

A Multi-Genre Look At The Social Change Of The 1960's and 1970's.

Grade 12

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Rationale

“Change will not come if we wait for some other person or some other time. We are the ones we’ve been waiting for. We are the change that we seek.”

*Barack Obama
Speech; Feb. 5th, 2008*

The concept of social change was once alive and thriving in America yet within the last twenty-years has quickly disappeared. It has been claimed that many Americans have “stopped caring” and/or lost the motivation to have a voice within society. This was until Barack Obama’s campaign trail lit up the country inspiring citizens and especially the younger generation, through the ideas of change using the catch phrase “Yes We Can”. It is important for the students of the 21st century to not only reflect on the power social change has had within American society but also be able to relate the past to the present in order to bring forward a better tomorrow. The power of the “next generation” to have a voice within society has been the underlying success factor of democracy within our country. Abraham Lincoln once stated, “The country with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it” (Speech; January 12, 1848).

I will be using this unit for high school seniors who will soon be entering into society as adults and so it is important for them to begin to explore and find their own voice. For this generation of students, they grew up in a society that did not have much social change and so it will be important for them to become more aware about the power of social change in the past and how it has shaped the society in which live in today. For this unit, I have chosen to focus on the two major social movements of the 1960’s/70’s

including the hippie/anti-war movement and the civil rights movement. Before beginning the unit, students will be asked to bring home a note to be signed by their parents informing them about the unit and the works to be studied. Since, some of the works studied throughout the unit will contain some vulgar language and ideas, it will be important for parents to be aware that students will be studying these works for historical and literary purposes only. Students will spend two weeks studying the hippie/anti-war movement and three weeks studying civil rights movement. In order for students to fully grasp the depth of this unit they must “learn by making, and reflecting on, things that they find useful and important.” (Smagorinsky, 1996). I choose to focus around this time period and these social movements specifically because there are many parallels to society today and issues students would be able to relate and apply to their own lives. Most importantly, I want students to reflect on the ability the youth had on forcing their voice to be heard in society and how the power of the movements can be attributed to the power of language.

This concept leads directly into the introduction activity for the unit. Before diving into the literature, I want students to explore and reflect on the state of their current lives and what would happen if the government created laws that would directly affect them. Through an on-line discussion activity, students will be given the opportunity to speak their opinions freely and to also interact with their fellow classmates before coming into class discussion the next day. This activity will be used to hook students by directly paralleling the issues of the past to their present lives. Students will then do a two-day study on the Beat Generation. Living in a “quick-fix society” where technology can provide answers and solutions at student’s fingertips, I want students to

recognize that social movements are not created through one huge act but rather overtime and the power of the change drives from the efforts of many different individuals. This is why students will be studying the ideas and influential writers of the Beat Movement as a precursor the hippie/anti-war movement. To achieve this, students will study Jack Kerouac's poem, *Bowery Blues*. Here students will explore literary elements commonly seen in Beat literature and specifically Beat writers rebelling against the ideals of a materialistic society and conformity to political ideals. This discussion will lead them into a basic understanding of the hippie ideals, which then were pushed forward by the anti-war movement. Included within the anti-war movement mini-unit, students will be introduced to a variety to literary materials in order to get a more rounded view of the movement. Students will be analyzing the famous historical picture of a female hippie in 1967 sticking a flower in the soldier's gun. Students will use this resource to explore the imagery and symbolism that played a huge part during the movement. Students will then spend two days reading stories from Mary Susannah Robbins book, *Against the Vietnam War: Writings by Activists*. Here students will be provided with a non-fiction book filled with short stories of experiences told by the hippie activists that lived through them.

Students will then study Liam O'Flaherty's short story, *The Sniper*. This story will be used to help students see the effects of war that the anti-war activists were protesting against. This short story provides students with a shock ending that tends to spark strong reactions for discussion. Knowing there will be a high probability of students within my class that have relatives currently and/or have served in the armed forces, it will be important to always maintain a level of respect for everyone brave enough to provide safety for this country. With that being said, this text will provide for

the opportunity to really understand on a deeper, emotional level the brutal and long-lasting negative effects the war can place on soldiers and why some individuals felt it necessary to stand up against it. Students will end their two-week study of the anti-war movement by looking and analyzing one of the biggest influences the social movement, music. Students will participate in a culminating project of the hippie/anti-war movement through a storyboard activity, studying the activism throughout history through the power of music. Included within this project will be both Bob Dylan's song, *Blowin' In The Wind* and John Mayer's song, *Waiting On The World To Change*. These two song lyrics will be used specifically for students to generate their own connections and links between activists in the past and present. This project will allow students to not only take a deeper look at the power language can possess when placed in lyrical context but also convey their understanding of the elements of the social movement itself. In order to bring the mini-unit full circle, students will watch a clip from the 1987 movie featuring Robin Williams, *Good Morning Vietnam*. Here students will wrap up the discussion of the anti-war movement by debating over the issue of censorship presented through the movie clip. Through this activity, students will be focusing purely on how much of an effect language was on influencing the outlook on the war. This will also be a great transition activity linking the past and the future concerning the information released to the public concerning the current war on terror.

Students will then begin a three-week unit focusing on the Civil Rights Movement, which was happening simultaneously and linked with the anti-war movement. This half of the unit is designed to scaffold students to understand the power of language and to come to their own interpretations of how language influenced a

nation. Robert E. Probst states, “Ultimately, the students have to develop some independence. For most of their lives, they’ll be discussing politics, ethics, religion, the latest movie, television shows, and we, hope, the books they’ll be reading, all without the assistance of a good teacher to organize and manage the discourse.” (Probst, 2006). This half of the unit is designed for students to explore and construct their own meanings from the texts. In order to do this, students must first explore what the movement was about and understand how literature was used as an political outlet. This is why students will begin by reading Dr. Suess’s poem, *The Sneetches* accompanied by the youtube video of the poem as an introduction activity. Students will explore how Dr. Suess was able to take a complicated social issue and rework it in a simplified fashion while still making a bold political statement. Students then move onto studying Toni Morrison’s fictional book, *Remember: The Journey to School Integration*. What is interesting about this piece of literature is that it pairs a non-fiction photograph with a fictional story line and characters that Morrison created. This will help students to take a deeper look at the effects and realities of discrimination and the necessity for change.

Students will then look at works by political activists such as Baraka Amiri and Martin Luther King Junior. Baraka Amiri’s poem, *Why Is We Americans*, will allow students to really examine the anger that many in the African American Community were feeling and played a huge role during the Civil Rights Movement. Students will explore the Amiri’s ability to convey such a strong emotion through his poetry and the effectiveness of his language. Students will then do an intensive study of *Letter From Birmingham Jail* from Martin Luther King Junior who conveys the same range of emotions but in a very different fashion. It will be important for my students to recognize

the differences in language choice and come to their own conclusion on what type of communication they view is more effective. Paired with this text will be *A Call for Unity*, which was the article that Dr. King was responding to in his letter as well as samples of both Dr. King's, *I Have A Dream* Speech and President Obama's, *Yes We Can* campaign speech. Here students will be able to analyze effective language in speech writing.

Through these texts, students will explore how both of these influential men were calling a society to action through the power of speech. The final work studied in this unit to bring both mini-units to a close will be David LaMotte's, *White Flour*. Students will participate in a Socratic circle activity which will provide them an opportunity to not only discuss the text itself but also all of the issues covered throughout the past five weeks.

This text will be a fantastic piece to close out the unit for its main focus is how powerful of a tool language can be. Also, at the end of the unit, students will be asked to turn in a final portfolio of journal entries that they have been compiling throughout the semester.

This assignment will be introduced in the beginning of the unit and be linked to the various texts throughout the semester. Students will be shown a clip from the 1994 movie, *Forest Gump* of when the main character Forest, catches the Nixon administration breaking into White House files and calling the police on them. Modeling after the clip, students will be asked to create their own character and throughout the semester write journal entries of the major social events discussed in class through that character's voice. Each journal entry will have very specific directions in relation to the text we will study and at the end of the semester; students will be able to turn in their journal entries as proof of their comprehension of the historical context of the unit. Students will also be assessed through an in class essay where they will be able to convey their own

interpretations of the unit in terms of how it relates back to their own lives and their own voice within society.

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MATERIALS

- *Bowery Blues*- Jack Kerouac
- *The Sniper*- Liam O'Flaherty
- *Against the Vietnam War: Writings by Activists*- Mary Susannah Robbins
- *Waiting On The World To Change*- John Mayer
- *Blowin' In The Wind*- Bob Dylan
- *The Sneetches*- Dr. Suss
- *Why Is We Americans*- Baraka Amiri
- *Letter From Birmingham Jail*- Martin Luther King Jr
- *A Call For Unity*- Alabama Clergy Men
- *White Flour*- David LaMotte

GOALS AND OBJECTIVES

END OF UNIT GOALS: STUDENTS WILL:

1. Analyze various textual evidence to create a deeper understanding of how social change has influenced the society in which we live in today
2. Reflect on prominent historical figures and how their use of language inspired political movements.
3. Explore the voice of the youth in the 1960s/70s in order to take a deeper look student's own voice, as they are about to enter as a functioning member of society.

