

Curriculum Unit Introduction

Title of unit: Civil Rights “From Freedom to FREEDOM”

Vital theme of the unit: Civil Rights Movement in America

Author and contact information: Lance McConkey
lancemcconkey@comcast.net

Grade level: 11th

Number of lessons in the unit: 3
days

Time needed to complete unit: 5-7

Curriculum standards addressed—list

ERA 9 Standard # 4 4.1 understand the causes, course, and impact of the Civil Rights Movement

ERA 9 Performance Indicator level 2 determine the effects of the Supreme Court's decisions on Civil Rights (i.e., Plessy v. Ferguson, Brown v. Board

Era 9 Performance Indicator Level 2- match leading figures of the Civil Rights era with their respective groups and goals (i.e. Bull O'Conner, George Wallace, Diane Nash, Betty Friedan, Martin Luther King Jr, Malcolm X, Stokely Carmichael,

Era 9 Performance Indicator Level 2 - identify significant events in the struggle for Civil Rights (i.e. Little Rock Central High, Montgomery Bus Boycott, Freedom Rider's route, Birmingham bombings, Nashville lunch counters, Ole Miss, Martin Luther King's March on Washington speech, Civil Rights 1964, Civil Rights 1968, Great Society).

Technology used: CD Player

Unit introduction and overview of instructional plan:

There are many reasons that people listen to and create music. Some people create music for monetary reasons; others create music because of a deep seated love for the art. However, enslaved African Americans created music for other reasons. Slaves when taken from their West African homes and brought to America carried with them individual cultures, languages, and customs. The slave owners in America did not allow the slaves to express their culture and customs. African Americans that were enslaved had to find other ways to express themselves and this was done mainly in the Negro spiritual.ⁱ Spirituals were sung by slaves for several reasons: they sang as an expression of protest, they sang as a form of motivation, and they sang to hide messages for other slaves in the lyrics. The singing of spirituals by the enslaved Africans was a direct attempt to resist the oppression forced upon them by the bonds of slavery.

Spirituals written and sung by slaves were used as a form of motivation. The life of a slave was one of sorrow and hardship. Spirituals would be sung to help the slave to forget the hard times of the present life and to focus on the freedom that they believed would eventually befall them either in this life or in their heavenly life. The songs that were sung had lyrics that were connected to the lives of the writers.ⁱⁱ Authors would write about their daily life on the plantation and about the hopes of breaking free from the bonds of slavery. The writers of the spirituals would rely on stories from the Bible for inspiration. The stories used were typically ones about the children of Israel and their years of bondage in Egypt.ⁱⁱⁱ These stories would help to motivate the slaves, telling of a better life and inspiring them by showing that God would hear their cries and would help them overcome the bonds of slavery.

Slaves sang spirituals as a form of direct protest toward the cruelties of slavery. A slave would never be allowed to directly protest slavery. Therefore they had to hide the protest language in the songs that were being sung. "I Got Shoes" also known as "Heav'n, Heav'n" was one of the best examples of a song that was sung by slaves in direct protest of the harsh treatment received by slaves on the plantations.^{iv} Slaves lacked simple things in their life like shoes. The lyric "All God's children got shoes" was a direct protest of the slave owners not allowing the slaves access to shoes. The song stated that once the slaves got to heaven that they would get the necessary things that they needed in life.^v This part of the song was in protest of the lack of basic necessities the slave owners gave to the slaves. The author of the song also proclaimed in his lyrics that "Everybody talkin' 'bout heav'n ain't goin' there."^{vi} The words proclaimed that the hypocritical slave owner going to church all the time and claiming to live right could not be much of a Christian. The master would leave the church to go home to a plantation full of God's children which he holds against their will, beats, and sometimes even sexually abused. The forgotten author of this song expressed in his lyrics a "sense of outrage at the hypocritical behavior of men who have no God given right to be in the position they occupy."^{vii} This is one example of how slave spirituals were used as a direct protest against the harsh bonds of slavery.

