that tells of their experiences in their new home.

- Discuss with the students how the Civil Rights Movement served as a model for other groups. In the United States, women, farm workers, native people, and the disabled are just some of the groups who organized following the lead set by the Civil Rights Movement. In South Africa and the communist countries of Eastern Europe, the influence of the American Civil Rights Movement was strongly evident in their own civil and human rights struggles. With students, create a list of some of the many diverse voices of protest that called for change in the United States and/or internationally.

Divide the class into groups, have them choose and research one of the groups from the class list. Written and/or oral reports with visual aids can be prepared and shared with the class.

As an additional current event project, students can review newspapers, magazines, and the Internet for information about contemporary human rights movements in the United States and/or internationally.

- Have students create an illustrated timeline of the national Civil Rights Movement. For further enrichment, have them do research on how their own communities responded to the Civil Rights Movement. Have them compare/contrast their local findings with the national timeline. A national civil rights timeline and a separate civil rights timeline for Milwaukee, Wisconsin, are provided as Blackline Masters 5 & 6.

On the Internet the Seattle Times offers an integrated Civil Rights Movement timeline for Seattle, Washington. This timeline can be found at: [http://www.seattletimes.com/mlk/movement/Seatimeline.html](http://www.seattletimes.com/mlk/movement/Seatimeline.html)

- As a class, have students identify activists in their own communities. Invite some of those identified into the classroom to talk with the students about their work, and commitment to their cause. Ask the speaker to list specific ways they believe young people can get involved and make a difference. Have them answer such questions as why they feel this work is important and what changes they hope to see realized.

- Discuss with the students how each generation, in its own way, has its chance to act as agents of change and healing, to tear down walls, build unity, create a better world for all, not just the privileged few. They have learned in this program about the way some young people in the 1950s and 1960s worked for positive change in the struggle for racial equality and justice. Now is their chance to look around their schools, neighborhoods, and communities and identify what they can help change for the better.
As a class, have the students brainstorm to decide on a social action project that they as a class would like to initiate, take responsibility for organizing, and working on throughout the school term. The book, The Kid’s Guide to Social Action: How to Solve the Social Problems You Choose and Turn Creative Thinking Into Positive Action, by Barbara Lewis, is an excellent resource for this activity. For other titles of possible interest, see the “Social Action Books for Young People” section in the Teacher Resources section of this guide.

**EXTENDED LEARNING ACTIVITIES**

You may choose to assign more advanced individuals or groups to prepare written or oral reports or other projects on the following topics:

- Have students research how song and music were used in the Civil Rights Movement. Have them create a list of the most popular movement songs and learn to sing some of their favorites. Have students work in small groups creating their own version of a freedom song. Have them perform their songs for the class.

- Students can explore the role the media played in the Civil Rights Movement. Have students as a class create their own newspaper on the Civil Rights Movement. Individuals can choose to write letters to the editor, editorials, news articles reporting key events, eyewitness accounts, or create political cartoons. Some students might prefer to create a radio newscast or “eyewitness” television broadcast. Students might want to work with a video camera to create the television version.

- Have students explore the varied voices of the Civil Rights Movement. Most know of Martin Luther King, Jr., and Malcolm X, but there are many others, including Ella Baker, A. Philip Randolph, Stokely Carmichael, Rosa Parks, Thurgood Marshall, and Fanny Lou Hamer. These are just a few of the many courageous individuals who worked in the Civil Rights Movement. Students can research and choose to profile the activist of their choice. Additionally, the students can share with other students what they have learned by “becoming” that person - speaking in the first person about their beliefs and experiences. They can also prepare three “Who am I?” questions. After everyone in the class has presented, these questions can be thrown into a hat, selected randomly, and the class can guess who is being described by the questions.

- The SNCC statement of purpose reads in part “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....”

  As a class, discuss with the students the role of nonviolent, direct action protest in the Civil Rights Movement - boycotts, sit-ins, protests, marches, “jail not bail.”

  To help in this discussion, the Martin Luther King, Jr., Center for Nonviolent Social Change Internet site offers a very comprehensive glossary of nonviolence. The web site address is - [http://www.thekingcenter.com/glossary.html](http://www.thekingcenter.com/glossary.html)

  Some questions for further discussion might include - Do they feel these nonviolent methods were effective in the Civil Rights Movement? Why or why not? Do they think these methods would work in different circumstances? Would these same methods be effective today? Do they think that the civil rights protesters gained or lost support by practicing nonviolence? How hard do they think it would be not to react when provoked, taunted, ridiculed, or beaten? How do they think they might react under similar circumstances?
Have the students review newspapers and magazines for examples of present day boycotts or other forms of peaceful protest. Create a class bulletin board showing these contemporary examples of nonviolent protest.

- The Civil Rights Movement of the 1950s and 1960s was an extension of hundreds of years of activism by blacks and others, who worked with them, to secure full and equal civil rights for all, not just some, Americans. Have students examine the roots of the modern Civil Rights Movement by researching such topics as the efforts of enslaved blacks against the injustice and oppression of slavery, the Abolitionists, the Underground Railroad, the labor movement of the 1940s, the ideas of key black historical figures. Have them create posters to be displayed in class listing key facts and depicting an important event related to their topic.

- The Civil Rights Act of 1964 and the Voting Rights Acts of 1965 were great achievements for the Civil Rights Movement. Have the students research the history of these acts, who introduced them and why, important presidential speeches related to these acts, and what was changed as a result of these acts being signed into laws. Additionally, as the students learn about the history of these acts ask them to be aware of the sequence of events - what came first, the act or a demand by the people for a change? Historically has government acted reactively or proactively in the areas of discrimination, segregation and civil rights?

As a class students can reflect on the role of citizens in a democracy. Some questions that might be used in the discussion - What is role of citizens in a democracy? Do citizens in a democracy have the right and/or obligation to protest that which they consider wrong? The First Amendment gives citizens the rights of free speech and to assemble peacefully. Does that mean all citizens are protected by these same rights, even those whose views we do not like? Do you agree more with the statement, “My country, right or wrong,” or the words of Frederick Douglass “He is a lover of his country who rebukes and does not forgive its sins”? Why?

- Have students create a Civil Rights Movement exhibit for the rest of the school to view. Exhibits could include posters, books, murals, poems, and written reports. Additionally, students could prepare and perform dramatic readings, songs, a play, or creative dance. In addition to looking at the Civil Rights Movement historically, students could also include information about contemporary worldwide civil/human rights issues and movements.

- Select, and have students read, key excerpts from Martin Luther King, Jr.’s, 1963 “Letter from Birmingham Jail.” Have them write a letter back to Dr. King sharing with him what they believe has changed for black Americans since 1963, what work they feel remains to be done, their own hopes for the future and their ideas for creating the equitable, open society envisioned by Dr. King.

- In 1998, the Milton S. Eisenhower Foundation issued the Millennium Breach, a 30-year follow-up report to the Kerner Commission’s (1968) findings that “Our nation is moving toward two societies, one black, one white - separate and unequal.” The new study notes that segregation and poverty are even greater problems in our nation’s inner cities today.

Have students research national comparison studies that detail statistics in such areas as
housing, population, employment, education, health care and poverty. Students could research through local newspapers, local and state government agencies similar statistics for their own communities and states. Have them share findings with the class.

The Statistical Abstract of the United States is an excellent source for this kind of information. The Census Bureau and its publications are another excellent information resource. The Internet also offers valuable resources. Two Internet sites that offer relevant statistical information-

(U.S. Census Bureau site)

http://blue.census.gov/pubinfo/www/afamhot1.htm


http://www.thuban.com/census

**Answer Key**

**Blackline Master 1, Pre-Test**

1) Martin Luther King, Jr., preached the importance of nonviolent resistance during civil rights protests and marches.
   - True

2) Adults were the only ones who played an important role in the Civil Rights Movement.
   - False

3) In the 1950s, black children in the South were required to attend separate schools from white students.
   - True

4) Brown v. The Board of Education was an important Supreme Court case.
   - True

5) In 1957, the integration of Little Rock’s Central High School met angry resistance.
   - True

6) College students used sit-ins to desegregate whites-only lunch counters.
   - True

7) In the early 1960s, Birmingham, Alabama, was considered one of the South’s most integrated cities.
   - False

8) The passage of the Voting Rights Act was an important success for the Civil Rights Movement.
   - True

9) The Civil Rights Movement became a model for other change movements in the United States and internationally.
   - True

10) The Civil Rights Movement achieved all its goals.
    - False

**Blackline Master 2, Terminology**

**13th Amendment** (1865) - abolished slavery.

**14th Amendment** (1868) - All persons born or naturalized in the United States are citizens of the United States. This amendment provides citizens with equal protection and rights under the law.
15th Amendment (1870) - The right of citizens to vote shall not be denied or abridged on the basis of race, color or previous condition of servitude.

Brown v. Board of Education of Topeka - Oliver Brown was one of the African American parents in Topeka, Kansas, who with the help of the NAACP, challenged that city's school board policy of denying black children the right to enroll in all-white elementary schools. Brown was listed as lead plaintiff; therefore, the case became known by his name Oliver L. Brown et al. v. the Board of Education of Topeka. The Topeka case involved thirteen parents and twenty children. There were four other school segregation cases consolidated under Brown v. Board of Education. The other cases included Briggs v. Elliot, Clarendon County, South Carolina; Davis v. County School Board, Prince Edward County, Virginia; Belton v. Gebhart, Wilmington, Delaware; and Bolling v. Sharp, Washington, D.C. The Brown case represented more than 100 plaintiffs.

In a landmark ruling on May 17, 1954, the Supreme Court ruled unanimously, in Brown v. Board of Education, that separate but equal educational facilities were “inherently unequal” and that segregation was therefore unconstitutional. This decision overturned the separate but equal doctrine that since 1896 (Plessy v. Ferguson) had legalized segregation. School segregation did not end instantly, but its legal basis had been overturned.

Civil Disobedience - nonviolent resistance to laws considered unjust. The refusal to comply with certain laws or to pay taxes, etc., as a peaceful form of political protest. Those practicing civil disobedience break the law because they consider the law unjust, wish to call attention to the injustice and hope to bring about its repeal or amendment. This includes the willingness to go to jail if necessary to protest an injustice.

Jim Crow - term used for practices and rules that discriminate along color lines. System of segregation. Jim Crow was the stage name of a white minstrel who performed in Blackface makeup in the late 1800s. His act caricatured blacks. The name Jim Crow came to stand for all the segregation laws that were instituted in the South after the Civil War.

National Association for the Advancement of Colored People (NAACP) - interracial organization founded in 1909 in New York City to fight legal battles against segregation and discrimination. Oldest civil rights organization in the United States. The strategic emphasis of the NAACP is ending discrimination through legal action. “The principle objective of the NAACP is to ensure the political, educational, social and economic equality of minority citizens of the United States.” Currently the NAACP is a network of more than 2,200 branches covering all 50 states, the District of Columbia, Japan and Germany.

Nonviolent resistance - as a principle, the avoidance of violence even when provoked. Martin Luther King, Jr., encouraged his followers to use this method. Civil rights demonstrators were encouraged not to fight or react with violence even when provoked.

Plessy v. Ferguson - This 1896 Supreme Court case addressed the issue of segregated transportation in railroad cars, but its doctrine of “separate but equal” public facilities for blacks and whites was widely applied to all areas of society. This doctrine became the basis for institutionalized segregation. It was used to justify segregation in housing, restaurants, public swimming pools, parks, and other public facilities.

Segregation - the enforced separation of racial groups in a community.
Segregation (de facto) - segregation in fact, in reality.

Segregation (de jure) - segregation by right or according to law.

Sit-ins - nonviolent passive resistance method used by students to desegregate whites only lunch counters.

Voting Rights Act - signed by President Johnson on August 6, 1965; ensured that blacks could freely exercise their right to vote. This act suspended literacy tests and other voter tests. It also authorized federal supervision of voter registration in the states and individual voting districts where such tests were being used. If voting discrimination did occur, the Attorney General was authorized to send in federal examiners to replace local registrars. The impact of the Act was immediate. Within months of its passage, thousands of new black voters had been registered.

Blackline Master 3, Viewer's Guide
1. In addition to the well known leaders, who played a significant role in the Civil Rights Movement of the 1950s and 1960s in the struggle for racial equality?
   Young people and ordinary citizens played a key role in the Civil Rights Movement.

2. Despite the inclusive language of the Declaration of Independence, who were some of the people that were excluded from full participation in American society at the time it was enacted?
   Women, native people, and blacks who were enslaved were excluded from full participation in American society.

3. Describe segregation in the South during this time. Was segregation different in the North?
   De jure segregation was practiced in the South. This is segregation according to law. Laws, known as “Jim Crow” laws, required blacks to sit in separate sections of theaters, trains, and buses. Blacks had to use separate entrances, different drinking fountains, and eat in separate restaurants. Black children were required to attend separate schools. In the North, de facto segregation, segregation in fact or reality, was commonplace. Discrimination in housing, education, and employment limited opportunity for people of color.

4. Why was the Supreme Court decision in Plessy v. Ferguson considered so important?
   The Court ruled in this 1896 case, involving the segregation of railroad passengers, that it was legal to have “separate but equal” public facilities for blacks and whites. This ruling became the basis for institutionalized segregation. It was used to justify segregation in housing, restaurants, public swimming pools, parks, and other public facilities.

5. Why was Brown v. Board of Education considered such a landmark case?
   This unanimous decision by the Supreme Court in May, 1954, ruled that separate educational facilities where “inherently unequal.” This meant that segregation in public schools was, in fact, illegal. This decision overturned the separate but equal doctrine, that since 1896 (Plessy v. Ferguson), legitimized segregation. This decision directly impacted the students in the 17 states that had legally segregated schools and, ultimately, influenced almost every school in the United States.

