Standards INSTITUTE

Building Knowledge Through a Volume of Text

ELA I

Grades 9–12

Day 2

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Objectives and Self-Assessment

DAY 2 OBJECTIVES AND SELF-ASSESSMENT	**Pre-Day 2 Session** 1 = Not Yet 2 = Unsure 3 = I Believe So, with Some Practice 4 = Absolutely, Yes	**Post-Day 2 Session** 1 = Not Yet 2 = Unsure 3 = I Believe So, with Some Practice 4 = Absolutely, Yes
I can explain ELA instructional shifts through the lens of equity.		
I can explain the link between knowledge and fluency.		
I can evaluate the instructional utility texts for knowledge building.		
I can make instructional decisions that leverage texts to support fluency practice, knowledge building, academic language, and comprehension.		

English Is Complicated

Unpacking Equity:

Equity exists when the biases derived from dominant cultural norms and values no longer predict or influence how one fares in society.

Equity systematically promotes fair and impartial access to rights and opportunities.

Equity may look like adding supports and scaffolds that result in fair access to opportunities, or creating opportunities for all voices to be heard.

Educational equity ensures that all children—regardless of circumstances—are receiving high-quality, grade-level, and standards-aligned instruction with access to high-quality materials and resources.

We become change agents for educational equity when we acknowledge that we are part of an educational system that holds policies and practices that are inherently racist and that we have participated in this system. We now commit to ensuring that all students, regardless of how we think they come to us, leave us having grown against grade-level standards and confident in their value and abilities.

SECTION A

All English speakers use variants of American English, even "native" English speakers.

"Standard" English is currently the language of power in the United States.

Standard English is not linguistically a better or more superior variety of English. Its prestige lies in the social value given to it as the language of education, the law, public administration, and so on. It is the language of international diplomacy and business.

Standard English is infused with "academic language," or "academic English."

Section B

All students benefit from learning academic language.

Students whose variant of English is closer to standard English have a shorter path to proficiency with academic language because the rules are similar. This does not mean these students are smarter.

We are the gatekeepers of academic language in the classroom.

Academic English proficiency is critical for all students.

It is our job as educators to value all variants of English, and to make academic language accessible to all students.

Developing My Profile

Equity Profile: How do my beliefs and biases play a role in the school(s) I serve?

Directions: Please take five minutes to reflect on the following questions based on your role with schools and districts. Please look at the following pages of the handout if you do not see your role identified.

TEACHERS

What evidence exists that shows I value the culture students bring to the classroom?	
When I see a student who is speaking her or his English variant or a different language with her or his peers, what is my first reaction?	
How do I strike a balance between variants of English and a focus on academic language in my classroom? What does this look like? What *could* this look like?	
When I use scaffolding, do I scaffold up to the standards, or do I simplify content? Explain.	

COACHES AND INSTRUCTIONAL LEADERS

What evidence exists that shows I value the culture students bring to the classroom?	
When I see a student who is speaking his or her English variant or a different language with his or her peers, what is my first reaction?	
How do I support teachers in identifying when the objective calls for the use of academic language, and when the objective links to a product that students can accomplish or create using conversational variants?	
What actions have I taken that demonstrates that I believe all students can meet grade-level standards?	

PARTNERS

How does my work with schools and districts emphasize the importance of valuing student culture?	
How do my personal beliefs about what students are capable of doing impact how I talk with representatives from schools and districts about curriculum and instruction?	
How do I have conversations with school and district leaders who feel that students are unable to meet grade level standards?	
What actions have I taken that demonstrates that I believe all students can meet grade level standards?	

Advancing Language and Literacy

I. Make sure you have the correct section. (Descriptors below are for participants using the weblink.)

- **SECTION A:** Read from the beginning through the end of *A Closer Look at Textbooks.* Stop before reading *The Vocabulary of Written Language.*
- **SECTION B:** Read from *The Vocabulary of Written Language* through the end of *Developing Students' Vocabulary: Examining the Options.* Stop before reading *Insights from a Computer Model of Vocabulary Acquisition.*
- **SECTION C:** Read from *Insights from a Computer Model of Vocabulary Acquisition* through the end of *Knowledge, Cognitive Strategies, and Inferences*. Stop before reading *Back to the Classroom: A Strategy for Developing Advanced Reading.*
- **SECTION D:** Read from *Back to the Classroom: A Strategy for Developing Advanced Reading.* Stop at *The Role of a Common Core Curriculum.*

II. Note your number: _______.

III. Take ten minutes to reread your section independently (this was pre-reading for the Institute). As you revisit this portion of the text, annotate for the following:

- What is the key idea or emphasis of your section?
- What is new learning for you?
- What are the implications for you as an educator?
- What are the implications for students?

IV. Be prepared to share ideas and understandings from your portion of the reading with other individuals from tables who have the same number.

The Grades 9–12 Elements of Aligned Reading Instruction: DRAFT

Students need repeated exposure to a large amount of text across a wide variety of genres and topics to acquire a deep inventory of words that are instantly recognized, *appropriately nuanced*, and efficiently decoded. This *practice* reading deepens knowledge and vocabulary, supporting fluency, comprehension, *and writing.*