The use of songs as protest had another meaning. Slaves on the voyage from Africa to America as a direct resistance to the idea of being held captive would jump from the ships taking their own lives. The slaves while jumping to their death would be singing joyful, triumphant songs. The singing of these happy songs as death approached stood as the ultimate form of protest.^{viii}

The words the author wrote in their spirituals could also contain hidden messages for other slaves given them information that could not be passed in any other form. Fredrick Douglas, a former slave and staunch abolitionist, made one of the first public declarations of hidden messages being imbedded in the slave songs. The general listener would think that the author was talking about their future life in heaven but the slaves understood that the true meaning was the determination to reach the freedom of the North.^{ix} There were two specific types of coded songs these were signal songs and map songs. The signal song would let slaves know that a certain event was about to take place. The lyrics of a signal song could be used to give the location of a planned meeting or let other slaves know a planned escape from the plantation was about to take place. A map song included things that actually directed slaves to specific points mostly on the Underground Railroad.^x “Follow the Drinking Gourd” was perhaps the most famous of the map songs.^{xi} The drinking gourd was a secret symbol that helped to keep the slaves traveling in a northerly direction by symbolizing the star constellation the Big Dipper which contains the North Star. If a slave knew where the North Star was they would also know that the path they were taking was leading them toward their promised land.^{xii} The writers of slave songs used items from the Bible as symbols for their enslaved brothers. “Sweet Canaan or The Promised Land” was used to signify a free country such as the North or Canada where a slave could be free.^{xiii} A runaway slave must cross the Ohio River to gain their freedom. The slave spirituals talk about the Jordan River which was a symbol for the Ohio River.^{xiv} The Underground Railroad and escape for the slaves were the main topic of the hidden messages in the slave songs. Songs such as “Wade in the

Water”, “The Gospel Train”, and “Swing Low, Sweet Chariot” all directly referred to the Underground Railroad.^{xv}

The Negro spirituals were used for many reasons by the slaves. The spiritual as a form of motivation was very important in giving the slaves a way to pick each other up and keep their spirits from being broken. The spiritual as a form of direct protest was a way for the slave to get back at their owners without actually bringing anymore harshness down on themselves. The spiritual was also used as a median to carry hidden messages to other slaves. The songs being used in this way showed how the uneducated African American could outsmart their powerful owners by passing important information along in the words of their songs.^{xvi} The words in the slave spirituals have several different meanings. However, the music was used to combat the racial oppression of the time with the only tools the slaves had available to them, their voices.

- ¹ (Papa, Gerber, & Mohamed. No date given, 1)
- ¹ (*History Official Site of Negro Spirituals, antique Gospel Music*, 1)
- ¹ (Dolan. 1958, 1)
- ¹ (Jones. 2004, 1)
- ¹ Ibid.
- ¹ Ibid.
- ¹ Ibid., 2.
- ¹ Ibid.
- ¹ Ibid.
- ¹ Ibid., 3
- ¹ Ibid
- ¹ Ibid
- ¹ (*History Official Site of Negro Spirituals, antique Gospel Music*, 1)
- ¹ Ibid. 2
- ¹ Ibid.

- ¹ African American culture

Works Cited

Dolan, Regina. 1958. *Negro Spirituals and American Culture*. [online]. [Cited 11/23/2005]. Available from the World Wide Web: (<http://www.nathanielturner.com/negrospirituals.htm>)

History Official Site of Negro Spirituals, antique Gospel Music. [online]. [Cited 11/23/2005]. Available from the World Wide Web: (<http://www.negrospirituals.com>)

Jones, Arthur C. 2004. *Sweet Chariot: the story of the spirituals*. [online]. [Cited 11/23/2005]. Available from the World Wide Web: (<http://www.ctl.du.edu/spirituals/Freedom/index.cfm>)

Papa, Maggie, Gerber, Amy, & Mohamed, Abeer. No date given. *African American Culture Through Oral Traditio*. [online]. Washington D.C.: The George Washington University. [Cited 11/23/2005]. Available from the World Wide Web: (<http://www.gwu.edu/~e73afram/ag-am-mp.html>)

Lesson Plan Outline

Civil Rights

13th Amendment – Brown v. Board

Set: Quick Write- Pretend you are a freed slave living in the reconstruction era south. Write a diary describing both your feelings and all your hardships.