OVERALL OBJECTIVES: STUDENTS WILL BE ABLE TO:

1. Identify the historical events, which were the basis for both the anti-war and civil rights movements.
2. Analyze the reasons behind each social movement and the reasons for the activist's actions.
3. Construct a storyboard of images based on their knowledge of protest music in relation to the anti-war movement.
4. Compare and contrast the power of words in relation to influence over society in both text and public speaking.
5. Produce a portfolio of creative writing that tracks their understanding of the social movements studied throughout the unit.

SUNSHINE STATE STANDARDS COVERED THROUGHOUT UNIT:

LA.1112.1.7.1: The student will use background knowledge of subject and related content areas, prereading strategies (e.g., previewing, discussing, generating questions), text features, and text structure to make and confirm complex predictions of content, purpose, and organization of a reading selection

LA.1112.1.7.2: The Student will analyze the author’s purpose and/or perspective in a variety of text and understand how they affect meaning

LA.1112.1.7.3: The student will determine the main idea or essential message in grade-level or higher texts through inferring, paraphrasing, summarizing, and identifying relevant details and facts

LA.1112.1.7.6: The student will analyze and evaluate similar themes or topics by different authors across a variety of fiction and nonfiction selections

LA.1112.2.1.1: The student will analyze and compare historically and culturally significant works or literature, identifying the relationships among the major genres and the literary devices unique to each, and analyze how they support and enhance the theme and main ideas of the text

LA.1112.2.1.4: The student will analyze the way in which the theme or meaning of a selection represents a view or comment on life, providing textual evidence for the identified theme

LA.1112.2.1.8: The student will explain how ideas, values, and themes of a literary work often reflect the historical period in which it was written

LA.1112.2.2.2: The student will use information from the text to answer questions or to state the main idea or provide relevant details

LA.1112.2.2.3: organize information to show understanding or relationships among facts, ideas, and events (e.g., representing key points within text through charting, mapping, paraphrasing, summarizing, comparing, contrasting, outlining);

LA.1112.3.1.1: generating ideas from multiple sources (e.g., brainstorming, notes, journals, discussion, research materials or other reliable sources) based upon teacher-directed topics and personal interests;

LA.1112.3.2.1: developing ideas from the prewriting plan using primary and secondary sources appropriate to the purpose and audience;

LA.1112.3.2.3: analyzing language techniques of professional authors (e.g., figurative language, denotation, connotation) to establish a personal style, demonstrating a command of language with conviction of expression.

LA.1112.3.3.1: evaluating the draft for development of ideas and content, logical organization, voice, point of view, word choice, and sentence variation;

LA.1112.3.3.2: creating clarity and logic by maintaining central theme, idea, or unifying point and developing meaningful relationships among ideas;

LA.1112.3.3.4: applying appropriate tools or strategies to evaluate and refine the draft (e.g., peer review,

checklists, rubrics).

LA.1112.3.4.1: spelling, using spelling rules, orthographic patterns, generalizations, knowledge of root words, prefixes, suffixes, knowledge of Greek, Latin, and Anglo-Saxon root words, and knowledge of foreign words commonly used in English (*laissez faire*, *croissant*);

LA.1112.3.4.3: punctuation, including commas, colons, semicolons, apostrophes, dashes, quotation marks, parentheses, ellipses, brackets, and underlining or italics;

LA.1112.4.1.2: incorporate figurative language, emotions, gestures, rhythm, dialogue, characterization, plot, and appropriate format.

LA.1112.5.2.1: demonstrate effective listening skills and behaviors for a variety of purposes, and demonstrate understanding by critically evaluating and analyzing oral presentations;

LA.1112.5.2.3: use research and visual aids to deliver oral presentations that inform, persuade, or entertain, and evaluates one's own and others' oral presentations according to designed rubric criteria;

LA.1112.6.3.2: ethically use mass media and digital technology in assignments and presentations, citing sources according to standardized citation styles; and

Daily Lesson Plans

WEEK 1

Day 1 (Monday): Introduction to Unit: Exploring own voice within society.

Previous Day: This lesson begins from an assignment given as homework from the night before. (**Appendix B**)

2 Minutes: Attendance/Housekeeping

2 Minutes: Students are asked to form a group with the students in the class who were assigned the same scenario as them.

15 Minutes: Students are asked to have a discussion about their scenario and their reaction to it. The students are informed that once they have all had a chance to voice their opinions that their task is to create a plan for something they can do to stop or change what the scenario was purposing and how they can gain others to support their cause. The students will then elect one person to the class to present their scenario and their solution to the class.

24 Minutes: Students will present their scenario and solution to the class. Other students will be engaged with activity being asked their opinions on the topic and if they support to don't support the cause.

7 Minutes: Conduct a classroom discussion about social change. Introduce how the first scenario relates directly to the anti-war movement of the 1960's and how the second and third scenario relates to the civil rights movement of the 1960's. Team this discussion with an introduction to the idea of social change and how it can be traced through literature and writing.

Day 2 (Tuesday): Introduction to Beat Generation

2 Minutes: Attendance/Housekeeping

18 Minutes: Show self-made power point as an introduction to the Beat Generation.

(**Appendix C**)

10 Minutes: Place students in pairs and hand them a copy of Jack Kerouac's poem "Bowery Blues" (**Appendix D**). Ask students to read poem through and highlight words or phrases that stick out to them. Once the students are finished reading poem, tell them to create at least two questions they had about the poem and at least two words or phrases that stuck out to them.

10 Minutes: Have a class discussion about the poem. First have each pair announce the words or phrases that stuck out the most to them. Then have student's volunteer questions that they have about the poem. Together as a class, talk through the poem, relating the information just learned in the power point and connecting it to the poem.

10 Minutes: Introduce students to long-term assessment project. Explain directions of writing journal entrees and explain final product. (Further details in Appendix). Show

short clip from the movie Forest Gump, when Forest just happens to see the Nixon staff breaking into the files.

Homework: Journal Entry 1

Day 3 (Wednesday): Beat Generation precursor to Hippie Movement?

2 Minutes: Attendance/Housekeeping

5 Minutes: Collect homework assignment and asked students to take out a sheet of paper and respond to the prompt written on the board. The prompt will state: Have you ever heard of the term “Hippie?” If so, what does that term mean to you? If not, what do you think this term could possibly mean?

5 Minutes: Have students share responses from both the writing prompt as well as pictures.

10 Minutes: Introduce hippie/anti-war movement of the 1960’s through short historical context discussion. Explain basic premise behind movement and what the “hippies”/youth stood for.

10 Minutes: Place the famous picture of the hippie sticking a flower down the barrel of a police officers gun during an anti-war protest. (**Appendix E**) For the first five minutes have students silently reflect on the images they see in the photo. Have students answer questions regarding to image.

10 Minutes: Have students share responses through a full class discussion of the photo. Ask students if they believe this would have the same effect on society as it did back then? Why or why not?

10 Minutes: Give students class time to write journal entry. Tell students for this journal they must write from the perspective of the hippie, the policeman, the photographer or a witness who was attending the event. The students should finish the journal entry for homework.

Homework: Journal Entry 2

Day 4 (Thursday): Exploring Activism

2 Minutes: Attendance/Housekeeping

10 Minutes: Have students get into pairs and share yesterdays journal entry.

20 Minutes: Read stories from Mary Susannah Robbins book, *Vietnam War: Writings by Activists*.

8 Minutes: Have students get into the pairs from earlier activity and create a venn diagram comparing and contrasting the pre-conceptions they had of “hippies” or anti-war activists before reading the accounts in Robbins books.

10 Minutes: Discuss venn diagrams, creating a class venn diagram on the front board.

Day 5 (Friday): Exploring Activism Cont.

2 Minutes: Attendance/Housekeeping

30 Minutes: Place students in small groups and assign each group one story from Mary Susannah Robbins, *Vietnam War: Writings by Activists*. Students need to read through the

activists account and pick out one “golden line” from the text that they best feel captures the piece. Ask students to discuss: What makes this line so important? Does it capture the writer’s voice? The voice of the entire movement? Is it descriptive or informational? Did you like the piece or not?

18 Minutes: Each group will present their activists story through their “golden line” explanation.

WEEK 2

Day 6 (Monday): Exploring War

2 Minutes: Attendance/Housekeeping

5 Minutes: Introduce students to “Tea Party Activity”. Students will get one of five quotes from the short story. (**Appendix F**) They will be asked to go around to their fellow classmates and do four things: 1) share their card with as many classmates as possible, 2) listen to others as they read their cards, 3) discuss how these cards might be related, and 4) speculate what these cards, collectively, might be about. (Beers, 95)

2 Minutes: Hand out quotes to students

9 Minutes: Have students participate in “Tea Party” activity.

9 Minutes: Place students in small groups and have them reflect on activity by writing “We Think” statements in reference to what they believe the short story is going to be about.

5 Minutes: Have students read their predictions, recording them on the board.

15 Minutes: Pass out Liam O’Flaherty’s short story The Sniper to students, read together as a full class. (**Appendix G**)

8 Minutes: Allow time for students to reflect on the piece they just read. Since it is a very moving text, some students may react strongly to the ending. During discussion, it is important to make clear connections that this is exactly the type of emotions the hippie/anti-war activists felt about the effects of war.

Homework: Journal entry 3: students must write from the perspective of the brother who was shot and/or the mother of the two boys. Due tomorrow.

Day 7 (Tuesday): Music: The Most Powerful Message?