ALWAYS, OFTEN, WEEKLY, DAILY, AS NEEDED

	Vocabulary and Word Recognition	Fluency: accuracy, automaticity, expression	Language: grammar, syntax, morphology	Self-Monitoring	Collaboration: speaking and listening that support meaning making	Writing Production: response to text, culminating task
45–60 MINUTES DAILY: **WORKING CLOSELY WITH GRADE-LEVEL COMPLEX TEXT**	OFTEN: Preview both tasks and texts for academic and ambiguous vocabulary to pre-teach or identify in context. Be strategic in selecting vocabulary that can apply across content areas.	DAILY: Include at least one form of fluent reading through modeling, choral reading, repeated reading, shared reading. OFTEN: Model fluent reading for new genres and complex text or to model unfamiliar words.	OFTEN: Analyze and discuss complex sentence structure (juicy sentences) during shared reading of complex text.	OFTEN: Rereading/ revisiting rich portions OFTEN: Vocabulary study OFTEN: Chunking text	DAILY: Include at least one form of student interaction that facilitates shared meaning making: shared rereading, text-dependent questions, forming and discussing evidence-based claims.	OFTEN: Have students respond to text in writing using complete sentences in paragraph form. AS NEEDED: Engage in shared writing that models new genres as they are introduced.
AS MUCH AS POSSIBLE: **VOLUME OF ENGAGED READING *(text sets, topic study, independent reading, reading for comprehen-sion)***	AS NEEDED: Provide students with text sets that build vocabulary addressed in unit of study.	WEEKLY: Provide opportunities for partner reading (aloud). WEEKLY: Include at least one form of oral reading through fluent model, choral reading, repeated reading, readers' theater.	WEEKLY: Draw Ss attention to sentence structure and word origin.	OFTEN: Knowledge building and cross-content connections	OFTEN: Engage Ss in text-based discussion to ensure Ss are accountable for comprehending what they are reading.	OFTEN Have Ss respond to text in writing to ensure they are accountable for comprehending what they read.
ACROSS CONTENT AREAS:						
READING ACROSS CONTENT AREAS: **20–30 MINUTES DAILY PER CONTENT AREA *(outside ELA class)***	OFTEN: Explicit instruction with irregular words OFTEN: Explicit instruction with affixes and word origins OFTEN: Explicit instruction with domain-specific words	OFTEN: Gradual release of responsibility with complex texts: modeling fluent reading of complex text passages and excerpts before students read independently	AS NEEDED: Explicit explanation of sentence structures encountered in text	OFTEN: Paraphrase OFTEN: Summarize OFTEN: Annotate OFTEN: Note taking OFTEN: Knowledge building and cross-content connections	OFTEN: Recording thoughts in writing before sharing with others OFTEN: Revising thoughts after listening to others OFTEN: Collaborating with other Ss to answer text-dependent questions	DAILY: Opportunities for writing OFTEN: Modeling writing structures with exemplars

Excerpt from “Letter from Birmingham Jail,” Martin Luther King, Jr.

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Counciler or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice and that when they fail in this purpose they become the dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is a necessary phase of the transition from an obnoxious negative peace, in which the Negro passively accepted his unjust plight, to a substantive and positive peace, in which all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open, where it can be seen and dealt with. Like a boil that can never be cured so long as it is covered up but must be opened with all its ugliness to the natural medicines of air and light, injustice must be exposed, with all the tension its exposure creates, to the light of human conscience and the air of national opinion before it can be cured.

In your statement you assert that our actions, even though peaceful, must be condemned because they precipitate violence. But is this a logical assertion? Isn't this like condemning a robbed man because his possession of money precipitated the evil act of robbery? Isn't this like condemning Socrates because his unswerving commitment to truth and his philosophical inquiries precipitated the act by the misguided populace in which they made him drink hemlock? Isn't this like condemning Jesus because his unique God consciousness and never ceasing devotion to God's will precipitated the evil act of crucifixion? We must come to see that, as the federal courts have consistently affirmed, it is wrong to urge an individual to cease his efforts to gain his basic constitutional rights because the quest may precipitate violence. Society must protect the robbed and punish the robber. I had also hoped that the white moderate would reject the myth concerning time in relation to the struggle for freedom. I have just received a letter from a white brother in Texas. He writes: "All Christians know that the colored people will receive equal

rights eventually, but it is possible that you are in too great a religious hurry. It has taken Christianity almost two thousand years to accomplish what it has. The teachings of Christ take time to come to earth." Such an attitude stems from a tragic misconception of time, from the strangely irrational notion that there is something in the very flow of time that will inevitably cure all ills. Actually, time itself is neutral; it can be used either destructively or constructively. More and more I feel that the people of ill will have used time much more effectively than have the people of good will. We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right. Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.

You speak of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent efforts as those of an extremist. I began thinking about the fact that I stand in the middle of two opposing forces in the Negro community. One is a force of complacency, made up in part of Negroes who, as a result of long years of oppression, are so drained of self respect and a sense of "somebodiness" that they have adjusted to segregation; and in part of a few middle-class Negroes who, because of a degree of academic and economic security and because in some ways they profit by segregation, have become insensitive to the problems of the masses. The other force is one of bitterness and hatred, and it comes perilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up across the nation, the largest and best known being Elijah Muhammad's Muslim movement. Nourished by the Negro's frustration over the continued existence of racial discrimination, this movement is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incorrigible "devil."