Objectives:

TSWBAT understand the course and causes of the civil rights movement. TN state social studies curriculum standards ERA 9 Standard 4.1

TSWBAT list the effects that supreme court decisions such as Plessy v. Ferguson and Brown v. Board TN state social studies curriculum standards ERA 9 performance indicator level 2.

Instruction:

- I. 13th amendment
 - a. The 13th amendment to the constitution was ratified in 1865.
 - b. This amendment outlawed slavery in the entire United States.
 - c. Prevented southern states from reestablishing slavery after the civil war.

- II. 14th amendment
 - a. passed in 1866
 - b. prohibited states from violating the rights of their citizens.

- III. 15th amendment
 - a. Guaranteed the rights of all American male citizens to vote regardless of race.

- IV. Civil Rights Act of 1875
 - a. Prohibited Racial discrimination in jury selection, public transportation, and public accommodations.
 - b. Problems with this Act
 1. Rarely enforced
 2. Supreme Court Declared it unconstitutional in 1883.

- V. Plessy v. Ferguson
 - a. supreme court ruled on case in 1896.
 - b. established the separate but equal rule
 - c. Homer Plessy sued because he was kicked out of the first class car on a train going through Louisiana he would not give up his seat and was arrested. Supreme court upheld the Louisiana law of separate but equal basically making it the law of the land now.

- VI. Brown v. Board

- a. America had lived for 60 years with the separate but equal ruling in every part of life. Education, Interstate travel on buses, local buses, restaurants, water fountains, bathrooms, movie theaters
- b. Linda Brown was a third grader in Topeka KS whose parents were tired of taking her past an all white school to an all black school a mile away. Her parents started legal proceedings and in May of 1954 the supreme court ruled on the case.
- c. The supreme court overturned the Plessy v. Ferguson case and ruled that sending black children to separate but equal schools denied them equal treatment under the constitution.
- d. Brown v. Board was a catalyst decision that helped lead to further civil rights action in the near future.

Guided Practice:

Write a chapter for a children's book that explains the meanings of the 13th, 14th, and 15th amendments.

Independent Practice:

Write a headline and article, or an editorial, or make a political cartoon reacting to the supreme court decision of Brown v. Board of Education in 1954.

Closure:

Been = We have saw a world at war, we have seen the destructive power of an atomic bomb being used on to Japanese cities

Lesson Plan Civil Rights Leaders

Set:

Objectives:

- TSWBAT match leading figures of the Civil Rights era with their respective groups and goals (i.e., Bull O'Conner, George Wallace, Diane Nash, Betty Friedan, Martin Luther King Jr, Malcolm X, Stokely Carmichael, Rosa Parks.)

Instruction:

I. Bull O' Conner

- a. He was the director of public safety in Birmingham AL.
- b. He was the person who ordered the use of the fire hoses and dogs on the protesters in Birmingham.

II. George Wallace

- a. Governor of Alabama from 1963-1967, 1971-1975, 1975-1979, and 1983-1987.
- b. Wallace ran for governor in 1958 and was beat because he was considered weak on race issues.
- c. In June of 1963 Wallace blocked the entrance of African American students into the university of Alabama.
 1. Wallace Quoted as saying "I shall refuse to abide by any such illegal federal court order even to the point of standing in the schoolhouse door."
- d. On 5th September he ordered schools in Birmingham to close and told the the [*New York Times*](#) that in order to stop integration Alabama needed a "few first-class funerals."
 1. a week later the 16th Street Baptist Church was bombed killing four young girls attending Sunday School there.

III. Diane Nash

- a. African American Lady from Chicago who lived in Nashville
- b. Attended Highlander Folk School

- c. Was a leader and became a spokesperson for the Nashville Sit ins.
 - 1. After students arrested and refused to pay the 50 dollar fines she was spokesperson to explain to the judge why they would not.
 - 2. Nash quoted "We feel that if we pay these fines we would be contributing to and supporting the injustice and immoral practices that have been performed in the arrest and conviction of the defendants."

IV. Betty Friedan

- a. Author of the *Feminine Mystique*
- b. very radical and liberal pushing for equal rights for women.