In Computer Lab:

2 Minutes: Attendance/Housekeeping

5 Minutes: Have students get with partners and share the character they created for the past assignment. Have two-three volunteers read their journal entry.

43 Minutes: Students will have access to the internet using the school’s computer. Students will have the choice to stay with a partner or work individually in researching protest music. Students will be given these guidelines while doing their research.

(Appendix H)

Homework: Choose one song that you liked and felt that had the most powerful protest message in it. Write a one paragraph rationale of what the song means to you and why.

Day 8 (Wednesday): Music: The Most Powerful Message?

2 Minutes: Attendance/Housekeeping

10 Minutes: Have each student present protest song and their rationale to the class. Generate a class list of protest songs. Choose 8 protest songs from the list generated from the class to use in classroom activity (two of these songs WILL include teacher picked songs: “Blowin’ In the Wind” By Bob Dylan and “Waiting on the World to Change” by John Mayer)

38 Minutes: Split students into groups; work on storyboard activity (**Appendix I**) (Smagorinsky, 190-191)

Day 9 (Thursday): Music: The Most Powerful Message?

2 Minutes: Attendance/Housekeeping

48 Minutes: Complete the storyboard activity. Project due tomorrow.

Day 10 (Friday): Music: The Most Powerful Message?

2 Minutes: Attendance/Housekeeping

48 Minutes: Students play their songs and present their storyboards. Each of the groups in the audience should write one question concerning the presentation.

Homework: Journal Entry 4

WEEK 3

Day 11 (Monday): Wrap Up of Anti-War Movement

2 Minutes: Attendance/Housekeeping

6 Minutes: Watch Clip of “Good Morning Vietnam” concerning government censorship, ask students to take notes on the scene that they watch.

36 Minutes: Students participate in censorship mini-debate (**Appendix J**)

8 Minutes: Wrap-up discussion of anti-war movement. Have students reflect through a free-writing exercise responding to the question: What was more powerful: The words of anti-war activists or the actions of the government?

Day 12 (Tuesday): Introduction to Civil Rights Movement

2 Minutes: Attendance/Housekeeping

20 Minutes: Ask students if they are aware of another social movement that is happening at the same time as the anti-war movement. Create a Venn diagram on the board comparing and contrasting the two movements.

5 Minutes: Have students list off prominent African American activists and/or artists of the times. Ask students if they were aware of whom Dr. Seuss is and ask students if they are aware that Dr. Seuss not only wrote for enjoyment but also incorporated political messages.

15 Minutes: Play “The Sneetches” youtube video. **(Appendix K)**

8 Minutes: Have students participate in wrap-up discussion including the questions concerning why Dr. Seuss would write such a strong politically charged story for children? What was his mission? Who is he’s “target audience” (who is he writing for)?

Day 13 (Wednesday): Exploring Integration

2 Minutes: Attendance/Housekeeping

5 Minutes: Clear desks to the side of the room. Have students sit in a circle around the floor.

5 Minutes: Talk to students about their previous knowledge of segregation in America.

38 Minutes: Read through Toni Morrison’s “Remember: The Journey to School Integration”; stop focusing on pictures and stories that are associated with the pictures. Continue reading more stories tomorrow.

Day 14 (Thursday): Exploring Integration

2 Minutes: Attendance/Housekeeping

13 Minutes: Read one more story from Toni Morrison’s novel. Reflect as a class on common themes and images presented in writing. Reflect on Morrison’s writing style, commenting on what worked and what didn’t work. Why is the work so powerful?

15 Minutes: Hand out copies of photos in Morrison’s book, give students time to write their own character and story based on the picture.

20 Minutes: Students will get together with a partner and share both photo and story with them. The student who is peer reviewing will write down comments while listening to the story, focusing on the use of details to evoke emotion and enrich the story line.

Day 15 (Friday): Looking At A Radical Approach: Political Poetry

2 Minutes: Attendance/Housekeeping

5 Minutes: Pass out a copy of Baraka Amiri’s poem “Why Is We Americans?” First have students read poem on their own and play youtube video of him reading the

poem. Ask students to write down three questions they have about the poem.

(Appendix L)

30 Minutes: Place students into small groups and instruct each group to answer the questions raised, have one student be the recorder for the group. Discuss if text was more effective when they read it on their own or when they heard Amiri read it?

18 Minutes: Come back as a full class and discuss and add to the responses and interpretations.

Homework: Journal Entry 5

WEEK 4

Day 16 (Monday): Examining Martin Luther King Junior

2 Minutes: Attendance/Housekeeping

5 Minutes: Explain we are going to be studying some works of Martin Luther King Junior because he was one of the most influential leaders of the Civil Rights Movement. In order to appreciate the literature he wrote it is crucial to be knowledgeable of how much he accomplished for the movement. Each student will be handed a different event in history that Dr. King was directly a part of or came about because of his influence. Students must go around the classroom, telling each other their fact and discussing when they believe it came in history and why it is significant. **(Appendix M)**

30 Minutes: Students participating in Jigsaw activity.

13 Minutes: Have each student present fact, make a time line on the board, placing events and discussing their importance.

Homework: Read Dr. King's "Letter to Birmingham Jail" **(Appendix N)**

Day 17 (Tuesday): Studying the words of Dr. King

2 Minutes: Attendance/Housekeeping

3 Minutes: Ask for one student to recall why Dr. King was thrown in jail in Birmingham.

15 Minutes: Place the newspaper article, "A Call for Unity" that the 8 clergymen published in the Birmingham newspaper. Read article together as a class, stopping, marking and discussing points where students recognize parts that Dr. King addressed in his response back to the clergymen.

- **30 Minutes:** Place students in small groups and have students fill out reader response worksheet. **(Appendix O)**

Homework: Journal Entry 6

Day 18 (Wednesday) : Words lead to hope: Paralleling the Past to the Future

2 Minutes: Attendance/Housekeeping

30 Minutes: Play clips from Dr. King’s “I Have A Dream Speech”. Have students take notes on what Dr. King’s over message was and specific words that stood out to them. Then play clips from Obama’s campaign “Yes We Can” speeches. Have students take notes on the same things. Hold classroom discussion analyzing the two speeches.

(Appendix P)

18 Minutes: Place students into small groups, assigning half of them to Dr. King’s speech and the other half to Obama’s speech. Pass out copies of the speeches to the groups. Have the students take a deeper look at the assigned speeches by creating a collage of images, words, phrases, or impressions they took away from the speech. Have students write a paragraph explaining collage and how it represents what the speech means to them. Provide students with magazines. **(Appendix Q)**

Day 19 (Thursday): Words lead to hope: Paralleling the Past to the Future

2 Minutes: Attendance/Housekeeping

25 Minutes: Have students finish collages

13 Minutes: Have student’s present collages.

10 Minutes: Lining the room, place the collages next to each other (alternating Obama and Dr. King). Have students reflect on the similarities and differences they see in the collages and what images/words they see throughout both speeches.

Homework: Write a one-page response on the power of words. In your own words, why did these two figures are claimed to have the power to “inspire hope”.

Day 20 (Friday): Introduction to White Flour

2 Minutes: Attendance/Housekeeping

30 Minutes: Work on anticipatory set (first as individual, then with a partner)

8 Minutes: Discuss answers to anticipatory set as a full class

10 Minutes: Introduce and explain Socratic Circle to students passing out both the story and a set of questions to be used in discussion for tomorrow. **(Appendix S)**

Homework: Prepare for Socratic Circle

WEEK 5

Day 21 (Monday): Socratic Circle: White Flour

2 Minutes: Attendance/Housekeeping

40 Minutes: Socratic Circle

8 Minutes: Hand back all past journal entries to students, tell students they will be working on putting together portfolios in class tomorrow. **(Appendix T)**

Day 22 (Tuesday): Creating Portfolio (Computer Lab)

2 Minutes: Attendance/Housekeeping

48 Minutes: Peer-editing work on portfolios

Homework: Journal entry 7

Day 23 (Wednesday): Creating Portfolio (Computer Lab)

2 Minutes: Attendance/Housekeeping

48 Minutes: Peer-editing; work on portfolios

Homework: Final Portfolio DUE Tomorrow!!

Day 25 (Thursday): The beginning of the end

2 Minutes: Attendance/Housekeeping

48 Minutes: Work on outlines for in class essay (**Appendix U**)

Day 26 (Friday): The end!

2 Minutes: Attendance/Housekeeping

48 Minutes: In class essay

APPENDIX

APPENDIX A

LETTER HOME TO PARENTS

Dear Parents,

I just wanted to inform you that for our next unit we will be studying the Anti-War and Civil Rights movements of the 1960's/70's as they are reflected through literary works. If you remember, much of the literature during that time dealt with some very serious issues that we will be discussing in class. Some of the works we will be covering will use some vulgar imagery and language such as in Jack Kerouac's poem, "Bowery Blues", to reflect the harsh realities present within literature from that time period. I just wanted to inform you that the works that we will be studying will be used purely for educational purposes to help further your student's understanding of a time period. If there is at any time a problem you have with the issues and/or literary works your student will be reading throughout the unit please feel free to contact me and we can discuss alternative assignments. But, with that being said, I feel that all works involved with the unit will be used in a respectful and purposeful manner to help promote student learning and understanding of major social change in our nations history.

Please sign the bottom of this letter and send it back with your student showing that you have read and are aware of the type of materials we will be covering throughout the next 5 weeks! I can't wait to explore more literature with your students!