I have tried to stand between these two forces, saying that we need emulate neither the "do nothingism" of the complacent nor the hatred and despair of the black nationalist. For there is the more excellent way of love and nonviolent protest. I am grateful to God that, through the influence of the Negro church, the way of nonviolence became an integral part of our struggle. If this philosophy had not emerged, by now many streets of the South would, I am convinced, be flowing with blood. And I am further convinced that if our white brothers dismiss as "rabble rousers" and "outside agitators" those of us who employ nonviolent direct action, and if they refuse to support our nonviolent efforts, millions of Negroes will, out of frustration and despair, seek solace and security in black nationalist ideologies—a development that would inevitably lead to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. Something within has reminded him of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught

up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice. If one recognizes this vital urge that has engulfed the Negro community, one should readily understand why public demonstrations are taking place. The Negro has many pent up resentments and latent frustrations, and he must release them. So let him march; let him make prayer pilgrimages to the city hall; let him go on freedom rides -and try to understand why he must do so. If his repressed emotions are not released in nonviolent ways, they will seek expression through violence; this is not a threat but a fact of history. So I have not said to my people: "Get rid of your discontent." Rather, I have tried to say that this normal and healthy discontent can be channeled into the creative outlet of nonviolent direct action. And now this approach is being termed extremist. But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God." And John Bunyan: "I will stay in jail to the end of my days before I make a butchery of my conscience." And Abraham Lincoln: "This nation cannot survive half slave and half free." And Thomas Jefferson: "We hold these truths to be self evident, that all men are created equal . . ." So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice? In that dramatic scene on Calvary's hill three men were crucified. We must never forget that all three were crucified for the same crime--the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment. Perhaps the South, the nation and the world are in dire need of creative extremists.

Excerpts from Booker T. Washington (1895) and W.E.B. Du Bois (1903)

Excerpt from the "Atlanta Compromise" speech by Booker T. Washington, 1895

Booker T. Washington was born a slave in 1856 and was nine years old when slavery ended. He became the principal of the Tuskegee Institute in Alabama, a school designed to teach blacks industrial skills. Washington was a skillful politician and speaker, and he won the support of whites in the North and South who donated money to the school. On September 18, 1895, Booker T. Washington made the following speech before a mostly white audience in Atlanta:

Ignorant and inexperienced, it is not strange that in the first years of our freedom we began at the top instead of at the bottom; that a seat in Congress or the state legislature was more attractive than starting a dairy farm or garden.

A ship lost at sea for many days passed a friendly ship and sent out a signal, "Water, water; we die of thirst!" The answer from the friendly ship at once came back, "Cast down your bucket where you are." A second time the signal, "Water, water; send us water!" ran up from the distressed ship, and was answered, "Cast down your bucket where you are"… The captain of the distressed vessel (ship), at last heeding the injunction, cast down his bucket, and it came up full of fresh, sparkling water.

To those of my race I would say: "Cast down your bucket where you are"—cast it down in making friends with the Southern white man, who is your next-door neighbor. Cast it down in agriculture, mechanics, in commerce, in domestic service… No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top.

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted, I would repeat what I have said to my own race: "Cast down your bucket where you are." Cast it down among the eight millions of Negroes, whose habits you know, whose fidelity and love you have tested… As we have proved our loyalty to you in the past… so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach… In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

Excerpt from “The Souls of Black Folk” by W.E.B. Du Bois, 1903

The most influential public critique of Booker T. Washington came in 1903 when black leader and intellectual W.E.B. Du Bois published an essay in his book, The Souls of Black Folk*. Du Bois rejected Washington’s message and instead called for political power, insistence on civil rights, and the higher education of African-American youth. Du Bois was born and raised a free man in Massachusetts and was the first African American to earn a PhD from Harvard.*

The most striking thing in the history of the American Negro since 1876 is the rise of Mr. Booker T. Washington. His leadership began at the time when Civil War memories and ideals were rapidly passing; a day of astonishing commercial development was dawning; a sense of doubt and hesitation overtook the freedmen’s sons. Mr. Washington came at the psychological moment when whites were a little ashamed of having paid so much attention to Negroes [during Reconstruction], and were concentrating their energy on dollars.

Mr. Washington practically accepts the alleged inferiority of the Negro races. Mr. Washington withdraws many of the high demands of Negroes as men and American citizens. He asks that black people give up, at least for the present, three things—first, political power; second, insistence on civil rights; third, higher education of Negro youth—and concentrate all their energies on industrial education, the accumulation of wealth, and the pacifying of the South. As a result of this tender of the palm-branch, what has been the return? In these years there have occurred:

1. The disfranchisement of the Negro;
2. The legal creation of a distinct status of civil inferiority for the Negro;
3. The steady withdrawal of aid from institutions for the higher training of the Negro.

Mr. Washington’s doctrine has tended to make the whites, North and South, shift the burden of the Negro problem to the Negro’s shoulders and stand aside as critical spectators; when in fact the burden belongs to the nation, and the hands of none of us are clean if we do not all work on righting these great wrongs.

“If We Must Die”

“If We Must Die" is a 1919 poem by Claude McKay published in the July issue of *The Liberator*.

If we must die, let it not be like hogs

Hunted and penned in an inglorious spot,

While round us bark the mad and hungry dogs,

Making their mock at our accursèd lot.

If we must die, O let us nobly die,

So that our precious blood may not be shed

In vain; then even the monsters we defy

Shall be constrained to honor us though dead!

O kinsmen! we must meet the common foe!

Though far outnumbered let us show us brave,

And for their thousand blows deal one death-blow!

What though before us lies the open grave?

Like men we’ll face the murderous, cowardly pack,

Pressed to the wall, dying, but fighting back!

America's Most Infamous Hate Group: The KKK

By Jessica McBirney, 2017

The First KKK: 1860s

The Ku Klux Klan first sprang up in Pulaski, Tennessee, sometime near the beginning of 1866. The Civil War had just ended, and six soldiers from the Confederacy formed the group in reaction to the end of slavery and the beginning of Reconstruction. It was designed to be a brotherhood of white men who shared racist ideologies. For instance, they did not believe Black people should be allowed to participate in society. The KKK was not the only white supremacist group that appeared during Reconstruction, but it was one of the most influential and long-lasting.

Members of the Klan wore masks and robes; the costumes served to scare their victims and to protect their identities. They acted as a terrorist group, killing freed slaves and any Republican leaders who were trying to create laws to protect African Americans.