V. Martin Luther King Jr.

- a. Leader of the SCLC.
- b. Minister of the Dexter Ave. Baptist Church in Montgomery Al
 - 1. Thrust into leadership role during the Montgomery Bus Boycott.
- c. King wrote "letter from the Birmingham Jail" while he was in jail in Birmingham Al for marching in peaceful protest.
- d. King believed in Non Violence which he learned from studying Ghandi.
- e. lead peaceful march on Washington DC and from the steps of the Lincoln Memorial gave his Famous "I have a dream" speech
- f. at the age of 35 won the nobel peace prize
- g. April 4, 1968 he was shot and killed on the balcony of a motel in Memphis TN.

VI. Malcolm X

- a. Born Malcolm Little
- b. Malcolm converted to Muslim religion while serving a ten year jail sentence
- c. Was quickly made a leader of the Nation of Islam, and helped raise membership numbers from 500 to over 30K
- d. Malcolm preached or a Islamic state for only African Americans

- e. He resigned from the NOI after learning that his mentor Elijah Muhammed was having affairs with up to six different women
- f. Malcolm started Muslim Mosque inc.
- g. Went on a trip to mecca and found that whites and blacks could live in harmony and started pushing for integration.
- h. he was murdered in 1965 by three members of the Nation of Islam.

VII. Stokely Carmichael.

- a. 1960 he joined SNCC, Student Nonviolent Coordinating Committee.
- b. 1961 he was a member of the Freedom Rides
- c. 1966 he became chairman of SNCC
- d. Carmicheal started the Black Power movement and eventually became a member of the black panthers. He was critical of Martin Luther King Jr.

VIII. Rosa Parks

- a. A seamstress in Montgomery Al.
- b. On her way home from work one afternoon she refused to get up and give her seat on the bus to white riders as was the customary way things were done at the time.
- c. Mrs. Parks was arrested and this helped ignite the Montgomery Bus Boycott
- d. Mrs. Parks was a member of the Alabama NAACP

Guided Practice:

Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963.
Source: Martin Luther King, Jr: The Peaceful Warrior, Pocket Books, NY 1968

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity. But one hundred years later, we must face the tragic fact that the Negro is still not free.

One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on

a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land.

So we have come here today to dramatize an appalling condition. In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.

The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. we must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their

presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom.

We cannot walk alone. And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle

together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

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

Pretend you were present at Dr. King's I have a dream speech. After reading the speech answer respond to the following questions.

1. Write a journal entry about your feelings of what Dr. King is saying in his speech.
2. Do you think that Martin Luther King Jr.'s dream has come true? Give reasons for your answer. In one or two paragraphs.
3. Write a letter to the editor of your local newspaper from the perspective of a person who was in the audience listening to Dr. King's Speech.

Independent Practice:

Write a Eulogy for Dr. King's Funeral Service and share it with the class.

Lesson Plan
Civil Rights
Major Events of Civil Rights Movement

Set: Would you have followed Martin Luther King Jr. or one of the other civil rights leaders? In a paragraph or two explain your answer.

Objectives:

TSWBAT identify significant events in the struggle for Civil Rights (i.e. Little Rock Central High, Montgomery Bus Boycott, Freedom Rider's route, Birmingham bombings, Nashville lunch counters, Ole Miss, Martin Luther King's March on Washington speech, Civil Rights 1964, Civil Rights 1968, Great Society).

Instruction:

- I. Little Rock Central High School
 - a. 1948 Arkansas first southern state to voluntary intergrate state universities
 - b. Little Rock elected two desegregationist to school board
 - c. The superintendent prepared to desegregate the schools soon after Brown
 - d. Governor Faubous ordered national guard to stop the Little Rock Nine from attending school
 - i. NAACP got ahold of 8 of the students and arranged to drive them to school
 - ii. The 9th student walked to school and was met by an angry mob
 - iii. She made it to a bus stop where two friendly white men stayed with her.
 - e. Eisonhower was forced to act
 - i. He placed the Arkansas national guard under federal control
 - ii. He sent in paratroopers to protect the 9 students
 - iii. Even with this students were still harassed in the halls and stairways