Sincerely,
Ms. B

Parent Signature: _____

Date: _____

APPENDIX B

BLOG DIRECTIONS AND TOPICS

For this assignment, you will be assigned to go onto the school blog website and join the discussion group of your assigned blog topic. You will be assigned to one of the blog prompts listed below. You are required to blog on your assigned prompt but please feel free to voice your opinions and/or respond to any of the other topics presented!

BLOG TOPIC 1:

President Obama has announced that the best solution to get our country out of the War on Terror is to recruit more soldiers in order to restore more stability within the Middle East. In order to this, he has reinstated the draft. The army will be recruiting both men and women over the age of 18. He predicts this draft will be instated for at least two years or more. This will include both students that are in high school and college. How do you feel about this? How will you personally be affected?

BLOG TOPIC 2:

After looking over the educational system, the government has decided that the biggest factor in low-test scores has to do with how our schools are set up. To fix this, the government is instating a mandatory change that forces boys and girls to be separated at all times. The girls are to be taught by female teachers and the boys by men. They say that because of secondary students hormones that it is too distracting and taking away from student learning. How do you feel about this? How will you personally be affected?

BLOG TOPIC 3:

The government is insisting that the youth is having too much of an overall influence on society. This is coming mostly from the fact that a huge youth population was the determining factor in the last election. The government is claiming this is a huge problem since many of the younger voters are not well educated on the issues each candidate is presenting. They have decided to change the voting age to 25 to prevent this in the future. How do you feel about this? How will you personally be affected?

Blog Assignment Grading Rubric

5 points

0	1	2	3	4	5
Students do not post response to their assigned blog topic	Student responds to blog topic with two sentences or less, does not discuss blog prompt	Student responds to blog topic but response is not on topic	Student responds to blog topic and response skims the surface of the questions posed by prompt	Student responds to blog topic and relates it back to their own lives.	Student responds to blog topic by relating it back to their own lives and bringing new insight to discussion

APPENDIX C

BEAT GENERATION POWERPOINT

The Beat Generation

What is it?!

What Was “The Beat” Movement?

- Precursor to postmodernism
- Countercultural MOVEMENT that felt that consumerism and materialism was ruining culture
- Emphasized individualism

What Was The Beat Movement? Cont.

- Movement was birthed in 1944
- Most books were written in the 1940's but published in the 1950's
- Work explored alienation, repression, post-WWII society and physical possibilities of the body
- Rejected traditional religion but embraced individual religious experience

Jack Kerouac

- “King Of The Beats”
- With William S. Burroughs and Allen Ginsberg, was considered a pioneer of the Beat Generation
- Wrote many books including his most famous, “On The Road” published in 1957.
- Writing embodied all of the anger, depression and disgust towards society that the Beat Generation was known for.
- Was an alcoholic throughout his life, eventually killed him in 1969

APPENDIX D

“BOWERY BLUES”

JACK KEROUAC

The story of man
Makes me sick
Inside, outside,
I don't know why
Something so conditional
And all talk
Should hurt me so.

I am hurt
I am scared
I want to live
I want to die
I don't know
Where to turn
In the Void
And when
To cut
Out

For no Church told me
No Guru holds me
No advice
Just stone
Of New York
And on the cafeteria
We hear
The saxophone
O dead Ruby
Died of Shot
In Thirty Two,
Sounding like old times
And de bombed
Empty decapitated
Murder by the clock.

And I see Shadows
Dancing into Doom
In love, holding
Tight the lovely asses
Of the little girls

In love with sex
Showing themselves
In white undergarments
At elevated windows
Hoping for the Worst.

I can't take it
Anymore
If I can't hold
My little behind
To me in my room

Then it's goodbye
Sangsara
For me
Besides
Girls aren't as good
As they look
And Samadhi
Is better
Than you think
When it starts in
Hitting your head
In with Buzz
Of glittergold
Heaven's Angels
Wailing

Saying

We've been waiting for you
Since Morning, Jack
Why were you so long
Dallying in the sooty room?
This transcendental Brilliance
Is the better part
(of Nothingness
I sing)

Okay.
Quit.
Mad.
Stop.

Retrieved From: <http://www.poetry-chaikhana.com/K/KerouacJack/BoweryBlues.htm>

APPENDIX E

HIPPIE PHOTO



What is this photo of?

What do the guns represent?

What do the flowers represent?

Does this photo create a strong reaction within you? Why or why not?

Do you think this image carries a specific theme?

What would that theme be (if you believe there is one?)

Do you think this image captures the social movement? Why or why not?

Work Cited:

http://www.care2.com/c2c/photos/view/111/261378228/Posters_and_Banners/flower_gun60_039_s.bmp.html

APPENDIX F

TEA PARTY ACTIVITY- QUOTES FROM THE SNIPER

**His face was the face of a student, thin and ascetic,
but his eyes had the cold gleam of the fanatic**

**There was no pain-just a deadened sensation, as if
the arm had been cut off**

**He was now standing before a row of chimney
pots looking across, with his head clearly
silhouetted against the western sky**

**The lust of battle died in him. He became bitten by
remorse**

**Pressing his lips together, he took a deep breath
through his nostrils and fired**

TEA PARTY ACTIVITY RUBRIC

10 Points Total

5 Points	Participating in “Tea Party” activity by listening to fellow classmates quotes, sharing own quote and discussing possible links between the quotes.
5 Points	Creating “We Think” statements based off predictions for the story and sharing those with the class.

APPENDIX G

THE SNIPER- LIAM O'FLAHERTY

The long June twilight faded into night. Dublin lay enveloped in darkness but for the dim light of the moon that shone through fleecy clouds, casting a pale light as of approaching dawn over the streets and the dark waters of the Liffey. Around the beleaguered Four Courts the heavy guns roared. Here and there through the city, machine guns and rifles broke the silence of the night, spasmodically, like dogs barking on lone farms. Republicans and Free Staters were waging civil war.

On a rooftop near O'Connell Bridge, a Republican sniper lay watching. Beside him lay his rifle and over his shoulders was slung a pair of field glasses. His face was the face of a student, thin and ascetic, but his eyes had the cold gleam of the fanatic. They were deep and thoughtful, the eyes of a man who is used to looking at death.

He was eating a sandwich hungrily. He had eaten nothing since morning. He had been too excited to eat. He finished the sandwich, and, taking a flask of whiskey from his pocket, he took a short drought. Then he returned the flask to his pocket. He paused for a moment, considering whether he should risk a smoke. It was dangerous. The flash might be seen in the darkness, and there were enemies watching. He decided to take the risk.

Placing a cigarette between his lips, he struck a match, inhaled the smoke hurriedly and put out the light. Almost immediately, a bullet flattened itself against the parapet of the roof. The sniper took another whiff and put out the cigarette. Then he swore softly and crawled away to the left.

Cautiously he raised himself and peered over the parapet. There was a flash and a bullet whizzed over his head. He dropped immediately. He had seen the flash. It came from the opposite side of the street.

He rolled over the roof to a chimneystack in the rear, and slowly drew himself up behind it, until his eyes were level with the top of the parapet. There was nothing to be seen--just the dim outline of the opposite housetop against the blue sky. His enemy was under cover.

Just then an armored car came across the bridge and advanced slowly up the street. It stopped on the opposite side of the street, fifty yards ahead. The sniper could hear the dull panting of the motor. His heart beat faster. It was an enemy car. He wanted to fire, but he knew it was useless. His bullets would never pierce the steel that covered the gray monster.

Then round the corner of a side street came an old woman, her head covered by a tattered shawl. She began to talk to the man in the turret of the car. She was pointing to the roof where the sniper lay. An informer.

The turret opened. A man's head and shoulders appeared, looking toward the sniper. The sniper raised his rifle and fired. The head fell heavily on the turret wall. The woman darted toward the side street. The sniper fired again. The woman whirled round and fell with a shriek into the gutter.

Suddenly from the opposite roof a shot rang out and the sniper dropped his rifle with a curse. The rifle clattered to the roof. The sniper thought the noise would wake the dead. He stooped to pick the rifle up. He couldn't lift it. His forearm was dead. "I'm hit," he muttered.

Dropping flat onto the roof, he crawled back to the parapet. With his left hand he felt the injured right forearm. The blood was oozing through the sleeve of his coat. There was no pain--just a deadened sensation, as if the arm had been cut off.

Quickly he drew his knife from his pocket, opened it on the breastwork of the parapet, and ripped open the sleeve. There was a small hole where the bullet had entered. On the other side there was no hole. The bullet had lodged in the bone. It must have fractured it. He bent the arm below the wound. the arm bent back easily. He ground his teeth to overcome the pain.

Then taking out his field dressing, he ripped open the packet with his knife. He broke the neck of the iodine bottle and let the bitter fluid drip into the wound. A paroxysm of pain swept through him. He placed the cotton wadding over the wound and wrapped the dressing over it. He tied the ends with his teeth.

Then he lay still against the parapet, and, closing his eyes, he made an effort of will to overcome the pain.

In the street beneath all was still. The armored car had retired speedily over the bridge, with the machine gunner's head hanging lifeless over the turret. The woman's corpse lay still in the gutter.

The sniper lay still for a long time nursing his wounded arm and planning escape. Morning must not find him wounded on the roof. The enemy on the opposite roof covered his escape. He must kill that enemy and he could not use his rifle. He had only a revolver to do it. Then he thought of a plan.