One of their biggest goals was to keep African Americans and Republicans from voting, because they wanted to maintain white Democrat rule in the southern states. To do this, they violently intimidated voters on their way to the polls during election seasons. For example, in Louisiana over 2,000 people were killed or injured in the few weeks before the 1868 presidential election.

Northern Republicans, as well as some southern Democrats, began to oppose the Klan and campaigned against their cruel treatment of African Americans. Soon Congress passed the Civil Rights Act of 1871, which specifically protected people against the KKK. The Klan mostly disappeared by the mid-1870s, although a few smaller white supremacist groups still committed violence against African Americans in the South.

The Second KKK: 1915–1920s

The second wave of the Ku Klux Klan started in 1915, in Atlanta, Georgia. That year, the film *The Birth of a Nation*, directed by D.W. Griffiths, was released. It glorified the actions and legacy of the original Klan from the 1860s, and it inspired William Joseph Simmons to start a new Klan movement on Stone Mountain in Georgia. It stayed local for a while, but by the early 1920s it spread across the Midwest and reached a membership of 1.5 million people. This phase of the Klan was much more organized and structured than the first.

The Second Klan kept the overall vision of white American supremacy, but it also added a religious angle. Two-thirds of Klan members were white Protestant ministers. They wanted to maintain Protestant Christian morals, so they were against behaviors like divorce and drunkenness. But they also hated the many Catholic and Jewish immigrants who were coming to America during this time. They saw themselves and white Protestants as morally superior; however, all mainstream Protestant groups condemned their extreme views. In the South, the KKK still targeted Black people.

The Second Klan still wore gowns, this time white robes with masks and tall, cone-shaped hats—clothing inspired by the depiction of the Klan in Griffiths' film. Another idea that the Klan had taken from the film was the practice of cross burning. They burned large wooden crosses in public and private meetings to emphasize their supposed commitment to Protestant morality.

This time, although there was still some violence (especially in the South), the Klan focused more on political actions. They pushed for legal prohibition of alcohol and opposed any non-Protestant immigration from foreign countries. Many Klan members were elected to local, state, and national political offices, where they enforced their white supremacist, nativist viewpoints.

Very shortly after its peak, the Second Klan began to dissolve for several reasons. In-fighting and the criminal behaviors of some Klan leaders also affected membership. Lists of Klan members in some communities were leaked, which led many other people to leave the group out of embarrassment and fear that their names would be smeared. States also began to pass laws against wearing the signature costumes, which also took away

anonymity. Finally, when the Great Depression hit in the late 1920s, many members did not have the time or money to continue to participate.

The Third KKK: 1960s–present

Although the formal structure of the Ku Klux Klan fell apart, small white supremacist groups started popping up again in the 1960s. They used the KKK name and wore the same white costumes. These groups became very violent in the South during the Civil Rights Movement.

When the Civil Rights Movement swept across the nation in the 1950s and 1960s, white members of the Klan opposed the expansion of rights for African Americans. Like the first KKK, they used violence to intimidate and oppress African Americans. Bombings, especially of Black churches and activists' homes, were extremely common. They also tried to make deals with southern lawmakers to keep Civil Rights laws from being passed. Fortunately, their efforts were not successful, and the U.S. has passed many laws to protect civil rights for minorities.

There are still some independent Ku Klux Klan groups scattered around the country today, mostly in the South and the Midwest. Their membership continues to decline, but membership in hate groups in general continues to increase in the United States. Some believe that the KKK is less popular because they do not effectively use the internet to recruit new members. Today the KKK also fights against immigration and same-sex marriage.

A Civil Rights Timeline from 1951–1969

Directions: *As you read the timeline below, please annotate:*

- *What you are familiar with (+),*
- *What is new or surprising and why (!),*
- *What you are confused by (?).*

Circle any words you don't know. Feel free to jot down notes to yourself if it is helpful.

The African-American Civil Rights Movement was a series of movements during the 1950s to 1960s that were aimed at making racial discrimination against African Americans illegal and restoring their voting. This movement, as well as the Black Power Movement between the 1960s and 1970s, expanded the goals of the Civil Rights Movement beyond ending racial discrimination by including the feelings of political and economic self-sufficiency, racial dignity, and freedom from any oppression by white Americans.

The Civil Rights Movement was most notably characterized by large campaigns of civil resistance. During that time, civil disobedience and acts of nonviolent protest resulted in crisis situations between government authorities and activists. Local, federal, and state governments; communities; and businesses often responded immediately to situations that demonstrated the inequities that African Americans faced. Examples of protest or civil disobedience included boycotts, sit-ins, marches, and many other nonviolent activities.

A Civil Rights Timeline: 1950–1955

1951: Linda Brown, an 8-year-old girl living in Topeka, Kansas, has to travel by bus to a distant school for African-American students, despite living within walking distance from an elementary school that is only for white children. This is due to segregation policies in the school districts. Linda Brown's father sues the state school board of Topeka. The United States Supreme Court agrees to hear this case.

1953: In Monteagle, Tennessee, the Highlander Folk School runs various workshops to teach how to organize protests for people like union organizer. The school invites civil rights workers.

1954: In the Supreme Court case Brown v. Board of Education, the court decides on May 17 that "separate but equal" schools cannot be equal and are inherently unequal. This Supreme Court decision makes any legal school segregation unconstitutional.

1955: In July, Rosa Parks goes to a workshop held at the Highlander Folk School for civil rights organizers.

1955: On August 28, a 14-year-old African-American boy, Emmett Till, from Chicago, is murdered near Money, Mississippi, because he allegedly whistled at a white woman.