6. What caught your attention most about the events surrounding the desegregation of Little Rock’s Central High School? How did you feel watching the film footage?
   Answers will vary.
7. Define “civil disobedience”. How was it used by students in the Civil Rights Movement? Civil disobedience is a peaceful way to object to a law considered unjust. Students initiated sit-ins at segregated lunch counters. By using nonviolent passive resistance methods, “sitting for change”, that is, refusing to move until they were served, students ultimately were successful in desegregating previously whites only lunch counters in more than 200 cities.


9. What important act was signed into law was by President Johnson after the events of Bloody Sunday in Selma, Alabama? President Johnson signed the Voting Rights Act in August, 1965.

10. What ideas do you have for breaking down the racial barriers that exist between people today? Answers will vary.

Blackline Master 4, Video Quiz
1) Plessy v. Ferguson
2) Brown v. Board of Education
3) Young people
4) Little Rock Nine
5) Martin Luther King, Jr.
6) sit-ins
7) Civil Disobedience
8) Birmingham, Alabama
9) 13th
10) Voting Rights Act of 1965

Teacher Resources
(Book materials for students are starred)

Books
General History


Special Interest
*Archer, Jules. They Had a Dream: The Civil Rights Struggle from Frederick Douglass to Marcus Garvey to Martin Luther King and Malcolm X. 1996 (Young Adult)


**Civil Rights History**


*McKissack, Patricia and Frederick. The Civil Rights Movement in America: From 1865 to the Present. Chicago: Children’s Press, 1987. (Gr. 7/up)


**Birmingham, Alabama**


**Birth of the Black Panthers**


**Freedom Rides**


**Martin Luther King, Jr.**

*Clayton, Ed et al. Martin Luther King: The Peaceful Warrior. 1996 (Young Adult)

*Colbert, Jan (editor). Dear Dr. King: Today’s Students Write to Dr. Martin Luther King, Jr. 1998.


*Shuker, Nancy. Martin Luther King: World Leaders. 1987 (Young Adult)


**Little Rock Crisis**


**Malcolm X**

**Thurgood Marshall**

**Montgomery Bus Boycott**


**Organizing in Mississippi**

**Selma, Alabama**

**Social Action Books for Young People**

*Lesko, Wendy, No Kidding Around! America’s Youngest Activists Are Changing Our World and You Can Too. (Gr. 7/up)


RECOMMENDED ADDITIONAL MEDIA

**AGC/United Learning Titles**

**Boyhood of Martin Luther King, Jr.** Catalog # 6125

**A Conversation With Rosa Parks.** Catalog # 8104

**Events of the Twentieth Century Series.**

**History in Focus Series.**

**Martin Luther King, Jr.: A Man of Peace.** Catalog #4039

**Martin Luther King, Jr.: The Beginning of the Civil Rights Movement.** Catalog # 5007

**Minorities in America: Lessons from World War II.** Catalog #8407

**The Playing Field.** (Story of the Negro Baseball Leagues). Catalog # 2854

**Through One City’s Eyes** Produced by The Duncan Group, 1999.

**Other Titles**


4 Little Girls directed by Spike Lee. An HBO Television documentary. Tells the story of the four young black girls killed in September, 1963, by a bomb, as they attended Sunday school at the Sixteenth Street Baptist Church in Birmingham, Alabama.

**Eyes on the Prize, Part I - America’s Civil Rights Years: 1954 to 1965.** A six-part series. Produced by Blackside, Inc. 1990. Distributed by PBS Video, Arlington, VA.


INTERNETSITES

CIVIL RIGHTS SITES

The Martin Luther King, Jr. Center for Nonviolent Social Change. Site includes an MLK photo gallery; link to King Library and Archives; an MLK bibliography; an MLK chronology; and a glossary of nonviolence.
http://www.thekingcenter.com/

Martin Luther King, Jr. Papers Project at Stanford University. Comprehensive site. Includes links to secondary documents written about MLK, links to primary documents written by MLK, links to materials about MLK - biography, articles, chronology, references sources, and links to other Internet sites focusing on MLK.
http://www.stanford.edu/group/King

The Montgomery Bus Boycott Page. Highlights include ready-to-use lesson for teaching about the boycott, a short biography of Rosa Parks, and summary on the boycott focusing on Rosa Parks role.
http://socsci.colorado.edu/~jonesem/montgomery.html

National Civil Rights Museum offers an on-line interactive tour. Entitled “The Unremitting Struggle,” the tour highlights featured exhibits of the museum. Museum presents a timeline of the civil rights struggle relating to African-Americans focusing on the crucial events of the 1950s and 1960s. This is the web site maintained by the National Civil Rights Museum located at the Lorraine Hotel, the site of the 1968 assassination of Martin Luther King, Jr., in Memphis, Tennessee.
http://www.civilrightsmuseum.org

http://www.civilrightspictures.com/

Seattle Times MLK and Civil Rights Links. This site includes a civil rights timeline, information about Martin Luther King, Jr., and several links to Internet sites about MLK, Black History month sites, African American resource sites and education links.
http://www.seattletimes.com/mlk/movement/Seatimeline.html

We Shall Overcome: Historic Places of the Civil Rights Movement. A National Register of Historic Places. Includes a list of sites, itinerary map and a learn more section with suggested book titles and Internet links to Civil Rights Movement resources on the web. Internet links include Martin Luther King, Jr., National Historic Site, the Brown v. Board of Education national historic site, and Our Shared History: Celebrating African American History and Culture.
http://www.cr.nps.gov/nr/travel/civilrights/index.htm

4 Little Girls Civil Rights Museum. Site dedicated to information about the four young black girls killed in a 1963 church bombing in Birmingham, Alabama. Site includes information about the Spike Lee documentary; teacher’s resources, a civil rights timeline and museum tour.
http://www.4littlegirls.com/museum.html
AFRICAN-AMERICAN HISTORY AND CULTURE SITES
African American History Resources. Created by the Montgomery County Public Schools. Offers an extensive list of links to African American history resources on the web.

The African-American Mosaic. This site highlights the Library of Congress Resource Guide for the study of Black History and Culture. Topics include the abolition movement and black migrations within the United States.
http://lcweb.loc.gov/exhibits/african/introhtml

http://www.the atlantic.com/unbound/flasbks/black/blahisin.htm
PART TWO:
OVERCOMING RACISM

Viewing Time: 15 minutes
Audience: Ages 10-18 or Grade Level 5-12

INTRODUCTION
In this program, Overcoming Racism, students speak candidly of their experiences and views of stereotyping, prejudice, discrimination, and racism. Through interviews and through discussions led by internationally acclaimed diversity specialists Drs. Laura Souder and Samuel Betances, young people offer insights and suggestions for realizing the open and equitable society envisioned, but not yet fully realized, more than thirty years after the start of the modern Civil Rights Movement in America.

PROGRAM GOALS
• Stimulate candid discussions and reflective dialogue on the topics of prejudice, discrimination, racism, and stereotypes.
• Encourage students to examine judgments, beliefs, and behaviors that limit dialogue, and the ability to devise creative solutions for building a more open, anti-racist, non-biased society.
• Stimulate discussion on racial issues of concern to young people.
• Promote a sense of activism and collective responsibility for building relationships based on mutual respect and equality, and creating communities enhanced, not limited, by their diversity.
• Foster the development of attitudes of tolerance, empathy, and respect for differences.
• Encourage students to begin to share their personal stories, experiences, and perspectives, and listen openly to divergent viewpoints.

SUMMARY
In this program, students in grades 5 through 12 from Milwaukee, Wisconsin, speak frankly of their personal experiences with prejudice, discrimination, stereotyping, and racism. They share their concerns and voice their suggestions for addressing and seeking solutions to these divisive issues. In discussions with Drs. Betances and Souder, students are guided to develop their own actions steps for combating intolerance, hatred, and bigotry. Stressing “building coalitions of interest, not color,” Drs. Betances and Souder encourage students to unite their voices with the activist voices of history, continuing the social justice work and human/civil rights activism that is an integral part of their heritage.

As intolerance, hatred, and bigotry continue to deny many their rightful measure of human dignity, respect, and equality, students are encouraged "to see themselves as actors in the world, not just acted upon." They are also encouraged to realize that the ability to act positively for change is not age dependent. The ability to effect real change is not limited to adults alone. For as capable, empowered citizens young people, also, have the opportunity and ability to further the dialogue, confront old assumptions, and take thoughtful, community-building, diversity-affirming action.

BACKGROUND INFORMATION
Despite significant gains made by the Civil Rights Movement, the legal remedies that resulted were not sufficient to counteract growing disparities. Prejudice, racial elitism, and intolerance
continue to create obstacles to racial equality. Discrimination limits opportunity, housing, employment, health care, and education choices for people of color.

In 1968, the Kerner Commission report concluded that America was a nation divided into two societies: “one black, one white - separate and unequal.” Thirty years later on the anniversary of the release of the original Kerner Commission report, a new report, The Millennium Breach, concluded that the racial and economic divide in the United States had not only come to pass, it was getting wider. According to the report issued by the Milton S. Eisenhower Foundation, “The rich are getting richer, the poor are getting poorer, and minorities are suffering disproportionately.”

Economic disparities, although more clearly visible and more readily quantifiable, are just one dynamic of the widening racial divide. Racial elitism, and its symbiotic counterpart, racial hatred, continue to be national problems in the United States. This reality was shockingly and painfully apparent in the hate crime murder of James Byrd, Jr., in Jasper, Texas, in 1999. In the late 1990s, according to some estimates, as many as two million people, that is, approximately 7% of the U.S. population, embraced, or at least were in sympathy with, racial hatred. As noted in the 1999 Newsweek article, Evil to the End, by Matt Bai and Vern Smith, the contemporary American face of hate is often young, educated, middle class, Internet-connected, and very angry. According to the 1998 Intelligence Project Report released by the Southern Poverty Law Center, the Internet is a major factor in the rise of hate groups. In 1998, there were 254 hate sites, up 55% from 1997. The Internet operates for many as a cyberspace podium. Its chat rooms serve as 21st century versions of Klan or comradeship meetings. In the 1999 Time article, Trading White Sheets for Pinstripes, John Cloud and Julie Grace document how hate has learned to market and package itself better. Rather than white sheets or jack boots, many members of hate groups now wear pinstripes and button down collar shirts. Rhetoric is carefully tailored to mainstream politics. For example, "attacking gun control rather than blacks and Jews."

In the 1995 special survey, “Teens and Race,” conducted by USA Weekend, 84% of the teens surveyed believed that most teenagers were prejudiced; 45% of the respondents had personally experienced prejudice in the last year; 64% felt that students in their school limited their social interactions to people of their own race; and 44% believed that this self-segregation contributed to racial tension. Sixty-four percent of the teenagers believed they shared their parent’s racial views. Seventy percent felt that TV shows are full of racial stereotypes. Fifty-six percent believed that racial diversity is a good thing.

Daily headlines and news broadcasts chronicle the spiraling rise in hate related crimes. Jasper, Texas - Laramie, Wyoming - Littleton, Colorado - names of places linked to tragic events that are indelibly etched in American society’s collective memory. Worldwide, news reports from such diverse places as Northern Ireland, the West Bank, Bosnia, Rwanda, and Kosovo graphically document the atrocities born of hate, bigotry, and intolerance. As American society becomes more diverse, the world moves more rapidly to both a global economy and a more interdependent international community. It becomes imperative that today’s young people, the diverse face and multi-cultural crucible of the future, be encouraged to discuss, reflect on, and be empowered to address the complex issues of intolerance, bigotry, hate, racism, and divisiveness in society. For it is from dialogue, reflection, and empowerment, that creative solutions for building a society that is more open to different ideas and the concept of globalism, more just, more equitable in its sharing and distribution of resources, and more accepting of diversity and differences, can be fashioned.
PREPARATION AND INSTRUCTIONAL NOTES

Before presenting this lesson to your students, we suggest that you preview the program and review this guide and accompanying blackline master activities in order to familiarize yourself with their content.

As you review the materials presented in this guide, you may find it necessary to make some changes, additions, or deletions to meet the specific needs of your class. We encourage you to do so, for only by tailoring this program to your class will they obtain the maximum instructional benefits afforded by the materials.

It is also suggested that the program presentation take place before the entire group under your supervision. The lesson activities grow out of the context of the program; therefore, the presentation should be a common experience for all students.

Suggested articles for consideration as part of teacher preparation

Dr. Samuel Betances’ article, “Diversity Reading Clubs” plus accompanying diversity reading list. Included herein as Blackline Masters #7a-7d. Not intended for distribution to students, but for teachers’ use only.

Also Dr. Betances’ article “Engaging Young People in Diversity Initiatives.” Included as Blackline Masters #8a-8c. Not intended for distribution to students, but for teachers’ use only.

Additionally, the thought-provoking article on white privilege written by Dr. Peggy McIntosh, Associate Director of the Wellesley College Center for Research on Woman, is recommended:

Excerpts from this article are available on the Internet at:
http://www.panix.com/~mbowen/rm/mcintosh.html

STUDENT PREPARATION

• Distribute Blackline Master #9: Terminology. This will help acquaint students with some of the terminology used in the program presentation. It is suggested that the list be duplicated and distributed before viewing the program.
• As part of the suggested post-viewing follow-up activities and projects, students, as a class project, will be asked to come up with their own working definitions of additional key concepts that will have been introduced in the program or follow-up discussions. See the learning activities section of this guide for the follow-up exercise utilizing Blackline Master 10: List of Terms.
• For many students, watching television dominates their leisure activity hours. What does television tell them about the world? Have students keep a one week log of the actual number of hours they watch TV each day. Have them list each show they watch. Also record if they watch the show daily, two or three times a week, or weekly. Have them create a list of their top 5 shows with a brief explanation as to why each program appeals to them.