Taking off his cap, he placed it over the muzzle of his rifle. Then he pushed the rifle slowly upward over the parapet, until the cap was visible from the opposite side of the street. Almost immediately there was a report, and a bullet pierced the center of the cap. The sniper slanted the rifle forward. The cap clipped down into the street. Then catching the rifle in the middle, the sniper dropped his left hand over the roof and let it hang, lifelessly. After a few moments he let the rifle drop to the street. Then he sank to the roof, dragging his hand with him.

Crawling quickly to his feet, he peered up at the corner of the roof. His ruse had succeeded. The other sniper, seeing the cap and rifle fall, thought that he had killed his man. He was now standing before a row of chimney pots, looking across, with his head clearly silhouetted against the western sky.

The Republican sniper smiled and lifted his revolver above the edge of the parapet. The distance was about fifty yards--a hard shot in the dim light, and his right arm was paining him like a thousand devils. He took a steady aim. His hand trembled with eagerness. Pressing his lips together, he took a deep breath through his nostrils and fired. He was almost deafened with the report and his arm shook with the recoil.

Then when the smoke cleared, he peered across and uttered a cry of joy. His enemy had been hit. He was reeling over the parapet in his death agony. He struggled to keep his feet, but he was slowly falling forward as if in a dream. The rifle fell from his grasp, hit the parapet, fell over, bounded off the pole of a barber's shop beneath and then clattered on the pavement.

Then the dying man on the roof crumpled up and fell forward. The body turned over and over in space and hit the ground with a dull thud. Then it lay still.

The sniper looked at his enemy falling and he shuddered. The lust of battle died in

him. He became bitten by remorse. The sweat stood out in beads on his forehead. Weakened by his wound and the long summer day of fasting and watching on the roof, he revolted from the sight of the shattered mass of his dead enemy. His teeth chattered, he began to gibber to himself, cursing the war, cursing himself, cursing everybody.

He looked at the smoking revolver in his hand, and with an oath he hurled it to the roof at his feet. The revolver went off with a concussion and the bullet whizzed past the sniper's head. He was frightened back to his senses by the shock. His nerves steadied. The cloud of fear scattered from his mind and he laughed.

Taking the whiskey flask from his pocket, he emptied it a drought. He felt reckless under the influence of the spirit. He decided to leave the roof now and look for his company commander, to report. Everywhere around was quiet. There was not much danger in going through the streets. He picked up his revolver and put it in his pocket. Then he crawled down through the skylight to the house underneath.

When the sniper reached the laneway on the street level, he felt a sudden curiosity as to the identity of the enemy sniper whom he had killed. He decided that he was a good shot, whoever he was. He wondered did he know him. Perhaps he had been in his own company before the split in the army. He decided to risk going over to have a look at him. He peered around the corner into O'Connell Street. In the upper part of the street there was heavy firing, but around here all was quiet.

The sniper darted across the street. A machine gun tore up the ground around him with a hail of bullets, but he escaped. He threw himself face downward beside the corpse. The machine gun stopped.

Then the sniper turned over the dead body and looked into his brother's face.

APPENDIX H

PROTEST MUSIC WORKSHEET

Today we are going to be exploring protest music. For this assignment you can choose to either work alone or with one other classmate. Below are a set of questions that are going to be due by the end of the class period today. Please provide both the research you found as well as **the source** that you found the information on.

- 1. What is protest music?**

- 2. What qualifies a piece of music to be considered “protest music”? Does it have to have a political message?**

- 3. How do artists use protest music to influence others? (Give Specific Examples)**

- 4. Make a list of protest music (both artist and song). Please include artists both past and present.
 - a. Please include at least two current songs written past the year 2000 that would be considered a “protest” song for your generation.****

- 5. If available, look at the album covers, music videos, lyrics or images these artists use with their songs and how they aid to the overall effect or message of the song.**

APPENDIX I

PROTEST MUSIC STORYBOARD ACTIVITY

Introduction Activity

In your groups, you are going to select a song that you would like to study a little bit deeper. Once you have selected one of the songs and cleared it with me (just to make sure each group is going to be select one member of your group to go down to the computer lab and print out the song lyrics to the songs). Once each member of your group has a copy of the song lyrics, please answer the questions below:

1. What is the protest song about?

2. Who or what is being protested against? Who or what is doing the protesting?

3. How is the protest being carried out? (Violent or non-violent?)

4. Is the song a “call to action” piece or more informational?

5. What images might tell the song’s story?

6. What is the role of color, lighting, and other effects in telling the story?

7. What images best portrays the song’s message of protest?

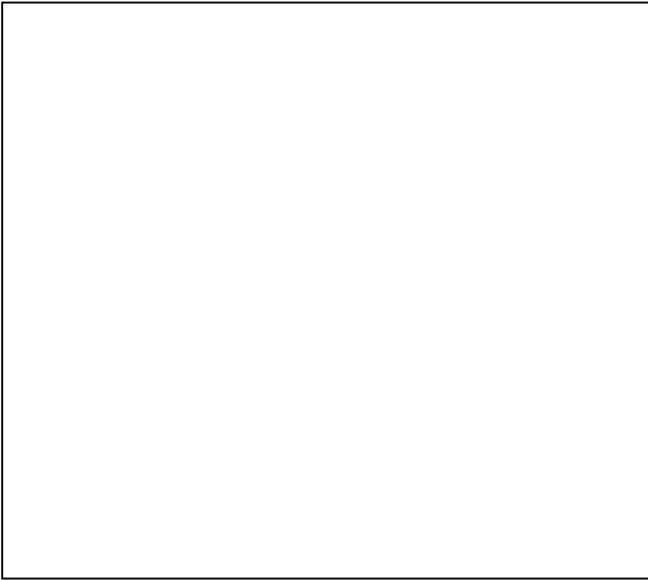
Storyboard Activity Directions

You are now directors and have been hired to create a music video for the song your group has selected!!! You will be creating a storyboard of images that you believe best captures the essence of the song. Below are a few guidelines for the project:

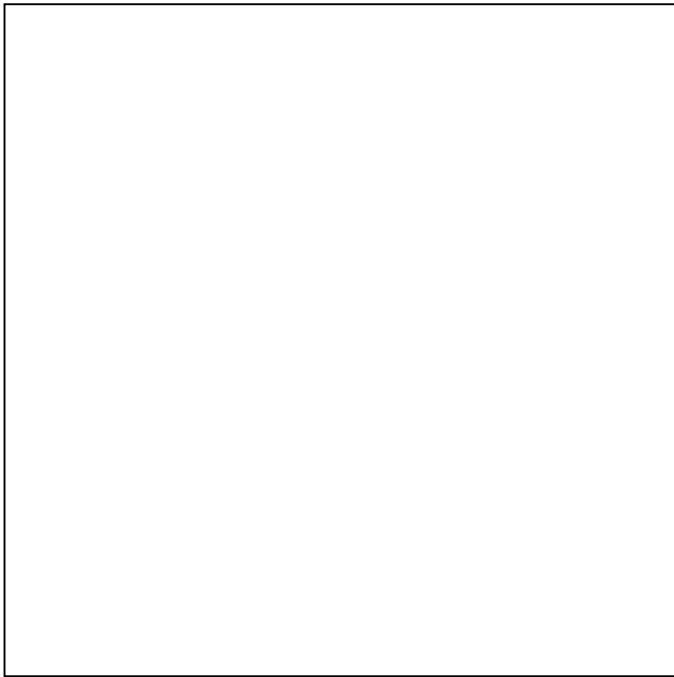
- **Your storyboard will consist of at least 5-10 panels**
- **Each group member must be in charge of creating one panel but this project will be worked on mostly in class so everyone should collaborate to make sure everything flows together**
- **You will first draft your storyboard on paper**
- **Your final product will be copied to either a overhead transparency, computer power point slide or poster board to be displayed.**
- **You will present your storyboard to the front of the class first by explaining your project and then playing the song accompanied by the storyboard to the class.**
- **This project is worth 100 points so have fun but remember it is for a grade 😊**

STORYBOARD PLANNING OUTLINE (FIRST PAGE ONLY)

SCENE 1: EXPLANATION



SCENE 2: EXPLANATION



STORYBOARD GRADING RUBRIC

Scoring Plan (100pts)

Use this checklist to calculate a group score.

_____ out of 30pts	Each group contributed at least one slide to the overall presentation (6pts for each member)
_____ out of 30 pts	The presentation contained the minimal amount of slides that flowed together to create one solid story line
_____ out of 20 pts	The group provided a short explanation of why they chose the images and themes to best represent the overall message of the song.
_____ out of 10 pts	The presentation was accompanied by the music sample
_____ out of 10 pts	Positive and productive teamwork

_____ Group's Total Score

Comments:

APPENDIX J

GOOD MORNING VIETNAM CENSORSHIP MOVIE CLIP

<http://www.youtube.com/watch?v=8UY2uw3yoIA>

Censorship Mini-Debate

Directions:

- * Develop an argument on government censorship in relation to warfare information
- * You will be assigned to represent the **government** or **anti-war** activists
- * Each group will develop a **two-minute** speech on their stance on the issue
- * Remember to create a CLEAR and POWERFUL opening statement
 - *Use details to support stance*
 - *Make sure ending statement brings argument to a close (remind audience what your stance is)*
- * After the initial debate, there will be a one-minute intermission for each group to put together a one-minute rebuttal to the opposition's argument.
- ***REMEMBER:** You should include historical or textual information we have studied in class as a reference while developing your arguments (this can include song lyrics, quotes, etc)

*****MAIN QUESTION THAT MUST BE ANSWERED: HOW HAS THE POWER OF WORDS BECOME SO IMPORTANT THAT THE GOVERNMENT FEELS THEY NEED TO PREVENT IT?!*****

Censorship Mini-Debate Grading Rubric (25 pts)

_____ out of 10pts

Students present a clear opening statement that clearly states their stance through the use of specific details.