1955: In November of that year, segregation is prohibited by the Federal Interstate Commerce Commission on interstate trains and buses.

1955: Rosa Parks does not give up her seat to a white passenger on a bus on December 1 in Montgomery, Alabama, which becomes the catalyst for the Montgomery Bus Boycott.

1955: On December 5, Dr. Martin Luther King, Jr. is elected by the Montgomery Improvement Association as the president to lead the boycott.

A Civil Rights Timeline: 1956–1960

1956: The first two months of the year, whites are angry about the Montgomery Bus Boycott. This anger results in the bombing of four African-American churches as well as the homes of civil rights leaders E.D. Nixon and Martin

Luther King, Jr.

1956: Due to a court order, the University of Alabama accepts Autherine Lucy, its first African-American student, but manages to find legal ways of preventing her attendance of the university.

1956: On November 13, the Supreme Court upholds the decision made by the Alabama district court, which ruled in favor of the boycotters of the Montgomery bus lines.

1956: The Montgomery Bus Boycott finally ends in December, and results in Montgomery buses being fully integrated.

1957: Martin Luther King, Jr. assists in founding the SCLC, or the Southern Christian Leadership Conference, in January of that year. The purpose of the organization is to fight for civil rights, and King is elected as the organization's first president.

1957: Orval Faubus, the governor of Arkansas, blocks the integration of Little Rock High School by using the National Guard to prevent nine students from entering. President Eisenhower instructs federal troops to integrate Little Rock High School.

1957: The Civil Rights Act of 1957 is passed by Congress. This act creates the Civil Rights Commission and also authorizes the Justice Department to look into cases of African Americans being deprived of their voting rights in the South.

1958: Cooper v. Aaron is ruled on by the Supreme Court. The court states that the threat of mob violence is not a good enough reason to delay desegregation of the school.

1959: On February 1, four African-American men who were students at North Carolina Agriculture and Technical College visit Woolworth in Greensboro, North Carolina, where they sit down at a whites-only lunch counter to order coffee. Although they are denied service, the four men sit politely and silently at the counter until the store closes. This starts the series of Greensboro sit-ins and also triggers similar protests in the South.

1959: The downtown Greensboro Woolworth desegregates its lunch counter on July 25, after six months of sit-ins.

1959: Martin Luther King, Jr. joins a student sit-in on October 19 at Rich's, a whites-only restaurant within an Atlanta department store. He, along with 51 other protesters, are arrested on the charge of trespassing. Because King was on probation for driving without having a valid Georgia license, although he had an Alabama license, he is sentenced by a Dekalb County judge to four months in prison, where he is to do hard labor. Presidential candidate John F. Kennedy phones Coretta, King's wife, to provide encouragement while Robert Kennedy, John's brother, convinces the Dekalb County judge to release him on bail. This call convinces many African Americans to support Democratic politicians.

1959: In a 7–2 decision handed down on December 5 by the Supreme Court in the Boynton v. Virginia case, the court rules that segregation on vehicles that travel between states is unlawful and unconstitutional because it is in violation of the Interstate Commerce Act.

A Civil Rights Timeline: 1961–1965

1961: On May 4, seven African-American men and six white activists known as the Freedom Riders leave Washington, D.C., and travel through the rigidly segregated Deep South, with the goal to test Boynton v. Virginia.

1961: On May 14, the Freedom Riders, traveling in two separate groups, are attacked outside Birmingham, Alabama, and Anniston, Alabama. A mob throws a firebomb into the Anniston bus. In Birmingham, members of the Ku Klux Klan attack the bus after making earlier arrangements with local law enforcement to have 15 minutes alone with the bus.

1961: On May 15, the Birmingham group of Freedom Riders wish to continue their trip, but no bus agrees to take them, so they instead fly to New Orleans.

1961: On May 17, another group of young activists joins the original Freedom Riders to finish the trip; they are ultimately arrested in Montgomery, Alabama.

1961: On May 29, President Kennedy makes an announcement ordering the Interstate Commerce Commission to create and enforce stricter fines and regulations for facilities and buses that will not integrate.

1961: Civil rights activists take part in a series of protests in November, meetings and marches in Albany, Georgia, which are later called the Albany Movement.

1961: King comes to Albany in December and joins the protesters, where he stays for nine months.

1962: King announces on August 10 that he is leaving Albany. While the Albany Movement is considered a failure, King gathers information here that is applied in Birmingham, Alabama.

1962: The Supreme Court rules on September 10 that the University of Mississippi has to admit James Meredith, an African-American veteran and student.

1962: On September 26, Ross Barnett, the governor of Mississippi, orders state troopers to stop Meredith from entering the University of Mississippi campus.

1962: From September 30 to October 1, riots erupt over James Meredith's enrollment at the University of Mississippi.

1962: Meredith becomes the first African-American student at the University of Mississippi on October 1 after President Kennedy orders U.S. marshals to the campus to ensure his safety.

1963: King, the Southern Christian Leadership Conference, and the Student Nonviolent Coordinating Committee organize a set of protests and demonstrations to fight segregation in Birmingham, Alabama.

1963: On April 12, the Birmingham police arrest King for demonstrating in the city without a city permit.

1963: On April 16, King writes "Letter from a Birmingham Jail," where he famously responds to eight white ministers from Alabama who begged him to end the protests and to just be patient with the judicial process for overturning segregation.

1963: President Kennedy delivers a speech on June 11 from the Oval Office, discussing civil rights and explaining why he sent the National Guard in order to allow two African-American students into the University of Alabama.

1963: The March on Washington for Jobs and Freedom occurs on August 28 in Washington, D.C., where nearly 250,000 participants march. Here, King famously delivers his "I Have a Dream" speech.