Distribute copies of Blackline Master #11. Students can record their observations of a week of television programming on this sheet. They can refer to this sheet when doing the second part of this activity, which is suggested to follow the viewing of the program and participation in post viewing discussions. See the learning activities section of this guide for the follow-up exercise utilizing Blackline Master #11.
• Make two copies per student of **Blackline Master #12: Type Casting Exercise**, provided by Drs. Betances and Souder. Distribute one copy to each student. As a preliminary activity, prior to both viewing the program and participating in any of the learning activities, have students do the exercise as indicated. Have students discuss their choices and reasons for why they cast the roles as they did. Collect the papers and save for redistribution in part two of this exercise. See the learning activities section of this guide for the follow-up exercise utilizing Blackline Master, 12.

**INTRODUCING THE PROGRAM**

Before viewing the program, ask a few leading questions. For example:

• Can you define the word “stereotype”? How about “racism”? Can you give any examples of stereotypes or racism from what you have read, heard about, seen on television, personally witnessed, or experienced?

• Do you think the media (television, magazines, radio, newspapers, books, and the Internet) influences our perceptions of others and our attitude toward them? How? Is that influence generally positive or negative? Why?

• How do our perceptions and assumptions influence our behavior towards others?

• Can you name any reasons people might use to justify attitudes of bias, prejudice, intolerance, or racial hatred?

• Have you ever personally experienced any form of prejudice or discrimination? Describe the incident and share how you felt.

• How would you describe the race relations at your school or in your community? What, if any, racial problems exist? Are there ways to make positive improvements?

**STUDENT OBJECTIVES**

After viewing Overcoming Racism and participating in the follow-up activities, students should be able to:

• Define the terms prejudice, discrimination, stereotype, and racism.

• Cite examples of stereotypes based on age, race, gender and/or class bias. Realize the harmful nature of stereotypes. Recognize their use in various mediums and counteract stereotypical portrayals with fact based statements.

• Discuss and identify how some people/groups benefit from racism and other forms of oppression such as sexism, heterosexism, ageism, ableism, and, therefore, are reluctant to make changes.

• Identify their own prejudices; appreciate that within each person the potential for change exists.

• Define, give an example of, and discuss some reasons for “self-segregation.”

• Formulate suggestions for creating more tolerance and acceptance in schools and communities.

**VIEW THE PROGRAM**

Viewing time is 15 minutes
FOLLOW-UP ACTIVITIES

DISCUSSION QUESTIONS
Immediately after viewing Overcoming Racism, ask for questions and comments about the content of the program.

• Were you surprised by any of the comments you heard from the young people who shared their opinions and feelings in this program?
• Is racism restricted to a black and white issue? Why or why not?
• Do you feel American society is “color blind” or is it “blinded by color”? Does race matter in the United States? Give reasons for your answer.
• How do you think prejudice develops? Are we born with prejudice? Is it learned behavior? Is it possible to change? Educators and authors Schniedewind and Davidson state, “When power is added to prejudice it becomes racism.” (Open Minds to Equality, 6) Do you agree with their perspective? Why or why not?
• In 1900, black activist W.E.B. Du Bois wrote, “The problem of the 20th century is the problem of the color line.” What do you think he meant? Do you agree? Why or why not? Now more than 130 years after the Emancipation Proclamation, and more than thirty years after significant civil rights legislation, is the color line still an issue in the 21st century?
• Is it okay to tell racist, ethnic, sexist, or other disparaging jokes if you are “just kidding” and the jokes are only meant for fun? Why or why not?
• Can you define the term “self-segregation”? Can you give any examples? Why do you think students often choose to stick with same-race groups?
• Is there anything that you saw or heard in this program that reminds you of something you or someone you know has experienced?

ACTIVITIES AND PROJECTS
Work with the school librarian. Have him or her pull books and other resource materials related to diversity, multiculturalism, anti-racism, and anti-bias. If possible, have the materials available in your classroom. Distribute a list of materials available through the school library/media center.

You may choose to assign individuals or groups to research and prepare written or oral reports or other projects on the following topics:

• Encourage students to challenge and question assumptions they might have developed regarding other groups. As a class create a list that contains the names of at least ten different groups; for example, “gangs,” “welfare recipients,” and “hippies.” Have each student copy the list. Then, without spending much time, have each student individually write down under each group’s name the first three things that come to his/her mind about that group. As a class then create a master list of traits that have been assigned to each group, noting the number of times a trait was repeated. Have a class discussion on how students think they have developed their stereotypes. Ask about the influence of the Internet, television, movies, books and newspapers, relatives, and friends on their perceptions of different groups. Determine if anyone personally knows someone from any of the groups. Compare and contrast how personal knowledge affects perceptions. After the class discussion have students write a fact based statement about each group from the list.

• Distribute copies of Blackline Master #10: List of Terms. Now having watched the program and participated in follow up discussions, have the students through class discussions and, independent or group, research come up with their “working” definitions of these important
concepts. Have them also provide examples for each term from what they have experienced personally or through others, witnessed, read in a book, newspaper or magazine, heard on the radio, or saw on television or the Internet.

- Have students refer to the weekly television log (Blackline Master #11) they kept prior to viewing the video program. Now, with their newly acquired knowledge and insights, have them start to look more closely at messages conveyed in the shows they watch. From their television log, have students choose three shows to watch again, this time with “new eyes.” How does television influence their perceptions of other people? Have students look critically at what they are viewing. Who is being portrayed and how? Who is missing? Are the characters and situations realistic or unrealistic? Examine and report on the characters’ actions. Are characters stereotyped? In what ways? Have students prepare a poster or other visual aid to display their findings, and have them share what they have discovered with the class.

As an additional exercise, have the students create their own “tally” sheet on which they note how often characters from one of their favorite television shows get to speak, and which characters make the decisions. Have students watch their favorite program at least twice. Have them note for each main character in the program if that person speaks frequently, occasionally or rarely. Is the character’s opinion respected? Do they get to participate in any decision making or are they assigned a passive role? Have students share their findings with the class. Are they surprised by what they found? Why or why not?

As a group project, students, with their newly developed insights, can be assigned to write, and even perform, their own episode of a favorite television program.

- Distribute the second copy of Blackline Master #12: Type Casting Exercise. Now, having watched the program and participated in follow up discussions, have students repeat the exercise. When they have completed their new casting decisions, return their original papers. Have them compare their original casting decisions to those they just made. Are they the same? Different? If they made changes, can they explain why? Have students discuss their choices and rationale for their decisions.

- There is an old saying, “Sticks and stones may break my bones, but names will never hurt me.” Have students think about the validity of that statement in their lives. Have each student individually recall an incident in which he or she, or someone he or she knows, was called a derogatory name or labeled negatively in some fashion. Have students, in the form of their choice, perhaps a poem, picture, essay, song, dance, role play, or dramatic reading, describe how they felt and what they have come to understand about the power of language.

- Have students interview older family members or other adults in their neighborhood or community. If it is possible, and with interviewees’ permission, have students videotape the interviews. Have students discuss with the adults what kinds of discrimination, bias, or prejudice they might have personally faced, if any. How did they feel? How did they handle the situation? Has anything changed over their lifetimes, or are they still struggling against the same intolerant attitudes and behaviors? What do they feel can be done to create more tolerant, accepting neighborhoods, workplaces, and communities? With the interviewees’ permission, have students share their findings with the class.
As an additional creative project, especially if any of the interviews were able to be videotaped, the students might consider creating their own documentary.

- Have students reflect on the following statement, “He who stands by while his neighbor is reduced to slavery is never free.” What does the statement mean to them? Does an individual share any responsibility if he/she ignores, refuses to get involved in, or looks the other way when witnessing acts of prejudice, discrimination, or racism?

As a class, create a list of situations that involve discriminatory behavior in some form. Divide students into small groups. Have them choose from the list and then role play the selected scenario. Have the class respond to the interactions. What do they see happening? How do this make them feel? What suggestions do they have for changing biased or prejudiced attitudes and behavior? Have them redo the role plays based on suggestions they have devised for positively changing the situation.

- Have the students analyze the medium of their choice, perhaps a television show, movie, magazine, or book, for examples of stereotypes, prejudicial attitudes, or racist content. Additionally, they could look for examples of bias in textbooks, fairy tales, song lyrics, or cartoons. Students can be encouraged to review their selected material for the hidden messages of “What is considered good?” “What is not?” “What is valued?” and “What is not?” How does the media perpetuate stereotypes, myths, prejudices, and racism? Have them create a poster depicting their findings. Have them share their posters with the class.

- Have students review newspapers, magazines, and the Internet for information about contemporary human rights activists and/or human rights movements in the United States and/or international community. Have them create a clipping file of articles about activists and social action movements. Students can create a bulletin board displaying their findings. Assign small groups to do further research on the activist or group of their choice. Have students document how their subject is working positively to confront racism, bigotry, injustice, or intolerance, making special note of any changes that have resulted from the individual’s or groups willingness to take a stand.

- As a class, have students identify human rights activists in their own communities. Have them create a clipping file of news articles about individuals and groups combating discrimination and prejudice in their communities. Invite some of those identified into the classroom to talk with the students about their work and commitment to their cause. Ask the speaker to address specific ways he or she believes young people can make a difference in creating more open, just, and accepting communities. Encourage students to ask questions about the background and philosophy of his or her particular social action work, how the activist came to be personally involved in this cause, why he/she feels this work is important, and what changes he/she hope to see realized.

- Discuss with the students how the work of creating and sustaining a more fully equitable, tolerant society is an evolving process. Improvements and progress have been made, are being made, and will continue to be needed. The work is ongoing, but it can be ennobling in its character, energizing in its commitment, affirming in its selflessness, and actualizing in its possibilities, as individuals and communities are encouraged to realize their full, diverse potentials.

The students will have learned in first part of this program about the way some young people
in the 1950s and 1960s worked for positive change in the struggle for racial equality and justice. They have also had the chance to hear how other students today are addressing and seeking solutions to the issues of discrimination, stereotyping, prejudice, and racism. Now they have the opportunity to look around their schools, neighborhoods, and communities and identify ways to assume both personal and collective responsibility for building relationships based on mutual respect and equality, and creating communities enhanced, not limited, by their diversity.

Dr. Betances stresses the importance of “building coalitions of interest” not just “coalitions of color.” Discuss with students what they think he means by that statement. The Civil Rights Movement, drew together, in a “collective passion for justice,” people of all races, all colors, all ages, all creeds. They came together to build “coalitions of interest” not just “coalitions of color.” Real change did come about as citizens actively participated in the struggles against oppression, injustice, and inequality. Can they think of any other examples of people forming “coalitions of interest” to affect positive change?

Distribute copies of Blackline Master #13: My Action Steps to Targeting, Racism, Prejudice, Discrimination, and Stereotyping, provided by Drs. Betances and Souder. Have class do the exercise as indicated. Have students share their ideas with their classmates. What suggestions do they have for forming coalitions of interest to make positive changes in their schools and neighborhoods?

As a class, have the students brainstorm to decide on a social action project that they as a class would like to initiate, organize, and work on throughout the school term. The book, The Kid’s Guide to Social Action: How to Solve the Social Problems You Choose and Turn Creative Thinking Into Positive Action, by Barbara Lewis, is a resource for this activity. For other titles of possible interest, see the “Social Action Books for Young People” section in the Teacher Resources section of this guide. As a way to stimulate project and idea development, distribute copies of Blackline Master 14 which is a list of young people’s “Social Action Books.” Have students add their own “discoveries” to the list and have them share their findings with their classmates.

- Select controversial newspaper or magazine photographs. Create overhead transparencies of the images. Have students respond to the images through poetry or other writing exercises, class discussion, art, or dramatic presentations. Have children share their work with the class. Instead, or in addition, the students can also place themselves in the photos. Have them express through the medium of their choice what they imagine they might be feeling in the circumstances depicted by the photograph.

Additionally have students review magazines and newspapers for photographs or articles that demonstrate contrasts between individuals or groups with differing perspectives and ideologies. Have the students then use the photograph or article they have selected as the stimulus for creating a dialogue poem. The poem should reflect the differences in perspective of two of the people or groups involved. Have them share their finished poems with the class.
EXTENDED LEARNING ACTIVITIES

You may choose to assign more advanced individuals or groups to prepare written or oral reports or other projects on the following topics:

• Have students create an Anti-Racism/Anti-Bias exhibit for the rest of the school to view. Exhibits could include posters, books, murals, poems, and written reports. Additionally, students could prepare and perform role plays, dramatic readings, songs, a play, or creative dance. Additionally, as part of the exhibit, if the equipment and technological support are available, students can be encouraged to produce their own video or Internet website. Suggestions for ways to combat bias, prejudice, discrimination, injustice, and racism can be shared. Additional suggestions for improvements can be solicited from the audience by providing a “creative solutions suggestion box.” The exhibit could also include information about contemporary worldwide human rights issues, movements, and activists.

• In Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong, James W. Loewen notes that students often show little interest in studying history. Viewing history as an enormous, uninteresting list of facts to be learned, many students struggle to find relevance between the study of history and issues they face in their lives (Loewen 1,5). Additionally, often restricted in their inquiry to the white, European male perspective of history, many fail to recognize that significant different perspectives exist in history and society.

As noted by Howard Zinn in his book, A People’s History of the United States 1492-Present, history has most often been told from the perspective of the leaders, the conquerors, and the powerful. Have students choose an historical event. Have the students examine the reporting of the historical event they have chosen for perspective and voice. Whose point of view is being heard and represented? Whose voice is silent? What is being reported? What has been left out? Have the students retell the same event from the perspective of the “silent” participants. Have each student create a visual aid and share his/her newly explored perspective with the class.

Additionally, students can write an interior monologue from the point of view of one of the participants in their selected event. Through “social imagining” students can place themselves in that other place, become that other person. How might this person experience this situation? How might they feel or react?

Have students see if they can determine any parallels/connections between the event they have examined historically and any contemporary issue or situation. Is there any thing in this historical event that reminds them of something they have experienced personally or through others, read, heard on the radio, or seen on television, about the world today?