_____ out of 10pts

Students make a direct link between censorship and the power of language.

_____ out of 5pts

Positive and productive teamwork

APPENDIX K

SNEETCHES MOVIE CLIP LINKS

PART 1:

<http://www.youtube.com/watch?v=Ln3V0HgW4eM>

PART 2:

<http://www.youtube.com/watch?v=s0LgMpfLD1Y>

APPENDIX L

AMIRI BARAKA'S POEM

"WHY IS WE AMERICANS?"

YOUTUBE POETRY READING LINK:

<http://www.youtube.com/watch?v=YuuourbkraE>

APPENDIX M

MARTIN LUTHER KING JIGSAW ACTIVITY

(when using activity, don't include dates on sheets to be passed out to students, this is for teacher use to guide activity)

Martin Luther King was born in Atlanta, Georgia (1929)

Marries and moves to Montgomery, Alabama to attend school and become a preacher (1953)

Joins bus boycott after Rosa Parks was arrested (1955)

Supreme Court rules bus segregation is illegal (1956)

Arrested during a sit-in waiting to be served at a restaurant (1960)

Interstate travel bans segregation in interstate travel (1961)

Arrested for protesting without a permit (1963)

Writes *Letter From Birmingham Jail* (1963)

The March on Washington is held (1963)

Gives famous "I have a dream speech" in Washington D.C. (1963)

President Kennedy is shot and killed (1963)

Awarded Nobel Peace Prize (1964)

Martin Luther King is Assassinated (1968)

APPENDIX N

LETTER FROM BIRMINGHAM JAIL- MARTIN LUTHER KING JR.

16 April 1963

My Dear Fellow Clergymen:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statement in what I hope will be patient and reasonable terms.

I think I should indicate why I am here in Birmingham, since you have been influenced by the view, which argues against "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every southern state, with headquarters in Atlanta, Georgia. We have some eighty-five affiliated organizations across the South, and one of them is the Alabama Christian Movement for Human Rights. Frequently we share staff, educational and financial resources with our affiliates. Several months ago the affiliate here in Birmingham asked us to be on call to engage in a nonviolent direct action program if such were deemed necessary. We readily consented, and when the hour came we lived up to our promise. So I, along with several members of my staff, am here because I was invited here. I am here because I have organizational ties here.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their "thus saith the Lord" far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco Roman world, so am I compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative.

In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self-purification; and direct action. We have gone through all these steps in Birmingham. There can be no gainsaying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these conditions, Negro leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in good faith negotiation.

Then, last September, came the opportunity to talk with leaders of Birmingham's economic community. In the course of the negotiations, certain promises were made by the merchants--for example, to remove the stores' humiliating racial signs. On the basis of these promises, the Reverend Fred Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to a moratorium on all demonstrations. As the weeks and months went by, we realized that we were the victims of a broken promise. A few signs, briefly removed, returned; the others remained. As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. Mindful of the difficulties involved, we decided to undertake a process of self-purification. We began a series of workshops on nonviolence, and we repeatedly asked ourselves: "Are you able to accept blows without retaliating?" "Are you able to endure the ordeal of jail?" We decided to schedule our direct action program for the Easter season, realizing that except for Christmas, this is the main shopping period of the year. Knowing that a strong economic-withdrawal program would be the by product of direct action, we felt that this would be the best time to bring pressure to bear on the merchants for the needed change.

Then it occurred to us that Birmingham's mayoral election was coming up in March, and we speedily decided to postpone action until after election day. When we discovered that the Commissioner of Public Safety, Eugene "Bull" Connor, had piled up enough votes to be in the run off, we decided again to postpone action until the day after the run off so that the demonstrations could not be used to cloud the issues. Like many others, we waited to see Mr. Connor defeated, and to this end we endured postponement after postponement. Having aided in this community need, we felt that our direct action program could be delayed no longer.

You may well ask: "Why direct action? Why sit ins, marches and so forth? Isn't negotiation a better path?" You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. My citing the creation of tension as part of the work of the nonviolent resister may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half truths to the unfettered realm of creative analysis and objective appraisal, so must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood. The purpose of our direct action program is to create a situation so crisis packed that it will inevitably open the door to negotiation. I therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in a tragic effort to live in monologue rather than dialogue.

One of the basic points in your statement is that the action that I and my associates have taken

in Birmingham is untimely. Some have asked: "Why didn't you give the new city administration time to act?" The only answer that I can give to this query is that the new Birmingham administration must be prodded about as much as the outgoing one, before it will act. We are sadly mistaken if we feel that the election of Albert Boutwell as mayor will bring the millennium to Birmingham. While Mr. Boutwell is a much more gentle person than Mr. Connor, they are both segregationists, dedicated to maintenance of the status quo. I have hope that Mr. Boutwell will be reasonable enough to see the futility of massive resistance to desegregation. But he will not see this without pressure from devotees of civil rights. My friends, I must say to you that we have not made a single gain in civil rights without determined legal and nonviolent pressure. Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied."

We have waited for more than 340 years for our constitutional and God given rights. The nations of Asia and Africa are moving with jet like speed toward gaining political independence, but we still creep at horse and buggy pace toward gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging darts of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six year old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five year old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross county drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness"--then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair. I hope, sirs, you can understand our legitimate and unavoidable impatience. You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an "I it" relationship for an "I thou" relationship and ends up relegating persons to the status of things. Hence segregation is not only politically, economically and sociologically unsound, it is morally wrong and sinful. Paul Tillich has said that sin is separation. Is not segregation an existential expression of man's tragic separation, his awful estrangement, his terrible sinfulness? Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.

Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. By the same token, a just law is a code that a majority compels a minority to follow and that it is willing to follow itself. This is sameness made legal. Let me give another explanation. A law is unjust if it is inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law. Who can say that the legislature of Alabama which set up that state's segregation laws was democratically elected? Throughout Alabama all sorts of devious methods are used to prevent Negroes from becoming registered voters, and there are some counties in which, even though Negroes constitute a majority of the population, not a single Negro is registered. Can any law enacted under such circumstances be considered democratically structured?

Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First-Amendment privilege of peaceful assembly and protest.

I hope you are able to see the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

Of course, there is nothing new about this kind of civil disobedience. It was evidenced sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar, on the ground that a higher moral law was at stake. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks rather than submit to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today because Socrates practiced civil disobedience. In our own nation, the Boston Tea Party represented a massive act of civil disobedience.

We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country's antireligious laws.

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 Council 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.

I had hoped that the white moderate would see this need. Perhaps I was too optimistic; perhaps I expected too much. I suppose I should have realized that few members of the oppressor race can understand the deep groans and passionate yearnings of the oppressed race, and still fewer have the vision to see that injustice must be rooted out by strong, persistent and determined action. I am thankful, however, that some of our white brothers in the South have grasped the meaning of this social revolution and committed themselves to it. They are still all too few in quantity, but they are big in quality. Some -such as Ralph McGill, Lillian Smith, Harry Golden, James McBride Dabbs, Ann Braden and Sarah Patton Boyle-- have written about our struggle in eloquent and prophetic terms. Others have marched with us down nameless streets of the South. They have languished in filthy, roach infested jails, suffering the abuse and brutality of policemen who view them as "dirty nigger-lovers." Unlike so many of their moderate brothers and sisters, they have recognized the urgency of the moment and sensed the need for powerful "action" antidotes to combat the disease of segregation. Let me take note of my other major disappointment. I have been so greatly disappointed with the white church and its leadership. Of course, there are some notable exceptions. I am not unmindful of the fact that each of you has taken some significant stands on this issue. I commend you, Reverend Stallings, for your Christian stand on this past Sunday, in welcoming Negroes to your worship service on a nonsegregated basis. I commend the Catholic leaders of this state for integrating Spring Hill College several years ago.

But despite these notable exceptions, I must honestly reiterate that I have been disappointed with the church. I do not say this as one of those negative critics who can always find something wrong with the church. I say this as a minister of the gospel, who loves the church; who was nurtured in its bosom; who has been sustained by its spiritual blessings and who will remain true to it as long as the cord of life shall lengthen.

When I was suddenly catapulted into the leadership of the bus protest in Montgomery, Alabama, a few years ago, I felt we would be supported by the white church. I felt that the white ministers, priests and rabbis of the South would be among our strongest allies. Instead, some have been outright opponents, refusing to understand the freedom movement and misrepresenting its leaders; all too many others have been more cautious than courageous and have remained silent behind the anesthetizing security of stained glass windows.

In spite of my shattered dreams, I came to Birmingham with the hope that the white religious leadership of this community would see the justice of our cause and, with deep moral concern, would serve as the channel through which our just grievances could reach the power structure. I had hoped that each of you would understand. But again I have been disappointed.