1963: Kennedy is assassinated on November 22, but Kennedy’s successor, Lyndon B. Johnson, uses the country’s anger to pass civil-rights legislation, using the legacy of Kennedy's memory to do so.

1964: From June to August of this year—now called the Freedom Summer—the SNCC organizes a voter registration drive in Mississippi.

1964: Three Freedom Summer workers disappear on June 21: Michael Schwerner, James Chaney, and Andrew Goodman.

1964: The bodies of Schwerner, Chaney, and Goodman are found on August 4 in a dam. All three had been shot, while Chaney had also been beaten badly.

1964: Congress passes the Civil Rights Act of 1964 on July 2. The act bans discrimination in public places and in employment.

1964: Martin Luther King, Jr. is awarded the Nobel Peace Prize on December 10 by the Nobel Foundation.

1965: Malcolm X is assassinated on February 21 at the Audubon Ballroom in Harlem.

1965: King leads a march on March 9 to the Edmund Pettus Bridge.

1965: In Alabama, three thousand marchers leave Selma for Montgomery on March 21, and complete the march without opposition.

1965: Nearly 25,000 people join the Selma marchers on March 25 at the city limits of Montgomery.

1965: President Johnson signs the Voting Rights Act into law on August 6, which makes illegal all discriminatory voting requirements, such as requiring literacy tests before registering to vote, which was previously used by white Southerners to prevent black Southerners from voting.

A Civil Rights Timeline: 1966–1970

1966: On January 6, the SNCC announces its opposition to the Vietnam War. Many members feel increasingly sympathetic toward the Vietnamese and compare the indiscriminate bombing of Vietnam to the racial violence seen in the U.S.

1966: King moves into a Chicago slum apartment on January 26 and announces his intention to begin a campaign against discrimination, but his efforts are ultimately unsuccessful.

1966: James Meredith begins his journey on the "March Against Fear" on June 6, from Memphis, Tennessee, to encourage African-American Mississippians to register to vote. Near Hernando, Mississippi, he is shot. Others, including King, take up the march.

1966: On June 26, the marchers reach their destination of Jackson, Mississippi. They experience some tension on the final days of the march between some SNCC members and King over embracing the "black power" slogan.

1967: King makes a speech on April 4 against the Vietnam War in New York.

1967: The Supreme Court hands down a decision on June 12 in Loving v. Virginia, which strikes down laws that forbid interracial marriage.

1967: Riots break out in northern cities in July, including in Buffalo, New York; Detroit, Michigan; and Newark, New Jersey.

1967: Thurgood Marshall becomes the first African-American Justice appointed to the Supreme Court on September 1.

1967: Cal Stokes becomes the first African American to be elected as the mayor of a major American city on November 7.

1968: Martin Luther King, Jr. is assassinated on April 4 as he goes outside on the balcony of his motel room at the Lorraine Motel in Memphis.

1968: President Johnson signs the Civil Rights Act of 1968 on April 11. This act prohibits discrimination by renters or sellers of property.

Murdered by the Klan: The Civil Rights Memorial Honors the Fallen Heroes of the Struggle for Racial Justice

The Civil Rights Memorial in Montgomery, Alabama, was built by the Southern Poverty Law center as a perpetual reminder of the sacrifices that were made to end racial segregation in the South. The names of 40 individuals, killed because they stood up for human rights, are inscribed in the circular black granite table that serves as the centerpiece of the Memorial. These are the true heroes of the Civil Rights Movement—their martyrdom made freedom possible for millions in the South.

For every story of courage that is represented on the Memorial, there is a parallel one of evil and violence. for every person killed, there was a killer—in most cases more than one. Some acted out of impulsive rage. Others used their legal authority to enforce the rules of a dying social order. In many cases, the killer was never apprehended, the crime concealed by a code of silence.

At the forefront of the racial terrorism of the 1950s and 1960s was the Ku Klux Klan. Klansmen have been identified as the killers of 14 of the individuals honored on the Memorial. Their stories are told below. But that number is surely an incomplete accounting. Many killings attributed to unknown night riders were likely the work of the Klan.

The deaths remembered on the Civil Rights Memorial offer undisputed testimony to the Klan's willingness to use murder as a tool to enforce its belief in white supremacy. The heroic spirit of those who gave up their lives in the cause of racial freedom should not be forgotten. Nor should the crimes of those who forced them to make that sacrifice.

23 JANUARY 1957: WILLIE EDWARDS, JR. KILLED BY KLAN — MONTGOMERY, ALABAMA

The racial climate in Montgomery, Alabama, was palpably ugly in early 1957. A grass-roots movement of black citizens—led by the Rev. Martin Luther King, Jr.—had recently forced the integration of the city transit system. The Ku Klux Klan reacted violently. Members of the Klan marched through Montgomery in an effort to terrorize black bus riders and bombed the homes and businesses of boycott supporters.

Several members of a local Ku Klux Klan group decided that only the murder of a black would express their outrage. Willie Edwards, Jr., a quiet man who had kept his distance from the bus boycott, became the unfortunate victim of their deadly resolve.

On January 23, Edwards was substituting for the driver of a supermarket delivery truck when the Klansmen pulled him over on a rural stretch of road outside Montgomery. Their intent was to harass the regular driver of the truck, whom they suspected of dating a white woman. Not knowing what he looked like, they mistakenly assumed that Edwards, the fill-in, was their target.

The Klansmen forced Edwards into their vehicle and drove through rural Montgomery county. Though Edwards denied making advances to white women, his kidnappers tortured him repeatedly. Finally, they ordered him at gunpoint to jump off a bridge over the Alabama River. Seeing his only hope of escape, he leaped into the water below. His decomposed body was found three months later.