- II. Montgomery Bus Boycott
 - a. December 1 1955 Rosa Parks A seamstress and NAACP officer was on a Montgomery bus
 - i. Mr. Parks and three other African Americans were told to give their seats to a white man
 - ii. Mrs Parks stated “ it was time for someone to standup – or in my case sit down. She refused to move
 - iii. The bus driver had her arrested.
 - b. Montgomery improvement association
 - i. Organized from African American leaders in the community
 - ii. Started to organized the bus boycott
 - iii. Martin Luther King Jr. appointed leader of MIA
 - c. African Americans refused to ride the busses for 381 days
 - d. 1956 the supreme court outlawed bus segregation

- III. Freedom Riders
 - a. 1961 to test supreme court decision to desegregate interstate busses
 - b. Alabama state line protesters entered bus one with chains, brass knucks, and pistols beating the riders white and black both.
 - c. Mothers day pulled into Birmingham AL mob outside waiting with Iron pipes
 - i. That was the end of the trip for bus 1
 - d. Bus two continues
 - i. Anniston Al, bus two attacked
 - ii. Mob followed the bus outside of town a tire blew
 - A. Window was busted out and the bus firebombed
 - e. group of SNCC members continued the ride and were pulled from the bus and beat and drove back to TN
 - i. AL officials promised Kennedy protection for the riders there was none.
 - ii. In Montgomery they were beaten again
 - A. Kennedy sent 400 US Marshals to protect the riders the rest of the way.
- IV. Birmingham Bombings
 - a. Reverend Shuttlesworth house was bombed
 - b. Bombing of 16th St. Baptist Church
 - i. This was a meeting point for civil rights workers
 - ii. Was also place where several of the marches started from
 - iii. Sunday September 15, 1963 the church was bombed
 - iv. Bomb placed under outside stairwell
 - v. The bomb went off during church and 4 little girls were killed in the bombing.
- V. Nashville Lunch Counters
 - a. SNCC organized sit ins at white only lunch counters across the country in February of 1960
 - i. Greensboro NC and Nashville TN were two southern cities that sit ins occurred at
 - ii. African Americans and supporters of civil rights would go into the lunch counters and sit at them.
 - A. People would beat them, jeer them, pour stuff on them and harass them.
 - B. The demonstrators would not act back in any form.
 - C. The Sit-ins worked by late 1960 48 cities in 11 states lunch counters were desegregated.
 - D.
- VI. Ole Miss
 - a. September of 1962 Air Force Veteran James Meridith won court case to be admitted into OLE MISS

- b. On campus Governor Barnett met him and refused to let him register for class
- c. Kennedy had federal marshals escort Mr. Meridith
- d. ON September 30 1962 rights broke out on campus
 - i. 2 people were killed
 - ii. Took 1000s of soldiers to control it
 - iii. 200 people arrested
- e. Federal officials escorted Meridith to class and protected his parents house from drive by shootings at night.

VII. MLK's March on Washington Speech
 a. See lesson plan on civil rights leaders.

VIII. Civil Rights Act 1964
 a. Banned most discrimination in employment and in public accommodations
 b. Enlarged federal power to protect voting rights and speed up school desegregation
 c. Established Equal Employment Oppurtunity Commission to ensure fair treatment in employment.
 d. Signed into law by southern democrat Lyndon B. Johnson

IX. Civil Rights Act of 1968
 a. Prohibited discrimination in the sale or rental of most housing
 b. Strengthened antilynching laws
 c. Made it a crime to harm civil rights workers.

Guided Practice:

1. Could you have been a freedom rider? Why or Why not? Answer in a paragraph or two.
2. Write a letter to a friend describing James Meridith's arrival at the University of Mississippi from the point of view of a:
 - a. State Trooper
 - b. Student at the university
 - c. Black high school senior

Independent Practice:

Interview someone who lived during the civil rights period(1950-1970)

1. When were they born?
2. Where did they live during the 1960's?
3. What was it like where they lived (How segregated was it)?
4. Where you lived did any demonstrations occur (sit-ins, marches, etc)
5. If so what was the local reaction from government officials, newspapers, law enforcement, etc)
6. Do you feel that the goal set out by civil rights workers in the 60's have been reached.