• Have students collect advertisements from magazines and newspapers. Have them bring their selections to class and then critique their content. Television commercials can also be reviewed and analyzed. Discuss with students how advertising can reinforce stereotypes based on race, gender, age, sexual orientation, religion, as well as other forms of discrimination. Have students critically analyze advertisements for their messages. Who is being portrayed? Who is missing? How were people in the advertisements portrayed? Why do they think the advertisers chose to present their message in that way? How did the advertisement make them feel? What, in addition to the product, are they also trying to sell? How are we influenced by advertisements? How can advertisers be encouraged to eliminate stereotypes from their advertisements and commercials?
The Adbusters Media Foundation produces Adbusters: Journal of the Mental Environment. This journal aims to “clean up advertising and consumerism’s polluting effects on the mental and physical environment.” If possible, share with the class some of the “spoof ads” that are created for the Adbusters magazine and available through their foundation. There is a small gallery of “spoof ads” available at the Adbusters web page. Have the students create their own adbuster. Display finished “ads” in classroom or school hallway for greater visibility. Internet address: http://www.adbusters.com.

- Have students explore and research the differences between individual or personal bias and institutional bias. What is institutional bias? How do inequities created by social, economic, or political institutions such as schools, financial institutions, or the judicial system result in discriminatory practices? What kinds of effects do discrimination/bias have on areas such as income, housing, insurability, health care, employment, and education?

Through statistical sources, is it possible to document mathematically some of the effects of discrimination and bias? Have students research national comparison studies that detail statistics in such areas as housing, income, employment, education, health care, and poverty. Students could research through local newspapers and local and state government agencies similar statistics for their own communities and states. Have them prepare graphs and research articles supporting their findings from current magazines, newspapers, and the Internet. Additionally, students can be asked to research anticipated trends in areas they have chosen for study, and share findings with the class.

Some valuable Internet sources for statistical information include:

**The Bureau of Labor Statistics**
The BLS is the "principal fact finding agency for the Federal Government in the broad field of labor economics and statistics."
Internet address: http://stats.bls.gov

**FEDSTATS**
This site is maintained by the Federal Interagency Council on Statistical Policy to provide easy access to the statistics and information produced by more than 70 agencies in the U.S. Federal Government.
Internet address: http://www.fedstats.gov

**U.S. Department of Education**
The web site of the Department of Education features a link to recent educational statistics including the 1999 report on the Condition of Education. This is an annual report.
Internet address: http://www.ed.gov

Population trends in the United States are changing. According to a 1993 Census Bureau report, as cited by Lynn Duvall in her book Respecting Our Differences, ethnic and racial minorities now comprise the majority of the population in many U.S. cities. (Duvall, 110)

Population estimates for selected years from 1990-1999 and population projections are available on-line at the Census Bureau Internet site: http://www.census.gov. The Census Bureau and its publications are an excellent information resource.
The Statistical Abstract of the United States is another excellent reference source for this a wide variety of statistical information. The Internet also offers valuable resources. In addition to the Census Bureau site, another Internet site that offers relevant statistical information is Selected Tables from the Bureau of Census “The Black Population in the United States: March 1994 and 1993”: [http://www.thuban.com/census](http://www.thuban.com/census).

- Have students research the history of intolerance in America. As a class, have them identify several different groups that presently, or at some time, are/have been the target of discrimination, prejudice and hostility. Native People, African Americans, Irish Catholics, Jews, Chinese laborers, and the Japanese during World War II are just a few of the groups that have faced hatred and intolerance in the United States. Divide the class into small groups. Have them select one of the groups from the class list for their research subject. Have the students place their chosen group’s experience of hatred and intolerance in historical context. What is/was their experience like? How was intolerance of, prejudice, or discrimination against this group demonstrated? What are/were some of the reasons given to justify intolerant, discriminatory, or prejudiced actions? Have them present their findings to the class. Presentations should be accompanied by visual aids. Presentations might include a reenactment or role play. A reading list of pertinent books and articles related to their subject should also be prepared and shared.

As a preliminary exercise, discuss with students the natural desire to be part of a group, to belong. As a result of “belonging,” we often divide the world into the categories of “us” and “them.” What do they feel of the consequences of this kind of division might be? Discuss with the students, if, and how, the definition of “other” might have changed over time. How have immigrants from Africa, Asia, the Caribbean, Central America, Europe, Mexico, South America, as well as other areas of the world, been accepted into American society historically and today? Compare and contrast the immigrant experiences of different groups. What effect does economic security have on acceptance of newcomers?

The “Teaching Tolerance: Shadow of Hate” video and teaching guide is an excellent resource for this activity. See Teachers Resources section of this guide for information on this teaching kit.

Additionally, students can review newspapers, magazines, and the Internet for information about contemporary human rights violations, hate crimes, and/or hate groups in the United States and/or international community. What role does the Internet play for many contemporary hate groups?

**TEACHER RESOURCES**

Diversity specialists Dr. Betances and Souder may be contacted through Souder, Betances and Associates, Inc. Pacific Suite, 5448 N. Kimball Ave., Chicago, IL 60625. Phone: (773) 463-6374 Fax: (773) 463-0429. Internet address: [www.betances.com](http://www.betances.com)

Dr. Betances’ biographical information is included as Blackline Master #15.

**Additional resources available from Dr. Betances:**

Books and Tapes:

Ten Steps to the Head of the Class: A Challenge to Students. This book delivers a “powerful message about the habits that lead kids to fail, and ways to avoid them.” Tape also available. Distributor: New Century Forum, Inc. Phone (888)-45-FORUM (toll free)
Ten Steps to the Head of the Class, Teacher’s Guide. Audio tape of Dr. Betances’s spoken message. Dr. Betances “recognizes and honors teachers for the champions of education they are, while recognizing that there are challenges to be faced and overcome.” Distributor: New Century Forum, Inc. Phone (888)-45-FORUM (toll free)

Videos:
Unity Through Diversity. A cross-cultural education program for ages 12-18. Keynote address delivered by Dr. Samuel Betances to a group of 600 young people of diverse backgrounds. Suggests “practical strategies on how to reduce prejudice and promote collaboration...” Distributed Through AGC/United Learning. Catalog number 10291V Phone: (800) 323-9084.

The motivational/training video series on diversity and change - Hames the Rainbow: Diversity and the Bottom Line and Hames the Rainbow: Diversity and Change in the Workplace. Distributed through AGC/United Learning. Phone: (800) 323-9084.

Many of the learning activities suggested in this guide, outside of those generously supplied by Drs. Betances and Souder, were adapted from learning activities compiled in Rethinking Our Classrooms: Teaching for Equity and Justice. Eds. Bill Bigelow et al. 1st ed. Milwaukee: Rethinking Schools Limited, 1994 . (Includes annotated bibliographies.)

Most specifically, several suggestions from the article by Bob Peterson “Teaching for Social Justice: One Teacher’s Journey” found on pages 30-38 of Rethinking Our Classrooms: Teaching for Equity and Justice, were utilized. The activity suggestions are used with permission.

This book and other Rethinking School publications are available through the organization’s web site. Also available on the site are select articles from past issues of the quarterly journal Rethinking Schools, a listing and description of all available back issues, a complete index of all articles that have appeared in Rethinking Schools, and links to web sites for educators and activists.

Rethinking Schools - “Rethinking Schools is an independent quarterly newspaper advocating the reform of elementary and secondary public schools. Its goals are to promote educational equity, support progressive educational values, and provide a voice for teachers, parents, and students.” Toll free phone number: 800-669-4192. www.rethinkingschools.org

Additional recommended Rethinking Schools publication - Rethinking Columbus: The Next 500 Years. Resources for teaching about the impact of the arrival of Columbus in the Americas. Includes thought-provoking articles and resources including websites for further inquiry.

ADDITIONAL ORGANIZATIONS
American Jewish Committee (AJC) Belfer Center for American Pluralism. Phone: (202) 785-4200 Fax: (202) 785-4115
AJC offers a special diversity training curriculum for secondary school students, entitled “Hands Across the Campus.” This program was developed by AJC to promote tolerance and combat prejudice in secondary schools across the nation. Program includes the “Core American Values Curriculum” which looks at the issues of personal responsibility, respect for others, cooperation, civic participation, and tolerance. This curriculum includes a series of lessons plans with suggested exercises and projects. Internet address http://www.ajc.org.
The website of the Anti-Defamation League offers an education area which includes a “Tool for Teachers” section with lessons plans in such areas as racial segregation, diverse perspectives, freedom of religion and the documents that bind us. Also included is information in both English and Spanish on “What to Tell Children About Prejudice.” There is additional area on the topic, “Prejudice 101 Ways You Can Beat It.” The Anti-Defamation League also offers, through its A World of Difference Institute, anti-bias, anti-racism programs through four divisions: A Classroom of Difference, A Campus of Difference, A Community of Difference and a Workplace of Difference. Internet address http://www.adl.org.

ADDITIONAL ARTICLES, MAGAZINES, AND NEWSLETTERS

Action for Better Schools. Newsletter of the National Coalition of Education Activists. P.O. Box 679, Rhinebeck, NY 12572-0679. Phone number: 914-876-4580. NCEA is a network of support and resources for those working to “create public schools that serve all children well.”


Teaching for Change. Multicultural Education Resources Catalog. Teaching for Change is a project of the non-profit organization, The Network of Educators on the Americas. Annotated list of resources including books, posters and videos that go beyond the traditional “Heroes and Holidays” approach, suggesting ways that “educators can address lessons or ‘hidden curriculum’ about race, class and gender....” Resources catalog available from NCEA/Teaching for Change, P.O. Box 73038, Washington, DC 20056. Phone number: 202-238-2379. Internet address: http://www.teachingforchange.org.

Teaching Tolerance. Produced twice yearly by the Southern Poverty Law Center. “Designed to provide teachers at all levels with resources and ideas for promoting interracial and intercultural understanding in the classroom.” Available free of charge to educators. Send written request to: Teaching Tolerance. 400 Washington Avenue. Montgomery, Alabama 36104. Phone: (334) 241-0726, order fax: (334) 264-7310 http://www.splcenter.com/teachingtolerance/tt-index.html

CD-ROM


BOOKS

(Book materials for students are starred)

History


Special Interest - Anti-Racism, Anti-Bias, Diversity, and Multiculturalism


Bigelow, Bill and Bob Peterson (eds.). Rethinking Columbus: The Next 500 Years. Milwaukee, Wisconsin: Rethinking Schools, Ltd.


General Interest
The African American Family Album
The Chinese American Family Album
The Cuban American Family Album
The German American Family Album
The Irish American Family Album
The Italian American Family Album
The Japanese American Family Album
The Jewish American Family Album
The Mexican American Family Album
The Scandinavian American Album


Social Action Books for Young People


* Lesko, Wendy, No Kidding Around! America’s Youngest Activists Are Changing Our World and You Can Too. (Gr. 7/up)


** AUDIO AND VISUAL PROGRAM TITLES **


** INTERNET SITES **
AFRICAN-AMERICAN HISTORY AND CULTURE SITES
African American History Resources Created by the Montgomery County Public Schools. Offers an extensive list of links to African American history resources on the web.

The African-American Mosaic
This site highlights the Library of Congress Resource Guide for the study of Black History and Culture. Topics include the abolition movement and black migrations within the United States.
http://lcweb.loc.gov/exhibits/african/introhtml

Atlantic Unbound: Black History, U.S. History
Seminal essays by African-Americans that have appeared in the Atlantic Monthly magazine. Includes Martin Luther King, Jr.’s, “Letter from Birmingham Jail.” Essays by Frederick Douglass, W.E.B. DuBois, Booker T. Washington are also highlighted.

Digital Librarian
Extensive list of links on a wide variety of African-American topics.
http://www.servtech.com/~mvail/african-american.html
HUMAN RIGHTS

Amnesty International
Founded in 1961, this organization works to protect and monitor human rights worldwide. Site includes information on current news and links to an extensive number of other human rights Internet sites.
http://www.amnesty.org

Facing History and Ourselves National Foundation, Inc.
“A national education and teacher trainer organization whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice and Anti-Semitism in order to promote the development of more humane and informed citizens.” Focus is on the Holocaust.
http://www.tbssuperstation.com

Human Rights Organization
“Dedicated to protecting the human rights of people around the world; investigates and exposes human rights violations and holds abusers accountable.” Site includes information on breaking news, current events, campaigns, and issues.
http://www.hrw.org

The Simon Wiesenthal Center Museum of Tolerance.
Museum “challenges visitors to confront bigotry, racism and the Holocaust.” Particularly addresses the Holocaust. Also examines ethnic cleansing in the former Yugoslavia and terrorism in the Middle East. Video walls chronicles the struggle for civil rights in America.
http://www.wiesenthal.com/

MEDIA AWARENESS

The Adbusters Media Foundation
Produces Adbusters: Journal of the Mental Environment. This journal aims to “clean up advertising and consumerism’s polluting effects on the mental and physical environment.” Adbusters Internet site includes gallery of spoof ads, commercials, on-line versions of several recent journal issues, and information on current campaigns.
http://www.adbusters.org

Children Now
This organization “Works to improve the qualities of news and entertainment media both for children and about children’s issues.” Of special interest at this site is the area Different World: Children’s Perceptions of Race and Class in America. Which includes a series of focus groups and a national poll on children released in May 1998.
http://www.childrennow.org

Media Awareness
Site “gives parents and teachers the tools they need to teach media literacy.” Includes suggestions for “helping children understand what they see on television and read in the news.” Site includes specific areas geared to students, parents and educators. In the Kid’s Corner young people can learn to “boost their consumer smarts.” There is also a discussion group for children that includes information on young media activists. For educators there are links to “teachable moments.”
http://www.media-awareness.ca

MULTICULTURALISM

Electronic Ellis Island: A Virtual Heritage Museum
“The Mission of this museum is to chronicle and celebrate the diversity of the many cultures around the world through the eyes of children.”
http://wwwald.bham.wednet.edu/museum/museum.htm

Link Site
Extensive list of links to different multicultural sites
www.ncbe.gwu.edu/links/langcult/multi.htm
SCRIPTS OF NARRATION

Part One
The Civil Rights Movement: The Role of Youth in the Struggle

Broadcaster: Fires rage over large areas of Los Angeles, city of two-and-a-half million people. Far and away the worst racial outbreak in these parts...