I have heard numerous southern religious leaders admonish their worshipers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers declare: "Follow this decree because integration is morally right and because the Negro is your brother." In the midst of blatant injustices inflicted upon the Negro, I have watched white churchmen stand on the sideline and mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard many ministers say: "Those are social issues, with which the gospel has no real concern." And I have watched many churches commit themselves to a completely other worldly religion which makes a strange, un-Biblical distinction between body and soul, between the sacred and the secular.

I have traveled the length and breadth of Alabama, Mississippi and all the other southern states. On sweltering summer days and crisp autumn mornings I have looked at the South's beautiful churches with their lofty spires pointing heavenward. I have beheld the impressive outlines of her massive religious education buildings. Over and over I have found myself asking: "What kind of people worship here? Who is their God? Where were their voices when the lips of Governor Barnett dripped with words of interposition and nullification? Where

were they when Governor Wallace gave a clarion call for defiance and hatred? Where were their voices of support when bruised and weary Negro men and women decided to rise from the dark dungeons of complacency to the bright hills of creative protest?"

Yes, these questions are still in my mind. In deep disappointment I have wept over the laxity of the church. But be assured that my tears have been tears of love. There can be no deep disappointment where there is not deep love. Yes, I love the church. How could I do otherwise? I am in the rather unique position of being the son, the grandson and the great grandson of preachers. Yes, I see the church as the body of Christ. But, oh! How we have blemished and scarred that body through social neglect and through fear of being nonconformists.

There was a time when the church was very powerful--in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to convict the Christians for being "disturbers of the peace" and "outside agitators." But the Christians pressed on, in the conviction that they were "a colony of heaven," called to obey God rather than man. Small in number, they were big in commitment. They were too God-intoxicated to be "astronomically intimidated." By their effort and example they brought an end to such ancient evils as infanticide and gladiatorial contests. Things are different now. So often the contemporary church is a weak, ineffectual voice with an uncertain sound. So often it is an archdefender of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent--and often even vocal--sanction of things as they are.

But the judgment of God is upon the church as never before. If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. Every day I meet young people whose disappointment with the church has turned into outright disgust.

Perhaps I have once again been too optimistic. Is organized religion too inextricably bound to the status quo to save our nation and the world? Perhaps I must turn my faith to the inner spiritual church, the church within the church, as the true ecclesia and the hope of the world. But again I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom. They have left their secure congregations and walked the streets of Albany, Georgia, with us. They have gone down the highways of the South on tortuous rides for freedom. Yes, they have gone to jail with us. Some have been dismissed from their churches, have lost the support of their bishops and fellow ministers. But they have acted in the faith that right defeated is stronger than evil triumphant. Their witness has been the spiritual salt that has preserved the true meaning of the gospel in these troubled times. They have carved a tunnel of hope through the dark mountain of disappointment. I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are at present misunderstood. We will reach the goal of freedom in Birmingham and all over the nation, because the goal of America is freedom. Abused and scorned though we may be, our destiny is tied up with America's destiny. Before the pilgrims landed at Plymouth, we were here. Before the pen of Jefferson etched the majestic words of the Declaration of Independence across the pages of history, we were here. For more than two centuries our forebears labored in this country without wages; they made cotton king; they built the homes of their masters while suffering gross injustice and shameful humiliation -and yet out of a bottomless vitality they continued to thrive and develop. If the inexpressible cruelties of slavery could not stop us, the opposition we now face will surely fail. We will win our freedom because the sacred heritage

of our nation and the eternal will of God are embodied in our echoing demands. Before closing I feel impelled to mention one other point in your statement that has troubled me profoundly. You warmly commended the Birmingham police force for keeping "order" and "preventing violence." I doubt that you would have so warmly commended the police force if you had seen its dogs sinking their teeth into unarmed, nonviolent Negroes. I doubt that you would so quickly commend the policemen if you were to observe their ugly and inhumane treatment of Negroes here in the city jail; if you were to watch them push and curse old Negro women and young Negro girls; if you were to see them slap and kick old Negro men and young boys; if you were to observe them, as they did on two occasions, refuse to give us food because we wanted to sing our grace together. I cannot join you in your praise of the Birmingham police department.

It is true that the police have exercised a degree of discipline in handling the demonstrators. In this sense they have conducted themselves rather "nonviolently" in public. But for what purpose? To preserve the evil system of segregation. Over the past few years I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek. I have tried to make clear that it is wrong to use immoral means to attain moral ends. But now I must affirm that it is just as wrong, or perhaps even more so, to use moral means to preserve immoral ends. Perhaps Mr. Connor and his policemen have been rather nonviolent in public, as was Chief Pritchett in Albany, Georgia, but they have used the moral means of nonviolence to maintain the immoral end of racial injustice. As T. S. Eliot has said: "The last temptation is the greatest treason: To do the right deed for the wrong reason."

I wish you had commended the Negro sit inners and demonstrators of Birmingham for their sublime courage, their willingness to suffer and their amazing discipline in the midst of great provocation. One day the South will recognize its real heroes. They will be the James Merediths, with the noble sense of purpose that enables them to face jeering and hostile mobs, and with the agonizing loneliness that characterizes the life of the pioneer. They will be old, oppressed, battered Negro women, symbolized in a seventy two year old woman in Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride segregated buses, and who responded with ungrammatical profundity to one who inquired about her weariness: "My feets is tired, but my soul is at rest." They will be the young high school and college students, the young ministers of the gospel and a host of their elders, courageously and nonviolently sitting in at lunch counters and willingly going to jail for conscience' sake. One day the South will know that when these disinherited children of God sat down at lunch counters, they were in reality standing up for what is best in the American dream and for the most sacred values in our Judaeo Christian heritage, thereby bringing our nation back to those great wells of democracy which were dug deep by the founding fathers in their formulation of the Constitution and the Declaration of Independence.

Never before have I written so long a letter. I'm afraid it is much too long to take your precious time. I can assure you that it would have been much shorter if I had been writing from a comfortable desk, but what else can one do when he is alone in a narrow jail cell, other than write long letters, think long thoughts and pray long prayers?

If I have said anything in this letter that overstates the truth and indicates an unreasonable impatience, I beg you to forgive me. If I have said anything that understates the truth and indicates my having a patience that allows me to settle for anything less than brotherhood, I beg God to forgive me.

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil-rights leader but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear drenched communities, and in some not too distant tomorrow the radiant stars of love

and brotherhood will shine over our great nation with all their scintillating beauty.

Yours for the cause of Peace and Brotherhood, Martin Luther King, Jr.

Published in: King, Martin Luther Jr.

**LETTER FROM BIRMINGHAM JAIL READER RESPONSE
WORKSHEET**

1. Who is Dr. King's target audience in this piece of writing (who is Dr. King writing to?)

2. What is Dr. King's tone?

3. How does Dr. King create this tone? List specific words or phrases.

4. What was your overall reaction to the piece? Did you like it? Why or why not?

5. Please select at least five words and/or phrases you view to be very powerful within the piece.

6. Explain the reasons why you picked the words and/or phrases you picked. How do you feel these words add to the overall effect of the piece of writing.

APPENDIX O
“A CALL FOR UNITY”

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 cause 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 traditions," 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.

- 1. **C.C.J. Carpenter**, D.D., LL.D., Bishop of Alabama
- 1. **Joseph A. Durick**, D.D., Auxiliary Bishop, Diocese of Mobile, Birmingham
- 1. **Rabbi Milton L. Grafman**, Temple Emanu-El, Birmingham, Alabama
- 1. **Bishop Paul Hardin**, Bishop of the Alabama-West Florida Conference
- 1. **Bishop Nolan B. Harmon**, Bishop of the North Alabama Conference of the Methodist Church
- 1. **George M. Murray**, D.D., LL.D., Bishop Coadjutor, Episcopal Diocese of Alabama
- 1. **Edward V. Ramage**, Moderator, Synod of the Alabama Presbyterian Church in the United States

Earl Stallings, Pastor, First Baptist Church, Birmingham, Alabama

APPENDIX P

“I HAVE A DREAM” SPEECH- MARTIN LUTHER KING JR

“YES WE CAN” SPEECH- PRESIDENT BARACK OBAMA

MOVIE CLIPS

President Obama’s Speech:

<http://www.youtube.com/watch?v=Fe751kMBwms&feature=channel>

Martin Luther King JR’s Speech:

<http://www.youtube.com/watch?v=Y4AIg70kg&feature=related>

APPENDIX Q

RUBRIC FOR COLLAGE PRESENTATIONS (20 pts total)

_____ 10 pts	Creation of collage for assigned speech
_____ 10 pts	Presentation of collage with explanation for the images and words/phrases used

APPENDIX R

WHITE FLOUR BY DAVID LAMOTTE

ANTICIPATORY SET QUESTIONS

Please read each statement and on the scale below rate if you AGREE or DISAGREE with the statement. THERE ARE NO WRONG ANSWERS!!

1. Everyone is entitled to free speech.

AGREE SOMEWHAT AGREE NEUTRAL DISAGREE STRONGLY DISAGREE

2. Actions have more power than words.

AGREE SOMEWHAT AGREE NEUTRAL DISAGREE STRONGLY DISAGREE

3. Everyone should have the ability to effect change, even if that change offends or discriminates against another group of people.