The investigation turned up no suspects and was quickly closed. Some 19 years later, the Alabama attorney general indicted three Klansmen for Edwards' murder. But a judge threw out the indictments on a legal technicality, and the men were never brought to trial.

15 SEPTEMBER 1963: ADDIE MAE COLLINS, DENISE MCNAIR, CAROLE ROBERTSON, CYNTHIA WESLEY: SCHOOLGIRLS KILLED IN BOMBING OF 16TH ST. BAPTIST CHURCH — BIRMINGHAM, ALABAMA

As the summer of 1963 waned, blacks in Birmingham, Alabama, had reason to celebrate. They had bravely withstood police commissioner Eugene “Bull” Connor’s firehoses and attack dogs while marching through city streets in opposition to segregation. Stung by harsh criticism of these repressive measures, local and federal officials were dismantling laws which prohibited black access to public institutions.

But the Ku Klux Klan, holding firm to its belief in white supremacy, intensified its efforts to intimidate blacks. In the early morning hours of September 15, Klan members planted a bomb at Birmingham’s prominent 16th Street Baptist church. Some eight hours later, as Sunday worship services were about to begin, an explosion ripped through the brick structure. four young girls—Addie Mae Collins, 14, Denise McNair, 11, Carole Robertson, 14, and Cynthia Wesley, 14—were instantly killed.

The FBI identified the group of Klansmen responsible for the bombing, but inexplicably no one was charged. It wasn’t until the Alabama attorney general reopened the case 14 years later that an arrest was made. Klansman Robert Chambliss, then 73, was found guilty of first degree murder and spent the remainder of his life in prison.

2 MAY 1964: HENRY HEZEKIAH DEE AND CHARLES EDDIE MOORE: KILLED BY KLAN — MEADVILLE, MISSISSIPPI

The Civil Rights struggle in Mississippi was fought on many fronts during the summer of 1964. College students from the North descended on Mississippi in response to the call of civil-rights leaders for an all-out campaign to expose the injustices of racial segregation. White opponents fought back with a bloody campaign of beatings, church burnings, and murders.

The Mississippi White Knights, known as the South’s most violent Ku Klux Klan organization, led this campaign of intimidation. Their most noted victims were three civil rights workers killed near Philadelphia, Mississippi. But one month before those murders, two White Knights were implicated in the murder of a pair of young men near the southwest Mississippi town of Meadville.

Charles Eddie Moore, 20, had just been expelled from college for participating in a student demonstration. Henry Hezekiah Dee, 19, worked in a local lumber yard. Two White Knights—James ford Seale, 29, and Charles Marcus Edwards, 31—were convinced that the two young men were part of a rumored Black Muslim uprising in the area, Edwards said later. (Their information was groundless.) They abducted the young black men, took them into a nearby forest, beat them unconscious, and dumped them into the nearby Mississippi River where they drowned. Nearly two-and-a-half months passed before their remains were found.

Edwards and Seale were arrested for the murders. Edwards, a paper mill worker, gave the FBI a signed confession, but his admission of guilt was insufficient to convict him. A justice of the peace threw out the charges without explanation, and the case was never presented to a grand jury.

This pattern of law enforcement indifference to Klan-related crimes was repeated throughout the South until federal intervention forced local officials to prosecute the perpetrators of racial violence. But that shift in attitude came too late for justice to be done for Henry Hezekiah Dee and Charles Eddie Moore. Their murderers were never punished.

21 JUNE 1964: JAMES CHANEY, ANDREW GOODMAN, MICHAEL SCHWERNER: CIVIL RIGHTS WORKERS ABDUCTED & SLAIN BY KLAN — PHILADELPHIA, MISSISSIPPI

Nothing enraged Mississippi Klansmen like a Northerner helping blacks achieve racial justice in their state. And if that “outsider” was a Jew, their hatred was even more intense.

Michael Schwerner, 24, epitomized the Klan stereotype of a Yankee agitator. The outspoken, self-confident

Schwerner was a social worker from New York who came to Meridian, Mississippi, to work with the congress of racial equality in early 1964. He quickly earned the enmity of local Mississippi White Knights, and soon they talked openly of killing him. His efforts to build a Freedom School in Philadelphia, Mississippi, provided the opportunity.

Schwerner had developed a working relationship with James Chaney, a black native of Meridian. Chaney, 21, had convinced the members of the Mount Zion Methodist Church to host the Freedom School. The church's elders previously had been reluctant to use their building for civil-rights activities out of fear that the Klan would retaliate.

On Sunday, June 21, their concerns were realized: arsonists firebombed the church, reducing it to a charred rubble. Schwerner, Chaney and Andrew Goodman, 21, a newly arrived civil-rights worker from New York, were on their way from Mt. Zion to Philadelphia, Mississippi, when they were stopped by Neshoba County Deputy Sheriff Cecil Price. Price charged Chaney with speeding and arrested Goodman and Chaney on the absurd charge of burning Mt. Zion. Now the stage was set for local Klansmen to murder Schwerner and his accomplices.

Around 10 p.m., Price released the three civil-rights workers and ordered them to return to Meridian. They had traveled only a short distance when Price, accompanied by two carloads of Klansmen, pulled the men over again. The Klansmen drove them to an isolated area where they were shot at point-blank range, one by one. They were buried in a nearby earthen dam.

The disappearance of the three men prompted a national cry of outrage. Blacks had been terrorized for decades in the South, but the violence against two white men finally moved the federal government to action. President Lyndon Johnson ordered the FBI to give the case top priority.

After a massive investigation, officers found the bodies of the dead men after paying an informant $30,000 for information on the murders.