John F. Kennedy: Today we are committed to a world-wide struggle to promote and protect the rights of all who wish to be free.

Martin Luther King, Jr.: As long as Negro boys and Negro girls are forced to live life without dignity and respect we will not be satisfied.

Girls: Lay me down, keep on walking, keep on talking...

Julian Bond: So you have to be careful but you can’t allow yourself to become paralyzed with fear.

Man: We’re willing to be beaten for democracy and you misuse democracy in the street. You beat people bloody in order that they not have the privilege to vote.

Martin Luther King, Jr.: We are involved in a movement which causes us to sing over and over again that we are not afraid...

Narrator: Martin Luther King. Rosa Parks. Malcolm X. John F. Kennedy... Voices from America’s civil rights history - a history that includes individual and group efforts to change an unjust past.

Narrator: It’s important to recognize that many of these efforts were made by young people who were willing to risk their lives in the struggle for equality and freedom. Children played a key role in challenging the nation’s established traditions, government, and the many citizens who, at that time, tolerated discrimination and accepted and enforced the structures of segregation. Though many of the efforts were successful in attaining goals for social change, injustice still remains.

Narrator: What effect did America’s youth have on the Civil Rights Movement and the nation? What racial problems still exist today? How was the promise of justice and equality for all not fully realized?

MALE VOICE: “When the government no longer meets the needs of the people, it is the right of the people to alter and abolish it, and to institute new government…”

Narrator: The language chosen by the founding fathers in the writing of the Declaration of Independence called for the creation of a nation founded on democratic ideals... Freedom. Equality. Justice for all. In reality, however, “for all” did not represent everyone. Many - including women, native people, and in particular, Africans who were enslaved, were excluded from full participation in American society.

Narrator: Building on more than 200 years of civil rights activism, a modern movement emerged that boldly enhanced the struggle to fulfill America’s revolutionary promise.

Narrator: Known as the Civil Rights Movement, this series of events started out as individual acts of courage and mobilized an army of citizens for social change. Its purpose was fair treatment for all Americans no matter what race.

Narrator: As recently as the 1960s, race relations in the United States were quite different than they are today. Laws existed then that would be considered unfair, even unconscionable, today. For example, segregation, a system of laws established to keep racial groups separate, was practiced and enforced mostly in the southern United States.

Narrator: Throughout the south blacks were forced to use separate drinking fountains. They were required to eat in separate restaurants. They had to sit in separate sections of theaters, trains, and buses. Many children had no choice but to attend separate schools. This kind of separation was known as de jure segregation, or segregation according to law. By contrast, most northern cities such as Detroit, Milwaukee, and Newark were
Because housing laws restricted blacks to certain areas, segregation was commonplace in both schools and neighborhoods. Since the early 1900s, the search for job opportunities brought many blacks to northern cities. As blacks moved in, however, many whites moved out. Racism, prejudice and intolerance appeared to follow the migration as blacks tried to find work and raise families. The unfair treatment toward blacks became an additional burden in issues of housing, employment, and education. Although less blatant than segregation, discrimination was just as damaging.

**MEN/WOMEN VOICES:** “We the people...

**Narrator:** Racial discrimination in America predates the writing of the Constitution in 1787, at which time, slavery was considered legal. According to the Constitution, Africans who were enslaved were considered to be three-fifths of a human being. It wasn’t until almost a century later that America fought a Civil War which abolished slavery. From that conflict, the Emancipation Proclamation of 1863 as well as the 13th, 14th and 15th Constitutional Amendments were created. Freedom, citizenship, and the right to vote were established for African Americans but not fully practiced.

**Narrator:** Discrimination toward blacks continued due to lack of adequate federal laws and the unwillingness of many people to enforce the Amendments. In fact, in 1896 the Supreme Court ruled in Plessy v. Ferguson that it was legal to have “separate but equal” public facilities for blacks and whites. This ruling became the basis for institutionalized segregation. Under these terms, however, blacks were considered second-class citizens and many were treated as inferior. It would be almost 60 years before this doctrine of separate but equal would be overturned.

**Martin Luther King, Jr.:** Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood, now is the time. I still have a dream....”

**Narrator:** During the 1950s many courageous leaders rose to prominence on the front-lines for social justice. Although it’s important to recognize these key figures and their impact on the Civil Rights Movement, it was mostly ordinary people who played a part in helping to unite a divided nation. And once again, many of them were children.

**Narrator:** Young people made the deliberate moral choice to come face to face with injustice in many of the fiercest battles for racial equality. Some of these were fought within the walls of public schools.

**Narrator:** Through a landmark case known as Brown v. the Board of Education, the lawyers for the NAACP, National Association for the Advancement of Colored People, argued and won a Supreme Court decision which stated that segregation in public schools was in fact illegal. It was a seven-year-old girl from Topeka, Kansas, who helped overturn the decision that kept black and white children from attending the same schools.

**Narrator:** Because Linda Brown was black she was forced to go to an all black elementary school. Since the school was far from home she needed to take a bus to get there. The only way to catch the bus was to walk through a train switching yard. Her father didn’t understand why being black meant his daughter had to struggle to get to school every morning, while an all-white school was just a few blocks from her home. On May 17, 1954, with the help of her father and attorneys from the NAACP, including Thurgood Marshall, Linda’s long walk came to an end.

**Narrator:** A unanimous Supreme Court decision declared that school segregation based on race was illegal. It impacted students in 17 states that had legally segregated schools and, ultimately, influenced almost every school in the U.S. Although part of the nation complied with the decision and began to integrate their schools, many were not willing to let go of their old prejudices and practices.

**John F. Kennedy:** This nation was founded by men of many nations and backgrounds. It was founded on the principle that all men are created equal and that the rights of everyman are diminished when the rights of one man are threatened. It ought to be possible therefore for American students of any color to attend any public institution they select without having to be backed up by troops.

**Narrator:** Chaos and angry faces outside a Little Rock high school on September 4th, 1957, were evidence that the struggle for racial equality was far from over. The mob was against the court ordered desegregation of their school. Nine black teenagers, who became known as The Little Rock Nine, were scheduled to attend class alongside 2,000 white students.
**Woman's Voice:** We began moving forward. through school doors. The eerie silence of that moment would forever be etched in my memory... All I could hear was my own heartbeat and the sound of boots clicking on the stone... Step by step we climbed upward where none of my people had ever before walked as a student.

**Narrator:** Amid the threats, spit, and fury of a raging mob, the children walked forward. And it was children who had to return each morning to face the persistent voice of segregation and hatred. They did it so they, and eventually their children, might someday be treated as equals.

**Narrator:** Weeks after school started, it still wasn't safe for the children to enter the building. It took the brave efforts of a few teachers, parents, students, and, finally, intervention from the President, to control the angry resistance. Eisenhower sent 1,000 paratroopers to join 10,000 members of the Arkansas National Guard who were required to provide protection.

**Narrator:** As the rest of the nation watched television reports from the security of their living rooms, nine courageous young people confronted generations of resistance to change.

**Dwight D. Eisenhower:** If resistance to the court order ceases at once once the further presence of federal troops will be unnecessary and they city of Little Rock will return to its normal habits of peace and order, and a blot upon the fair name and high honor of our nation in the world will be removed. Thus will be restored the image of America and of all its parts as one nation indivisible with liberty and justice for all.

**Martin Luther King, Jr.:** I say to you if we march don't panic and remember that we must remain true to nonviolence. I'm asking everybody in the line if you can't be nonviolent don't get in it. If you can't accept blows without retaliating don't get in the line. If you accept it out of your commitment to nonviolence you will somehow do something for this nation that will well save it.

**Narrator:** With a peaceful philosophy and ability to mobilize supporters through eloquence and powerful speeches, Reverend Martin Luther King, Jr., found his place in the Civil Rights Movement. It was a Baptist minister's preachings for the power of love that inspired demonstrators to turn their energy toward nonviolent resistance. Though not passive, they were committed to behaving non-violently when approached or provoked. With a desire to participate on their own, many of the nation's youth initiated student lead demonstrations and developed new strategies of nonviolent protests.

**Narrator:** At a segregated lunch counter in Greensboro, North Carolina, four students began a grassroots movement by defying the law. Known as sit-ins, the movement grew to 70,000 as black and white students across the South took turns sitting at lunch counters whose policy was to serve whites only. This passive resistance to remain seated until served - resistance against years of racial segregation and oppression - led to the desegregation of lunch counters in more than 200 cities. This act is an example of civil disobedience, a peaceful way to object to a law considered unjust.

**Narrator:** A pattern was emerging within the Civil Rights Movement. It became apparent that the simple presence of new laws wouldn't be enough to assure equality. Efforts from both black and white communities were critical for this goal to become reality. Unfortunately, it didn't happen without bloodshed.

**Narrator:** As nonviolent protests spread and resistance to desegregation continued, the two forces collided, sometimes violently. And once again, children were on the front lines.

**Narrator:** A thousand small voices united together in song in one of the South’s most segregated cities - Birmingham, Alabama. Civil Rights leaders felt that by desegregating this city, they would gain enormous ground in their struggle to end racial separation. Thus began one of the most dramatic conflicts for equality. On May 2nd, 1963, after months of peaceful marches and protests, threats of job loss and the arrest of hundreds of demonstrators, it was obvious the movement needed help. The call went out and the response came from students. Their message was delivered in peace... but the reply came with force.

**Narrator:** Despite police dogs, fire hoses, and overcrowded jail cells, the children remained committed to the cause through prayer and freedom songs. But the nation was outraged - something had to be done to end the violence. Peace, however, would not come overnight. Marchers would face resistance again almost two years later in Selma, Alabama.

**Narrator:** Once again children were involved in a movement to gain rights set forth by our Constitution, but
never realized. This time it wasn't against segregation. It was for the enforcement of the 15th Amendment -
the right to vote for all American citizens regardless of race or color. Sunday, March 7th, 1965, started out as a
peaceful day with a march from Selma to Montgomery. It turned into a day of tear gas, clubs, and horsemen.

**Female Teenager:** People were running and falling and ducking and you could hear the horses' hooves on
the pavement and you'd hear the people scream and hear the whips swishing and you'd hear them striking
people... It was like a nightmare seeing it through the tears. I just knew then that I was going to die, that those
horses were going to trample me. So I kind of knelt down and held my hands and arms up over my head, and
I must have been screaming...

**Narrator:** Sheyann Webb, just eight years old at the time of the attack, was among the youngest demonstrators
to march on the day that became known as “Bloody Sunday.” This event, like many others in civil rights
history, had a positive outcome in the struggle against injustice. The conscience of the nation was moved.
Change was demanded.

**Lyndon B. Johnson:** Today is a triumph for freedom as huge as any victory that’s ever been won on any
battlefield. And today we strike away the last major shackle of these fierce and ancient bonds.

**Narrator:** Motivated by Bloody Sunday, President Lyndon B. Johnson signed The Voting Rights Act on August
6th, 1965. This broke the last legal chain keeping black Americans from equality. It was the last of the
Constitution’s unrealized guarantees.

**Narrator:** The Civil Rights Movement, and the sacrifice and hard work of the many people involved, helped
our nation by honoring the spirit of democracy and its ideals of freedom and justice for all. The movement
became an inspiration to many and helped bring about social change and equality to millions of men, women,
and children of color.

**Narrator:** Young people played a significant role in the movement toward equality and freedom. The moral
decisions of students who chose to risk their lives to help ensure equality for future generations, who chose to
face the evils of racism and prejudice, created a powerful legacy for today’s youth. Although racial problems
are different in many ways from those of the ’50s and ’60s, they do still exist. For many minorities, work and
educational opportunities are not equal. Communities are still segregated. Racism, prejudice, and discrimination
continue to divide and limit America’s potential. However, change is always possible. By working together
solution can be found. Empowered by the exemplify the Civil Rights Movement, youth can continue to make
a difference.

**Ted Koppel:** Why did you take part in this demonstration today, just because there was this huge crowd or did
you have any personal reasons?

**Boy:** Well I took part in this march today because of Martin Luther King, Jr., and what he stood for. Because this
march is what he died for and I think if he died for it I could carry out what he started.

**Ted Koppel:** Do you know what he stood for?

**Boy:** Yes, he stood for nonviolence and peace for all men of all kinds.

**Ted Koppel:** Do you believe in that?

**Boy:** Yes, yes, I do.
PART TWO
OVERCOMING RACISM

Johnnie: I was going into a clothing store you know mainly shopped by Caucasian consumers...

Sarah: When African Americans come into stores around here...

Johnnie: People automatically just assumed I guess cuz I was an African American male that I was going to come and start some trouble...

Sarah: I'll get a sense that they're being watched a little bit more closely. Which is kind of an embarrassing thing...

Johnnie: I had security people looking over me...

Sarah: I'm embarrassed for the person doing the watching because we know better than that...

Johnnie: When I did eventually buy the shirt and I got the bag they checked my stuff but no one else's...

Sarah: When the element is brought in that this is some sort of representation of where I'm from and what I'm about - it's a misrepresentation.

Johnnie: When they were going through the bag and everything I felt humiliated.

Sarah: Not all whites will jump to conclusions and harass minorities.

Johnnie: For a moment it lowered my self-esteem but then I thought about it I was like this is only going on to make me stronger because it's not me being ignorant, it's them.

Narrator: At one time or another, many people have come face to face with racism and discrimination. All too often people's attitudes and beliefs are shaped by prejudice and influenced by stereotypes and biases... sometimes even unknowingly. Hate crimes. Ethnic cleansings. Segregation. Racism is a worldwide problem. From global news reports to the neighborhood in which one lives, racism is a part of our daily life.