AGREE SOMEWHAT AGREE NEUTRAL DISAGREE STRONGLY DISAGREE

4. There is no wrong way to state your opinions.

AGREE SOMEWHAT AGREE NEUTRAL DISAGREE STRONGLY DISAGREE

White Flour

by David LaMotte

(a true story about events that occurred on May 26, 2007. © 2007 Lower Dryad Music)

The day was bright and sunny as most May days tend to be
In the hills of Appalachia down in Knoxville, Tennessee
The men put on their uniforms and quickly took their places
In white robes and those tall and pointed hoods that hid their faces

Their feet all fell in rhythm as they started their parade
They raised their fists into the air, they bellowed and they brayed
They loved to stir the people up, they loved when they were taunted
They didn't mind the anger, that's precisely what they wanted

As they came around the corner, sure enough, the people roared
They couldn't quite believe their ears, it seemed to be – support?
Had Knoxville finally seen the light, were people coming 'round?
The men thought for a moment that they'd found their kind of town

But then they turned their eyes to where the cheering had its source
As one their faces soured as they saw the mighty force
The crowd had painted faces, and some had tacky clothes
Their hair and hats outrageous, each had a red foam nose

The clowns had come in numbers to enjoy the grand parade
They danced and laughed that other clowns had come to town that day
And then the marchers shouted, and the clowns all strained to hear
Each one tuned in intently with a gloved hand to an ear

“White power!” screamed the marchers, and they raised their fisted hands
The clowns leaned in and listened like they couldn't understand
Then one held up his finger and helped all the others see
The point of all this yelling, and they joined right in with glee

“White flour!” they all shouted and they felt inside their clothes

They pulled out bags and tore them and huge clouds of powder rose
They poured it on each other and they threw it in the air
It got all over baggy clothes and multi-colored hair

All but just a few of them were joining in the jokes
You could almost see the marchers turning red beneath white cloaks
They wanted to look scary, they wanted to look tough
One rushed right at the clowns in rage, and was hauled away in cuffs

But the others chanted louder marching on around the bend
The clowns all marched along with them supporting their new friends
“White power!” came the marchers’ cry — they were not amused
The clowns grew still and thoughtful; perhaps they’d been confused?

They huddled and consulted, this bright and silly crowd
They listened quite intently, then one said “I’ve got it now!”
“White flowers!” screamed the happy clown and all the rest joined in
The air was filled with flowers, and they laughed and danced again

“Everyone loves flowers! And white’s a pretty sort!
I can’t think of a better cause for marchers to support!”
Green flower stems went flying like small arrows from bad archers
White petals covered everything, including the mad marchers

And then a very tall clown called the others to attention
He choked down all his chuckles, and said “Friends I have to mention
That what with all the mirth and fun it’s sort of hard to hear
But now I know the cause that these strange marchers hold so dear

“Tight showers!” the clown blurted out, and hit his head in wonder
He held up a camp shower and the others all got under
Or at least they tried to get beneath, they strained but couldn’t quite
There wasn’t room for all of them, they pushed, but it was tight

“White Power!” came their marchers’ cry, quite carefully pronounced

The clowns consulted once again, then a woman clown announced
“I’ve got it! I’m embarrassed that it took so long to see
But what these marchers march for is a cause quite dear to me!”

“Wife power!” she exclaimed and all the other clowns joined in
They shook their heads and laughed at how mistaken they had been
The women clowns were hoisted up on shoulders of the others
Some pulled on wedding dresses, “Here’s to wives and mothers!”

The men in robes were angry and they knew they’d been defeated
They yelled a few more times and then they finally retreated
And when they’d gone a black policeman turned to all the clowns
And offered them an escort to the center of the town

The day was bright and sunny as most May days tend to be
In the hills of Appalachia down in Knoxville, Tennessee
People joined the new parade, the crowd stretched out for miles
The clowns passed out more flowers and made everybody smile

And what would be the lesson of that shiny southern day?
Can we understand the message that the clowns sought to convey?
Seems that when you’re fighting hatred, hatred’s not the thing to use
So here’s to those who march on in their massive, silly shoes

Appendix S

SOCRATIC CIRCLE DIRECTIONS

Read David LaMotte's White Flour and do some extra background research on the Klu Klux Klan and the protests they have participated in throughout the past forty years. Be prepared to discuss your answers to the questions below as well as other discussion topics you generate on your own for our Socratic circle discussion tomorrow:

- Do you believe everyone should be granted free speech even if their speech is used to generate anger and hatred?
- Explore the power of language used by the Klu Klux Klan and the clowns in the story, provide specific examples.
- What creates fear? What creates hope? What do you believe is more powerful? (Fear or hope?)
- Was it the goal of the Klu Klux Klan to gain followers or make a statement (or both)?
- Based off your research, what past actions have the Klu Klux Klan taken against people who aren't like them? Why didn't they take action against the clowns? What stopped them?
- ANY OTHER QUESTIONS OR DISCUSSION POINTS YOU WOULD LIKE TO BRING UP ☺

SOCRATIC CIRCLE RUBRIC

Student: _____ Hour: _____ Topic: _____

	Reading of text and preparation for seminar.	Engaged in discussion and stays on task	Supports ideas with references to the text	Encouraged thinking and participating in others	Listens respectfully and builds from ideas of others	Presents self and ideas in a civil and proper manner	Questions insightful and uses sound reasoning
5 Outstanding	Remarks & written work reveal a close, critical reading of the text & thorough preparation	Demonstrates active & eager participation throughout entire seminar. Keeps group on-task.	Makes specific references to text to support & defend ideas on a consistent basis				
4 Good							
3 Average							
2 Below Average							
1 Not Acceptable							

Work Cited: Format created by Dr. Shelbie Witte's

APPENDIX T

FINAL PORTFOLIO DIRECTIONS AND ASSIGNMENTS

Directions:

For this entire unit you will be compiling various journal entries. Just like Forrest Gump, you will be creating characters and writing as your character for each of the journal topics below. It is up to you if you want to create one character (like Forrest Gump) and write in the same voice throughout all the journals or create a new character with a new voice for each entry. IT IS UP TO YOU! If you decide to write as just one character, it might be a good idea to treat your entries like a diary from the character's life and to look through all of the topics for the journal entries to pick a character that would possibly have a storyline that could fit into each. Each journal entry must be at least 2 pages or more. It is important to really explore who your character is going to be, dive inside and take a look at how that character would really feel while you are writing.

At the end of semester you will compile all your journal entries and turn them in as a final portfolio grade.

Journal Topic 1: It is 1959, and you have just read Jack Kerouac's poem "Bowery Blues." Did you like it? Were you scared of it? Do you know who the "Beat Writers" are and what they stand for? For this entry write as either a supporter or non-supporter of the beat movement. (BE SURE TO CREATE A CHARACTER!)

Journal Topic 2: Write from the perspective of someone represented in the picture. You could be the hippie, the policeman, the photographer or a witness watching the event.

Journal Topic 3: Based off of the story; The Sniper, write from the perspective of the brother who was shot and/or the mother of the two boys and her reaction when she discovered what happened.

Journal Topic 4: You are a singer/songwriter, do you write protest songs or not? What do YOU stand for? What would make you not want to voice your political views through song?

Journal Topic 5: You have just sat through a live reading of Baraka Amiri's poetry. Do you agree with what he is saying? Are you angry with him? How can you convey your anger (would you choose the same words as him?), Do you care about offending others while expressing yourself?

Journal Topic 6: This entry is going to need some extra background research. Choose to be a character who was involved with Alabama march when Dr. King was arrested before he wrote his infamous Letter From Birmingham Jail. You choose to be a fellow protestor, a police officer, by-stander who watched, clergymen, etc.

Journal Entry 7: This last journal entry is going to be YOUR voice. I want you to reflect on your past journal entries and the events of the past. Explore your OWN voice within society today. Do you feel that you even have a voice? After writing in the voice of character from the past, do you feel that the youth had more of a voice back then than today?

FINAL PORTFOLIO RUBRIC

- _____ out of 30 Student completes all journal entries, developing a character and writing in the voice of that character.
- _____ out of 20 Student conveys a deeper understanding of both the text discussed in class as well as social change throughout the 1960/70's and uses textual and historical evidence through their writing.
- _____ out of 20 Students are able to articulate a new understanding of their own voice in society by reflection of both the literature read and the historical periods studied.
- _____ out of 20 Students show proof of revision through the process of peer revision and drafting.
- _____ out of 10 Writing contains to grammatical or spelling errors.

APPENDIX U

IN-CLASS ESSAY TOPICS

Please choose one of the following prompts to answer tomorrow during an in-class essay exam. You are allowed to have both a prompt and self-developed outline to use during the exam. Don't forget to include textual support in your answer!

Essay Prompt 1:

Based off your examination of Dr. King's "I Have A Dream" speech and President Obama's "Yes We Can Speech", how do they inspire "hope" within others? Compare and contrast the two speeches in terms of the content, word choice and target audience. How has the influence of both of these men shape the society in which we live in today?

Essay Prompt 2:

Is music the most powerful form of poetry? Look at the use of protest music throughout the 1960s/70s through today? How has it had an impact on society? Cross-examine it with the poets we studied this semester (Jack Kerouac, Baraka Amiri, David LaMotte), do the words create more of an impact when placed in a song?