Mississippi officials never brought charges against the murderers of Schwerner, Chaney, and Goodman. The Department of Justice accused 19 men of federal civil violations in connection with the incident. Seven were found guilty, but none received a sentence greater than 10 years.

11 JULY 1964: LT. COL. LEMUEL PENN: KILLED BY KLAN — COLBERT, GEORGIA

Although the U.S. Armed Forces was integrated after World War II, the American South in the 1960s remained hostile to blacks—service members or not. So when Army Reserve officer Lt. Col. Lemuel Penn, 49, left his home in Washington, D.C., in June 1964 to attend summer training at Ft. Benning, Georgia, he timed his trip to avoid unnecessary stops.

His attempt to escape confrontation proved tragically unsuccessful. While he and two other black army officers were driving back to Washington on July 11, Penn was accosted outside of Athens, Georgia, by a carload of Klansmen and shot at point-blank range. The three assailants were members of a violent Klan group called the Black Shirts. They were searching for "out-of town niggers [who] might stir up some trouble in Athens," the driver of the car confessed later.

An investigation implicated the Athens Klansmen in the crime. Cecil William Myers and Joseph Howard Sims were tried on first-degree murder charges, but an all-white jury acquitted them despite the driver's confession. Later, the Department of Justice brought civil-rights charges against Myers, Sims, and four other Klansmen. After a lengthy proceeding, which went all the way to the U.S. Supreme Court, Myers and Sims were convicted and sentenced to 10 years in prison. Their accomplices were set free.

Alabama Clergymen’s Letter to Dr. Martin Luther King, Jr., April 12, 1963

Directions:
- Read the following letter with a partner or in a small group. At the conclusion of each paragraph, annotate a “headline” that summarizes or paraphrases the text OR the message of the text.
- Note any connections to previous texts that impact your thinking or understanding of this letter.

We the undersigned clergymen are among those who in January, issued "An Appeal for Law and Order and Common Sense," in dealing with racial problems in Alabama. We expressed understanding that honest convictions in racial matters could properly be pursued in the courts but urged that decisions of those courts should in the meantime be peacefully obeyed.

Since that time there had been some evidence of increased forbearance and a willingness to face facts. Responsible citizens have undertaken to work on various problems which caused racial friction and unrest. In Birmingham, recent public events have given indication that we all have opportunity for a new constructive and realistic approach to racial problems.

However, we are now confronted by a series of demonstrations by some of our Negro citizens directed and led in part by outsiders. We recognize the natural impatience of people who feel that their hopes are slow in being realized. But we are convinced that these demonstrations are unwise and untimely.

We agree rather with certain local Negro leadership which has called for honest and open negotiation of racial issues in our area. And we believe this kind of facing of issues can best be accomplished by citizens of our own metropolitan area white and Negro, meeting with their knowledge and experience of the local situation. All of us need to face that responsibility and find proper channels for its accomplishment.

Just as we formerly pointed out that "hatred and violence have no sanction in our religious and political tradition." We also point out that such actions as incite to hatred and violence,

however technically peaceful those actions may be, have not contributed to the resolution of our local problems. We do not believe that these days of new hope are days when extreme measures are justified in Birmingham.

We commend the community as a whole and the local news media and law enforcement officials in particular, on the calm manner in which these demonstrations have been handled. We urge the public to continue to show restraint should the demonstrations continue, and the law enforcement officials to remain calm and continue to protect our city from violence.

We further strongly urge our own Negro community to withdraw support from these demonstrations, and to unite locally in working peacefully for a better Birmingham. When rights are consistently denied, a cause should be pressed in the courts and in negotiations among local leaders, and not in the streets. We appeal to both our white and Negro citizenry to observe the principles of law and order and common sense.

Signed by:
C. C. J. CARPENTER, D.D., LL.D. Bishop of Alabama
JOSEPH A. DURICK, D.D. Auxiliary Bishop. Diocese of Mobile-Birmingham
Rabbi HILTON J. GRAFMAN, Temple Emmanu-El, Birmingham, Alabama
Bishop PAUL HARDIN, Bishop of the Alabama-West Florida Conference of the Methodist Church
Bishop HOLAN B. HARMON, Bishop of the North Alabama Conference of the Methodist Church
GEORGE M. MURRAY, Bishop Coadjutor, Episcopal Diocese of Alabama
EDWARD V. RAMSAGE, Moderator, Synod of the Alabama Presbyterian Church in the United States
EARL STALLINGS, Pastor, First Baptist Church, Birmingham, Alabama

PBS: Explore the Birmingham Campaign

In the spring of 1963, activists in Birmingham, Alabama, launched one of the most influential campaigns of the Civil Rights Movement: Project C, better known as The Birmingham Campaign. It would be the beginning of a series of lunch counter sit-ins, marches on City Hall, and boycotts on downtown merchants to protest segregation laws in the city.

Over the next couple months, the peaceful demonstrations would be met with violent attacks using high-pressure fire hoses and police dogs on men, women, and children alike—producing some of the most iconic and troubling images of the Civil Rights Movement. President John F. Kennedy would later say, "*The events in Birmingham...have so increased the cries for equality that no city or state or legislative body can prudently choose to ignore them.*" It is considered one of the major turning points in the Civil Rights Movement and the "beginning of the end" of a centuries-long struggle for freedom.

Directions:

Watch the video and, in the space below, take notes on key details of the narrative of events that were previously unknown to you, or that you now see in a new light. Consider how this video builds on and enhances your understanding of the previous texts.

- http://www.pbs.org/black-culture/explore/civil-rights-movement-birmingham-campaign/#.W2Hqj9hKjBI