Narrator: Conflicts among groups with different skin color or beliefs are common. These conflicts undermine safety and quality of life at home, on the streets, in the workplace, and in schools.

Juanita: ...During the winter when I was coming home from school...

Colleston: I wasn't really organized and so a lot of my stuff was on the floor and I was trying to cleanup and catch the bus in fifteen minutes...

Sarah: I came from my synagogue and went to the mall with one of my friends, our parents dropped us off...

Eva: It was about fifth or sixth grade when it was the worst, kids would constantly mess with me about my race...

Juanita: ...they're like look at that little Chinese kid. Let's beat her up...

Colleston: they were talking and they were saying “we're going to kill you...”

Sarah: they just started calling names...

Eva: ...taco, burrito and you know stuff like that would happen that just stayed with me the most cuz it really hurt.

Juanita: ...Why are you hating me because I'm so called Chinese to you. You know I'm not even Chinese I'm Hmong you know...
Sarah: They called us Japs. They called us Kikes. And a Jew which is supposed to be like a dirty word I guess or something, you know boy that hurts. But it did hurt, you know. It did hurt, because you knew they meant it in an awful way when they said Jew.

Narrator: Race relations have become a vital concern; especially for young people faced with a society that grows more diverse each day.

Narrator: What are the racial issues facing young people today? Why are discrimination and prejudice so often tolerated? What can today’s youth do to overcome racism?

Narrator: Despite centuries of struggle and sacrifice... despite beatings, bombings, and killings... despite a movement that united blacks and whites and made significant gains toward freedom and equality - America remains divided. Work and educational opportunities are often not the same for many minorities. Although schools are integrated, many students remain segregated within the comfort zones of their own race or culture.

Narrator: In building an integrated and fair society the issues are complex. Solutions aren’t easy. Fear and anger keep both young and old from facing racism. These emotions are at the center of the racial tension and confrontation that exists today. To overcome racism it’s important to understand the cultural and emotional issues that cause hostility and separation.

Narrator: Racism is defined as racial prejudice and discrimination that are supported by institutional power and authority.

Juanita: ... I’ve been put down because of my skin color, because of my culture. And it’s hard and ever since I was a little girl I’ve grown up to be defensive or easily offended or just put my guard up against whoever... I just think to myself well they don’t understand...

Narrator: Prejudice is defined as attitudes or opinions towards a person, group, or thing without adequate prior knowledge. In other words, prejudice is when we prejudege something without enough information.

Colleston: I think people learn to be prejudice from things ingrained in the culture, from before and also from the isolated act of violence or the isolated act by one race against another race, the burning of a cross by one person on somebody’s lawn that happened in our neighborhood a couple years ago, or the Rodney King beatings or the cops shooting the immigrant in New York,... and even those actions - I think that most of that is based on fear by everybody of other races of people who are not like them.

Narrator: Discrimination is defined as differential treatment that favors one individual, group or object over another.

Sarah: I have participated in discrimination back in grade school against a couple of kids who were overweight where it was just everybody was laughing and I’m not using that as an excuse but it was a form of me being part of that group. My thought was you go along with your group through whatever they are doing. When they’re having fun you have fun, when they’re making fun of someone you don’t dare call them on it. I probably didn’t have much remorse at the time. I wasn’t thinking how awful for that person until later when I got some of the same kind of treatment.

Narrator: Stereotypes are oversimplified generalizations about a particular group, race, or sex, which usually carries a negative implication.

Johnny: I felt the stereotypes that I experienced in my mind when I first came here...... was that all the neighbors wouldn’t talk to us because maybe we were the only African American household within this neighborhood.

Eva: I’ve been called a spic just cuz I’m Mexican, like stereotypes... Some boy told me I always carry a knife and a gun cuz I’m Mexican and black and I’ve heard all kinds of stuff...

Narrator: Prejudice, discrimination, stereotypes, and racism limit people from experiencing the richness of a diverse society and destroy their ability to respect individual differences.
Eva: When I’m at school I’m constantly reminded about that I am the other student, I’m the different person, the minority. It’s very segregated - like everybody goes with their own race or their own clique. I try hard to fit in with like the other kids at school but I feel so different. I fit in a lot better with the African Americans cuz there aren’t many Hispanics in my school. And I just feel more comfortable with them because like we can relate better I guess you would say. My experience in life has been so different that I wouldn’t be able to find common ground, and I would just be scrambling. If I walked into a room and there were only Mexicans, that’s just one example, and if there was something going on where I just felt I couldn’t make a connection, a cultural connection where I couldn’t sit down and have a conversation with that person without feeling alienated or like I was pretending to be part of something that I really have no idea about... And I would just sort of be scrambling...

Narrator: The reasons behind self segregation vary as greatly as racial groups. They include unequal academic opportunities, issues with security, peer pressure, and fear of rejection.

Johnnie: I guess people might have a fear... they might be rejected by their own race if they continue to hang out with another group. For example my friend is Caucasian and I’m constantly with him all the time. And then when I want to talk to my African American friends they are like, “Why are you with him?”

Colleston: My fears about approaching people of different colors is mainly that they won’t accept me. That they’ve already stereotyped me. Put me into this class or this group of people and that they won’t be willing to accept me for who I am. And then I guess also I kinda fear that I do that to other people.

Narrator: Although some people profess to being non-racist they may still behave in prejudiced ways. Prejudice is a learned behavior. Stereotypes often become reinforced by what we read, see, or hear in the media or through interactions with others. But people are capable of change. They can challenge their own prejudiced views. They can choose to not let another’s discriminatory remark affect them. It takes lots of patience and a strong conscious effort.

Eva: Recently this boy in school called me, like, “a nappy-headed nigger girl,” and I was so upset I had to leave class. I was real upset. I had so much stuff to say but it wasn’t worth me getting in trouble for... What scares me most about confronting him is I have a temper kind of. And the only way I can control my temper is if I walk away.

Colleston: It’s not your fault that they have the prejudice that they have against you, whatever that may be, and for whatever reason. Reach out, you can do what you have to do. And if they still refuse to accept you get what you need, and go on and live your life and don’t let it bother you, kill you, eat you up inside cause it’s not you it’s them.

Sarah: Growing up, if you see somebody being watched in a store... the first thought is not to wonder, “Well, what’s wrong with the person doing the watching?” It’s “What’s wrong with the person being watched?” And so it takes a lot of retraining and reunderstanding to get to the point where you know it’s probably not because the person that there’s anything wrong with them or that they’re going to take or they’re going to hold a gun or anything.

Narrator: Although racism continues to divide our schools and communities, many are seeking solutions to break down the barriers. People of all colors are working toward eliminating injustice and intolerance.

Narrator: For example, a small group of students came together recently in Milwaukee, Wisconsin to openly discuss the presence of racism, prejudice, discrimination, and stereotyping in their own lives. Two diversity specialists were asked to direct the discussion to help empower the students to work for change and develop strategies to overcome these issues.

Dr. Betances: ...I remember when I said something insensitive, and my son looked at me and said, “Pops, that’s not cool.” It hurt me so that my son was hurt because I was a bad example. It struck me like I needed to be educated. So we all need each other and we need to educate each other.

Narrator: Dr. Samuel Betances and Dr. Laura Souder have dedicated their lives to teaching people to respect each other’s differences. Through activities such as group discussion, diversity workshops, and seminars, their team creates a foundation for removing racial barriers, reducing racial tension, and promoting racial acceptance.
Dr. Souder: I learned early on in life that if we confront power with truth that we can overcome even the most powerful... We just have to say something in truth and say look you may not think this right now, but I'd like you to consider this what you said to me was hurtful. What you said to my friend was painful... And maybe someday... that person will have a change of heart because of something you cared enough to say. So the one thing we need more than anything is courage when confronting things like racism, discrimination, and prejudice.

Eva: Before I got here I felt that I had some kind of racism inside me but I never knew how to open it and how much I’ve hurt other people by saying little things... I know that by saying a little joke or something it’s really hard on somebody.

Johnnie: It’s funny for us to laugh at but at the same time you’re just putting other people down. You’re putting other people down just to make yourself feel good.

Juanita: We do make jokes and we have some prejudice in us, I’m sure every person has one. And the thing is society has brought us up to have stereotypes, and to have prejudice and if we don’t do anything about it - if we talk the talk like I’m trying to change and whatever but then we’re not walking the walk.

Angela: I believe Dr. King said that he’ll be glad when everyone can hold hands and play with each other. Well we’re playing with each other, but do we get along with each other, do we socialize with each other, can we communicate with each other?

Sarah: We need to be talking about this where it counts in schools, in our homes, among our peers where it’s actually gonna make a difference.

Lesley: If we keep trying to make a difference in schools or wherever you are at eventually it will change just like Martin Luther King, it didn’t just like that second but it changed over a period of time.

Freddy: I think they should have classes in school that talk about racism, ‘cause then kids would get used to talking about it, then they wouldn’t be afraid to talk about it.

Colleston: I think also too we have to educate ourselves about others and not just sit there and expect them to learn about us, we have to make the first step and learn about them and learn about what they’re doing and learn about their culture and where they’re coming from and what’s different.

Megan: We should learn about people before we say any remarks about them because you hear rumors about people of different cultures and different races and different religions and you don’t know if that’s true, so you should find out the facts...

Narrator: Today's youth are beginning to understand the power they have to confront racism and effect the world around them. As young people begin to reach out to different racial groups and respect their differences, they'll begin to experience a richer, more diverse life. But preparing for the multicultural world of the next century requires courage.

Dr. Betances: There will be times when people will be mean and you have to be very careful that you don’t put your life in danger by standing up for your rights and for your dignity in ways that jeopardizes your ability to be alive. So be cool and be calm and understand that you have to learn how to reject rejection but be careful that you don’t get hurt.... And above all else coalitions of interest instead of coalitions of color to make our society stronger, healthier, and freer than when we found her.

Juanita: The scariest part about needed confronting someone that has made a racial remark against me is oh no they’re going to beat me up... you can be afraid yes and you have a right to be afraid... You could do something about it in a good way, speak out, no violence, and be like God is on my side I’ll be strong about it, you know, got to keep it strong even though there may be ignorant people like this... it’s hard and... that makes you a stronger person in the end.

Colleston: My advice to other people trying to confront racism... is... don’t be afraid to go against the grain, go against what Mr. Popular, Miss Popular, the status quo... the clique... be willing to stand on your own... t’s not going to make you a worse person for doing it, makes you a better person. And if you are going to get laughed at then it’s fine... it’s their mistake. They’re the ones losing out not you.
**Eva:** I think that the easiest way to handle a situation when you are like confronted about races or prejudices would easily just be walk away and talk about it later when everything is calm. And if you don't feel that you’re strong enough to confront them have somebody else do it cuz that’s just the easiest way to go about it without anybody getting hurt.

**Johnnie:** I try to treat everyone with respect, be honest, be myself most of all, and hopefully they will look upon themselves as like man maybe I am being sheltered, maybe I should experience new things get to know different cultures. I think that makes you more of a well rounded person.

**Sarah:** When it comes down to the healing part of this, when it comes down to forgiving ourselves first and then other people about for having treated us badly, it can be done, if we can get past you know the regional dialect, you know, or the way we dress or whatever it is that makes us feel like we’re outside. There is so much common ground, so much common ground. There’s this picture in my mind of two people shaking hands and there’s a caption under it and it says like drop everything in favor of what’s mutual. Cause there’s always something that’s mutual.
CIVIL RIGHTS: THE LONG ROAD TO EQUALITY

BLACKLINE MASTERS

PART ONE
THE CIVIL RIGHTS MOVEMENT: THE ROLE OF YOUTH IN THE STRUGGLE
Blackline Master #1: Pre-Test
Blackline Master #2: Terminology
Blackline Master #3: Viewer's Guide
Blackline Master #4: Video Quiz
Blackline Master #5: National Civil Rights Timeline 1954 - 1968
Blackline Master #6: Civil Rights Timeline 1956 - 1976, Milwaukee, Wisconsin

PART TWO
OVERCOMING RACISM
Blackline Masters #7a-7d: Diversity Reading Clubs, Diversity Reading List
Blackline Masters #8a-8c: Engaging Young People in Diversity Initiatives
Blackline Master #9: Terminology
Blackline Master #10: List of Terms
Blackline Master #11: Weekly Television Viewing Record
Blackline Master #12: Type Casting Exercise
Blackline Master #13: My Action Steps to Targeting Racism, Prejudice, Discrimination, and Stereotyping
Blackline Master #14: Social Action Books
Blackline Master #15: Dr. Samuel Betances Biography

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Directions: Answer true or false to each of these questions by marking “T” or “F” on the blank line in front of each statement.

1) _____ Martin Luther King, Jr., preached the importance of nonviolent resistance during civil rights protests and marches.

2) _____ Adults were the only ones who played an important role in the Civil Rights Movement.

3) _____ In the 1950s, black children in the South were required to attend separate schools from white students.

4) _____ Brown v. The Board of Education was an important Supreme Court case.

5) _____ In 1957, the integration of Little Rock’s Central High School was met with angry resistance.

6) _____ College students used sit-ins to desegregate whites-only lunch counters.

7) _____ In the early 1960s, Birmingham, Alabama, was considered one of the South’s most integrated cities.

8) _____ The passage of the Voting Rights Act was an important success for the Civil Rights Movement.

9) _____ The Civil Rights Movement became a model for other change movements in the United States and internationally.

10) _____ The Civil Rights Movement achieved all its goals.
Directions: Write the definition for each of the following terms, concepts or things in the space provided.

13th Amendment

14th Amendment

15th Amendment

Brown v. Board of Education of Topeka

Civil Disobedience

Jim Crow

National Association for the Advancement of Colored People (NAACP)

Nonviolent resistance

Plessy v. Ferguson

Segregation

Segregation (de facto)

Segregation (de jure)

Sit-ins

Voting Rights Act
Directions: Answer the following questions immediately after viewing the video, or as instructed by your teacher. Use the back of this sheet if necessary.

1. In addition to the well known leaders, who played a significant role in the Civil Rights Movement of the 1950s and 1960s in the struggle for racial equality?

2. Despite the inclusive language of the Declaration of Independence, who were some of the people that were excluded from full participation in American society at the time it was enacted?

3. Describe segregation in the South during this time. Was segregation different in the North?

4. Why was the Supreme Court decision in Plessy v. Ferguson considered so important?

5. Why was Brown v. Board of Education considered such a landmark case?

6. What caught your attention most about the events surrounding the desegregation of Little Rock’s Central High School? How did you feel watching the footage?

7. Define “civil disobedience.” How was it used by students in the Civil Rights Movement?

8. How did you feel watching the footage of the Children’s Crusade in Birmingham? Why?

9. What important act was signed into law by President Johnson after the events of Bloody Sunday in Selma, Alabama?

10. What ideas do you have for breaking down the racial barriers that exist between people today?
Directions: Fill in the blank with the correct word from the list at the bottom of the page. Not all words will be used. A word may be used only once.

1) In 1896, the Supreme Court ruled in the case ______________ that separate but equal public facilities were legal.

2) The decision in the landmark 1954 Supreme Court case, _______________, ruled that segregation in public schools was illegal.

3) This program focuses on the important role ____________ played in helping adults in the Civil Rights Movement challenge injustice and inequality.

4) Known as the ________________, these teenagers initially needed a military escort to attend classes.

5) ______________ was a Baptist minister from Atlanta whose stirring speeches and belief in the power of nonviolence shaped the course of the national Civil Rights Movement.

6) Students used ____________ as a method to desegregate lunch counters in more than 200 cities.

7) ____________ is a peaceful way to object to a law considered unjust.

8) In May, 1963, young students faced fire hoses and police dogs as they peacefully tried to march against racial injustice in ________.

9) The ____________ Amendment abolished slavery.

10) The ______________ was signed by President Johnson in 1965 after the events of Bloody Sunday shocked the nation.

Birmingham, Alabama  Young people
Mahatmas Gandhi  Malcolm X
13th  Brown v. Board of Education
Civil Rights Act  Selma, Alabama
Jesse Jackson  Martin Luther King, Jr.
Sit-ins  Black Panthers
Little Rock Nine  Plessy v. Ferguson
Roe v. Wade  Civil Disobedience
14th  Voting Rights Act
Topeka, Kansas  Freedom Rides
1954  Brown v. Board of Education (May 17, 1954)  U.S. Supreme Court rules unanimously that “separate but equal” educational facilities were “inherently unequal.” Therefore, segregation in public schools was unconstitutional.

1955  Rosa Parks arrested on December 1st after refusing to relinquish her seat to a white man. Montgomery Bus Boycott begins on December 5th.

1956  Montgomery’s black community continues its protest, boycotting the buses for more than a year. Supreme Court rules that segregation on Montgomery city buses is illegal. Montgomery buses desegregate.

1957  Martin Luther King, Jr., and others form the Southern Christian Leadership Conference (SCLC).

In September Nine black students (the “Little Rock Nine”) attempt to integrate the previously all white Central High in Little Rock, Arkansas. President Eisenhower forced to intervene. It would take three weeks, 1,000 paratroopers, and nationalized units of the Arkansas National Guard to guarantee compliance with court-ordered desegregation and allow the black students to attend classes.

1960  The sit-in protest movement begins at the F.W. Woolworth segregated lunch counter in Greensboro, North Carolina. This direct-action protest movement spreads across the South. Student initiated, this form of protest represents a new stage of black activism. As noted by William Chafe in his 1980 book, Civilities and Civil Rights, these direct action protests would “revolutionize the civil rights movement.”

Student Nonviolent Coordinating Committee is formed (SNCC).

1961  Freedom rides begin from Washington D.C. Integrated groups of CORE volunteers ride the buses challenging segregation policies at Southern bus terminals and public facilities.

1962  James Meredith requires federal protection to enroll at the University of Mississippi.


In May the Supreme Court rules that Birmingham’s segregation rules are unconstitutional.

In Jackson, Mississippi, Medgar Evers, a NAACP leader, is murdered as he returns home on June 12th.

President Kennedy federalizes the Alabama National Guard to enforce integration at the University of Alabama.

In August, 250,000 attend the March on Washington, D.C. Largest demonstration in favor of civil rights legislation. Martin Luther King, Jr. delivers his famous “I Have A Dream” speech.

On September 15th, four young black girls are killed in bombing of the Sixteenth Street Baptist Church in Birmingham, Alabama, while attending Sunday School.

1964  Three civil rights Freedom Summer Project (voters registration project) workers, James Earl Chaney, Andrew Goodman, and Michael Schwerner, are found murdered in Mississippi.

President Johnson signs the Civil Rights Act of 1964 on July 2nd.

1965  Malcolm X is murdered on February 21, 1965.

On March 7th, “Bloody Sunday,” the first attempt by civil rights demonstrators to march from Selma to Montgomery is forcibly turned back at the Edmund Pettus Bridge by Alabama State Troopers and local law enforcement officers. Television cameras record the event. The nation is outraged by the photographs and film recordings of the brutal attack.

Between March 21st and 25th, under the protection of federalized National Guard troops, the Selma to Montgomery March is successfully completed. Thousands attend rally at the state capitol.

President Johnson signs the Voting Rights Act of 1965 into law on August 6th.

In August, the Watts riots leave 34 dead in Los Angeles.

1966  Black Panther Party for Self Defense is formed by Huey Newton and Bobby Seale in Oakland, California.


During the summer, riots breakout in numerous cities. There are many deaths, hundreds are wounded, thousands are arrested. Millions of dollars of property damage is reported.

1968  On April 4th, Martin Luther King, Jr., is assassinated in Memphis, Tennessee. In reaction, violence erupts in more than 100 cities.

On April 11th, President Johnson signs federal open housing legislation.
1956  Martin Luther King, Jr. makes his first visit to Milwaukee on August 14th.

1962  Vel Phillips introduces open housing legislation.

1963  Lloyd Barbee, chairman of the Wisconsin chapter of the NAACP, first raises the issue of de facto segregation in Milwaukee public schools. Father James Groppi is assigned to St. Boniface parish. In July, the Milwaukee chapter of the Congress for Racial Equality (CORE) is founded. On August 28 and 29, members of CORE conduct a sit-in at the courthouse. Protesters demand that County Board chairman Eugene Grobschmidt dismiss an appointee to the Social Development Commission who had made disparaging comments about African Americans. Sit-in also conducted at Mayor's office. Demonstrations last three weeks with 24 arrests.

1964  On January 27th, Martin Luther King, Jr., addresses standing room only crowd at the Milwaukee Auditorium.

In March the Wisconsin State NAACP and Milwaukee CORE chapter form Milwaukee United School Integration Committee (MUSIC). Organized expressly to boycott Milwaukee's black public schools. First school boycott held in May.

1965  In Milwaukee, Father Groppi is arrested for the first time, after participating in a human chain outside Siefert Elementary School. Milwaukee lawyer Lloyd Barbee files federal court suit to desegregate Milwaukee public schools. Father Groppi becomes NAACP youth council advisor in July. Initiated on October 18th, the second school boycott lasts three days. Father Groppi holds a rally at St. Matthews, followed by a 38-block march. On December 5th, Milwaukee United School Integration Committee (MUSIC) begins protests at McDowell Elementary School. Protesters employ new tactics chaining themselves to construction equipment and school buses.

1966  During February and March, the Milwaukee NAACP youth council pickets the Eagles Club. Protesters attempting to convince judges and other public officials to resign from the club, as membership in the Eagles is barred to blacks. In August, the Milwaukee office of the NAACP is bombed. Also in August protesters picket Judge Cannon's home in Wauwatosa. On August 28th protesters march from downtown Milwaukee to Wauwatosa, more than 4000 whites line Wisconsin Avenue. In October, the Commando unit is formed.

1967  July 31st riots begin in Milwaukee. In an incident at the home of John Tucker, nine policeman are shot, one dies. Mayor Maier declares a state of emergency and requests the National Guard. Maier announces a 24-hour curfew. Father Groppi is arrested for refusing police order to get off the streets. Large national media presence in the city. Mayor calls for a Model Cities program. On August 1st, “Common View” releases a statement criticizing city administration and outlining problems in education, housing, employment, and police relations. On August 2nd, Clifford McKissick, an 18-year-old black youth, is killed by police. Groppi declare McCissick’s death a murder. On August 4th, a “Statement of Concern” is published in the New York Times and signed by Mayor Maier. On August 6th, Archbishop William E. Cousins of Milwaukee broadcasts a speech, carried on all local TV and radio stations, urging Milwaukee’s 700,000 Catholic people to reexamine their views on race. That same day Groppi leads march to the Safety Building On August 7th, McCissick is buried. Over 500 people attend the funeral.

On August 28th, the first open housing march in Milwaukee is conducted. National civil rights leaders Ray Wilkins and Jesse Jackson are in attendance. The next day, Groppi holds press conference and announces that the marches will continue. They would ultimately last 200 days. Many whites react violently to the marchers at Kosciusko Park on the South Side. Groppi burned in effigy. That night the Freedom House is firebombed. On August 30th, a mayoral proclamation prohibiting night marches is issued. In defiance of the mayor’s order, a night rally is held at the burned out shell of the Freedom House.

On September 2nd, the march of 1,000 demonstrators would stretch three city blocks. National press coverage. Milwaukee is called the “Selma of the North.” On September 7th, there is a violent sit-in at the mayor’s office. In November, despite weeks of protests, the Common Council again rejects open housing.

1968  The biggest civil rights demonstration in Milwaukee history. Fifteen thousand marchers walk through the downtown in memory of Martin Luther King, Jr. This was one of the largest King memorials in the country.

On April 30th, the Milwaukee open housing law, which had more teeth than the recently enacted federal law, is passed.

1976  Federal Judge John Reynolds, ruling on Lloyd Barbee’s lawsuit, orders the desegregation of Milwaukee Public Schools.
As provided by the Brown Foundation for Educational Equity, Excellence, and Research, the basic facts of the Brown v. Board of Education are as follows:

* The first school integration case was in 1849, Roberts v. the City of Boston.

* Kansas was the site of eleven school integration cases dating from 1881 to 1949 prior to the Brown case. Three of those early cases were also in Topeka.

* The Brown case was conceived and developed by the Topeka Branch NAACP under the leadership of McKinley Burnett along with legal counsel for the organization. For two years, 1948-1950, Burnett tried to bring about school integration on behalf of the Topeka NAACP by attempting to persuade the Board of Education to make a choice. Kansas law permitted but did not require segregated elementary schools.

* Volunteer plaintiffs were recruited by Topeka NAACP leadership. Lucinda Todd, NAACP secretary, was first to volunteer to be a plaintiff on behalf of her daughter. The plaintiff roster grew to thirteen parents participating on behalf of their total of twenty children.

* The Topeka NAACP case was named for Oliver L. Brown principally because he was the only male on the plaintiff roster. Alphabetically, the case would have been named for Darlene Brown, whose name also appeared. (She is not related to Oliver) Oliver Brown's role was no greater than that of his fellow plaintiffs.

* At the Supreme Court level, the case was combined with similar cases from Delaware (Belton v. Gebhart), South Carolina (Briggs v. Elliot), Virginia (Davis v. County School Board of Prince Edward County), and the District of Columbia (Bolling v. Sharp). When mention is made of Oliver L. Brown, et. al., v. the Board of Education et. al., is intended to encompass the entire roster of cases. In all, the Brown case represents more than 100 plaintiffs.
Diversity Reading Clubs
by Dr. Samuel Betances


My purpose in visiting Ithaca was to deliver a lecture on the topics of diversity and the forces at work in the global economy, the demographic changes in the U.S., and the rise of interest group marketing in the society. I delivered my speech at Cornell University, the pride of Ithaca.

In view of the sign and my reasons for being in Ithaca, my thoughts reflected on both the good and bad news about residing in a “centrally isolated” place. The bad news, of course, has to do with the fact that isolation impoverishes the human spirit. The quest for a global vision is frustrated in such places.

The good news, on the other hand, is that even in such an environment it is possible to build and have access to a university setting which can support the quest for global visions.

It is possible to both be in an isolated community and to have access to a great institutional resource, a university process, right in the midst of isolation. The reverse is also possible. One could reside in a centrally located community far from isolation with access to every universalizing resource, and yet, tragically, be personally isolated. While thousands of people might be engaged in universalizing their spirits, it is possible for others not to benefit from the opportunities to do the same.

What is worse is that some who live in isolation might lack the knowledge and the literacy of how to break the cycle of isolation even while employed in institutional settings whose mission is to educate, and expand the human vision.

In many ways we are all isolated from certain experiences, perspectives, and points of view in matters related to multiculturalism, the quest of diverse interest groups in a heterogeneous society to work towards social justice, and the removal of barriers to progress. Restructuring our vision and thereby ending our isolation would make us sensitive to the quest of nontraditional interest groups and become aware of their efforts to make a larger contribution to society than tradition has allowed.

In order to promote multicultural understanding we must break the cycle of our own isolation. It matters not that we may live in a homogeneous community or a heterogeneous one, or whether we live in a small town or a large metropolitan area. Our spirits need to be universalized, not become “centrally isolated.” It would be awful, indeed, if those of us who talk a great deal about global and multicultural education, fail the ultimate test of consistency in “walking the talk” of doing the necessary things by which we can enter into new, meaningful relationships with newcomers to the House of Democracy.

We simply must avail ourselves of the plusses made possible through contacts with diverse members of various cultural heritage and/or interest groups. Breaking the cycle of our communal isolation must reach beyond the workplace, or accidental meetings made possible in marketplace encounters dictated by the culture of malls through economic clusterings of resources.

There are great benefits, of course, when people of vision through literate video watching enhance their world view about living in a multicultural world. But the ultimate challenge which really breaks the cycle of isolation is to engage in personal dialogue, honest exchange of ideas, and face-to-face interactive communication with members of diverse groups in each other’s homes.

But how can this be possible in view of our generally segregated living patterns in both small and large communities? My idea is to create what I call diversity reading clubs.

One simple, practical way of getting people together in order that, as a small highly interactive group, they may learn a great deal about each other is by forming a reading club. We live in a society which is very diverse and dispersed. Members of one cultural heritage group or identity group bond with “like-minded” people in terms of values, orientations, or experiences. They tend to socialize and/or only learn about themselves.

For example, it is not unusual during staff development events, which focus on diversity issues, for participants to listen to speakers, seminar leaders, or trainers who only seem to focus on the struggles, pain, and/or achievements of their partic-
In trying to make a case that their particular group should be included, they themselves fail to be inclusive. Feminists talk only of women’s issues. African-Americans focus only on the struggles of black people. Latinos focus only on the needs of their heritage group, etc.

In order to gain a wider perspective, we need to change that. To do this, we need to restructure how we dialogue about diversity and with whom. As individuals, we can collaborate with several people of diverse backgrounds and create a diversity reading club. Through this experience we can compare and contrast various books by different authors regarding different group experiences and perspectives.

Ideally, eight to ten people agree to get together once a month for a period of an academic year to discuss a particular book. The host of the event prepares something light in terms of refreshments and opens his/her home for an intense, frank, and honest exchange of perspectives on the book which every member of the club has read during the preceding weeks.

The host is to be the person who has powerful connections to the topic or theme of the particular book to be discussed. A three-page statement or critique of the book should have been prepared by the host which may include the following information in order to guide the discussion:

- how is the author(s) qualified to write on the subject?
- what are five significant lessons which the book taught the discussion leader/first?
- what five to ten concepts were made sharper and clearer as a result of the reading?
- who is likely to benefit from such work and why?
- how is the book likely to impact the professional, communal, heritage, and personal life of the host?

The meeting ought to take place on a week night from 7-9:30 p.m. The first 20 minutes might include reading the host’s perspective. The remainder of the time may be utilized for a free-wheeling discussion which ought to include input from all of the membership. The last ten minutes might be reserved for instructions on how to get to the following month’s club member’s home and a brief explanation on why the next book is of vital importance from the vantage point of the next host/hostess.

Every member of the club must agree to read the whole book before coming to the meeting. Even if the book is familiar to a member or two, or was read at some point in the past, it is imperative that the book be read again. People grow in perspective, maturity, and experiences. Re-reading the book may reveal a surprising change of opinion or impact that would not have been possible if one only relied on the vague memories of some previous reading. Every participant must be empowered to contribute to the exchange of ideas on matters related to the readings.

"...the ultimate challenge which really breaks the cycle of isolation is to engage in personal dialogue, honest exchange of ideas, and face-to-face interactive communication with members of diverse groups in each others’ homes."

The themes of diversity in such areas as educational change, race and ethnic relations, gender, and sexual orientation are broad and may require some recommendations from the vantage point of people close to the communities, groups, and/or themes of concern to club members. For example, at the end of this article are listed six books that have broadened my own perspective and appreciation for diversity.

The diversity club idea is good since it will allow the members to get some grounding and deeper understanding about groups new to society and in need of services which no doubt can help them become creative, productive citizens.

Also, the members may exchange visits with each other and encourage socializing across group lines normally not possible in communities where separate or even segregated housing arrangements may exist.

How distant we are from each other can be illustrated by the tragic note that the most segregated time in our society continues to be the sacred hour of worship. The diversity club can help us bridge such distances.

Lastly, the club will promote coalitions of interest instead of coalitions of color. Diversity is much more than intellectualizing about a topic. Through the reading clubs, a group of people on a voluntary basis agree to walk the talk by creating voluntary structures which can help make the House of Democracy healthier, stronger and freer than when we found it.

Suggested Readings


Dr. Samuel Betances is a Professor of Sociology at Northeastern of Illinois University and a Senior Consultant on matters related to Workforce Diversity Issues for Souder, Betances, and Associates, Inc., Chicago.
Diversity Reading List


Diversity Reading List


Engaging Young People in Diversity Initiatives

Dr. Samuel Betances
Professor Emeritus
Northeastern Illinois University

Only with strong convictions, passion and a sense of urgency can leadership recruit young people to embrace the adventure of diversity initiatives. Passion persuades. There is a lot to be passionate about when it relates to diversity initiatives aimed at reducing intergroup conflict which generates prejudice in our heterogenous society. Youth are indispensable to the challenge of making our society and world safe for differences.

We must cut to the bone with vivid illustrations depicting hope so that youth are able to imagine their role in achieving the promise of diversity. It is impossible to engage young people unless one speaks their language. By utilizing graphic illustrations from the media, youth counselors can become intriguing and exciting to young people. Only then can counselors have the attention of youth in order to challenge them to create coalitions of interest instead of coalitions of color. The catastrophic consequences of fractured relationships based on intergroup conflict must be avoided. Without youth as full partners, that goal will not be achieved. That message must be communicated by voices of passion to awaken youth to become willing learners and teachers to their peers in the urgent quest to integrate diversity as a plus instead of a minus in our multicultural society.

We must be informed and very literate about the socio-historical factors impacting diverse youth if we expect to communicate with them about our vision of unity through diversity. Inclusive illustrations comparing and contrasting different historical experiences from the rich fountain of ethnic and race group literature, as well as from those groups which were not making it but are now successful in the economy, will stimulate interest and inspire confidence in the youth workshop leader. A mixed audience of young people requires a presentation which appeals to all participants. Advocacy for one group in a youth event may put some members of another interest group at risk of becoming targets for bashing or victimization by indifference. Lessons from the immigrant past have relevancy to the problems facing newcomers and the unsettled issues challenging the quest for social justice impacting historically oppressed groups often labeled “minorities” in our society.

Lastly, educators engaged in the process of developing the talents of youth must be creative in implementing group exercises which engage them in collaborating with each other in the search for answers to real and growing problems of intergroup conflict. Here are some recommendations:
Form a team of diverse people from different disciplines who work with youth and agree to read five books, one per month, and meet in each others’ home for a two-hour discussion. Make sure that every member of the team reads the assigned book each month and that the themes of the books relate to creating awareness on matters which focus on diversity issues impacting young people.

Welcome a person with a reputation for communicating ideas through public speaking and seminars to young people. Ask that person to present a workshop to at least five youth workers on how to be successful at the challenge of making effective presentations to diverse youth audiences.

Sponsor a process by which groups of youth across interest group lines can be guided to create a club dedicated to processing activities and events which promote the understanding of diversity as a plus in our multicultural society.

Invite a team of people who have established a reputation for leadership in business, politics, and education. Each will have seven minutes in which to relay an experience on “a time in which I saw discrimination take place and failed to do anything about it.” They should also describe an instance when they did take a stand in the face of discrimination. The youth group which you are sponsoring will ask questions and engage the presenters on principles to guide their own journey into being fair and inclusive.

Encourage the members of your youth group to visit two ethnic museums and/or events in one day so as to engage in analysis based on a comparative perspective.

Have a diverse team of youth evaluate ethnic jokes—without telling the jokes— which they have laughed at, heard, or told and report on who wins and loses in the jokes. They should also reflect on how each small group believes that such jokes impact our best hopes for a more just society. Explain how taking humor seriously is an important task in our quest to achieve unity through diversity.

Invite members of the youth group to research the poetry of diverse groups. Select a powerful poem from at least five different diverse interest groups. Have at least three young people, who are diverse in some significant way, recite one poem, taking turns to make the event a powerful, entertaining, and inspirational one.

In each of these activities, the guiding principle to engaging youth focuses on putting diversity teams to work together at achieving a desired goal. This strategy generates respect, trust, and appreciation on the part of all team members towards each other. The opposite is also true. Intergroup conflict and competition generates prejudice which fractures and poisons relationships. Engaging youth in diversity initiatives must adhere to a basic truth: do not to preach to them about what has to be done. Rather, involve them in mutually enhancing tasks through which they become dependent on each other in order to succeed.
BIBLIOGRAPHY


**Antiracist** - The effort to combat racism in all its forms.

**Antibiased** - The effort to combat the idea that a person is inferior because of gender, race, ethnicity, or disability.

**Bias** - A limited and inaccurate perspective of looking at the world or any given situation. A predisposition or prejudice.


**Culture** - A set of beliefs, ideas, values and way of life of a group of people who share the same historical experiences.

**Culturally Diverse** - Exposure to various cultures. Various cultures represented.

**Disability** - This word refers to a person’s characteristic, while the term handicapped refers to the consequences of society’s barriers. People with disabilities are not handicapped by their conditions but by prejudice, lack of accessibility and discrimination.

**Institutional Bias** - Attitudes, actions, and structures of institutions which subordinate any individual or group on the basis of sex, race, age, disabling condition, socioeconomic status, or religion; inequalities created by institutions (i.e., schools, courts, banks, hospitals, etc.) which result in discrimination against a particular group.


(As noted in Common Threads Emerging Tapestry, most of these definitions taken from A Guide to Developing Multicultural Nonsexist Education Across the Curriculum. Iowa Department of Public Education. May, 1989)
Directions: Through class discussions and research, as a group, or independently, provide definitions of these important concepts. Give examples for each term from what you have experienced personally or through others, witnessed, read in a newspaper or magazine, heard on the radio, or saw on television or the Internet.

Bigotry

Discrimination

Prejudice

Race

Racism

Stereotypes
Record what day of the week you watched a particular television program. Give the name of the program, its length, and also indicate if you watch the program daily, two or three times a week, or weekly. When you have recorded all your television watching activities for the week, add up the total number of hours.

On the bottom or back of this sheet list your top five favorite television programs. Due to your own schedule, you might not actually have watched a favorite program during this recording week. That’s okay, just list your five favorite shows and give a brief explanation as to why you like each program.

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TYPE CASTING EXERCISE

Pretend you are a movie director in Hollywood and you are working on a new western movie that you want to make a lot of money. Match each character in the movie on the left with the name of an actor/actress on the right. Use each name only once.

Characters

1) Cook
2) Horse Thief
3) Rancher
4) School Teacher
5) Ranch Hand
6) Stagecoach Driver
7) Saloon Singer
8) Sheriff

Actors/Actresses

A. Robert Wallace
B. Cheryl Brown
C. Tyrone Williams
D. Wong Lee
E. Brown Wolf
F. Juan Lopez
G. Larry O’Brien
H. Nancy Springs
My Action Steps to Targeting Racism, Prejudice, Discrimination, and Stereotyping

What is one thing you can do in each of the three areas below to reduce racism, prejudice, discrimination, and stereotyping?

1) SCHOOL LIFE

2) COMMUNITY LIFE

3) PERSONAL LIFE

Divide into groups and discuss the actions each person would take. Then choose the two most important actions from amongst those discussed in your group for each of the three areas above. Determine one person from your group who will share your group’s actions with the rest of the students.

A list of a few good books to get you started. If you find any other good sources of information add them to your list. Share your “discoveries” with your classmates.


DR. SAMUEL BETANCES

“I do not know where to begin: Fantastic! Outstanding! Informative! Enjoyable! We have heard from many speakers over the years and I can say without question you were the most informative and enjoyable,” said a corporate client about one of the leading motivational speakers in America today, Dr. Samuel Betances.

As a biracial, bicultural, and bilingual citizen of the world, Dr. Betances has worked in all fifty states, all six U.S. territories, and in various countries including Japan, Korea, Germany, and Mexico. He inspires willing learners to aim high, reject rejection, and embrace themselves and each other as powerful team members working toward a more prosperous future.

Decades of university teaching, publishing articles, and consultancies with private and public organizations bring to each event a breadth and depth of understanding on how we must make sense of differences. His newly released educational book/tape series Ten Steps to the Head of the Class has been outstandingly received by audiences everywhere. Dr. Betances challenges and motivates clients in Fortune 500 companies, governmental agencies, community groups, community colleges, universities, lecture series, and commencement events. New, non-sexist, and balanced systems, which will not benefit any one group at the expense of another, can only emerge when white males and non-traditional groups work together. He brings audiences to their feet in women’s issues forums, African-American historical month activities, Hispanic events and celebrations on the legacy of Dr. Martin Luther King, Jr. to name but a few. He challenges negative mindsets with his problem solving methodology and extensive grasp of issues. Dr. Betances has merged eloquence and teaching skills to deliver his powerful message with conviction: “It matters less where we are from—what really matters is where we are going. Accept our diversity. Embrace it. Make it work for you. Harness the rainbow.”

This great motivator was not supposed to make it. Out of the bowels of inner city poverty, stigma of minority group status, violence, welfare, and illiteracy in two languages, he arose. With strong spiritual convictions and a passion for reading, Samuel Betances has taken the hard lessons from the mean streets of life and reshaped them into his personal vision. He embarked on a journey from dropping out of school to a Doctorate from Harvard University. Today, America’s foremost communicator on the challenge of casting away barriers to success is an honored Professor Emeritus, a consultant to Presidents, managers, community groups, clergy members, educators, and a role model for youth.

Dr. Betances is a superb workshop leader. His style is to guide a highly interactive, inclusive, fun, and spirited search for solutions. Sessions are customized to fit client’s needs. Group exercises and interventions are geared at removing the formal and informal barriers which impede the goals of the organization.

His success at bringing cultures together has earned him many awards. Much more than a lecturer, Dr. Betances works to help others learn the importance of pulling cultures together as a way of bringing America back to the top—in education, business, and society in general. As he puts it, “Our mission is to make America stronger, healthier, and freer than when we found her.”