Power and Agency during the Civil Rights Movement (1950s-1980s) Student Response Packet

Name: Hailey Brisset-Date: 1/24/2023 Class: Hwast Essential Question: How did Black people and people of coloruse their power and agenc during the Civil Rights Movement (1950s-1080s) to rebuil during times of oppression In your own words, define the words, power and agency. Utilizing your prior knowledge, how have people resisted assimilation and oppression? vesisted assimilation **Background and Context** We have spent time exploring how Black people used power and agency during times of oppression to rebuild their lives and community between the 1600s and 1800s. Today, we continue to explore how this is seen throughout the mid-late 1900s. Student Investigation: The Resistance Museum Power and Agency Exhibit Part One: Read and Analyze each Exhibit. Complete the Graphic Organizer. Become the Expert on the Exhibit. My Exhibit(s) Number 5

Part Two: Meet up with your fellow experts and craft your poster to share your findings with the

A Latinx-based civil/human rights organization that was once a street gang.



THE YOUNG LORDS ORGANIZATION IS A REVOLUTIONARY POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL OPPRESSED PEOPLE

1. WE WANT SELF-DETERMINATION FOR PUERTO RICANS-LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES

For 500 years, first spain and then the united states have colonized our country. Billions of dollars in profits leave our country for the united states corry pear. In every way we are states of the grings. We want because and the Power in the hands of the People, not Fuerto Rican Exploiters.

QUE VIVA PUERTO RICO LIBRES

- 2. WE WANT SELF-DETERMINATION FOR ALL LATINOS 2. WE WANT SELF-DETERMINATION FOR ALL LATINOS
 Our Lathe Brothers and Sisters, inside and outside the united states,
 are opperated by ameritation business. The Chicano people built the
 Southwest, and we support their right to control their lives and their
 hand. The people of Santo Domingo continue to fight against gringo
 domination and its pupper generals. The armed liberation stuggles in
 Latin America are part of the same was of Latinos against imperialism.

 QUE VIVA LA RAZA!
- WE WANT LIBERATION OF ALL THERD WORLD PEOPLE fuse as Latins first shared under spain and them the yanquis, glack people, Indians, and Asians sixed to build the wealth of this country. For 400 years they have lought for freedom and disputsy against racist (decadent empire). Third World people have led the fight for freedom. All the colored and appreciated peoples of the world are one nature under oppression.

no puerto rican is free until all people are free:

WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE

RACESM
The Latin, Black, Indian and Asian people inside the u.s. are colonics fighting for liberation. We know that washington, wall street, and city follows and the resident statement in the property Ricans are full will try to make our nationalism into racism: but Puerto Ricans are full orders and we reside racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the up. that are suppord on by the rulers and the government. We each us, that are support, but our fights are the same against oppression and we will defeat it together.

POWER TO ALL OPPRESSED PEOPLE!

S. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS

AND LAND
We want control of our communities by our people and programs to
measure that all institutions serve the needs of our people, People's
control of police, health services, churches, achools, housing, transportation; and, welfare are needed. We want an end to attacks, on our land by
urban removal, highway destruction, universities and corporations.

LAND BELONGS TO ALL THE PEOPLE:

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE

AND SPANISH LANGUAGE
We stust learn our biscory of figheing against cultural, as well as economic
resocials by the yeaqui. Revolutionary calture, culture of our people, is
the only crus teaching.

LONG LIVE RI. BRARO!

7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAI-

TORS
PUESTO Rican rulers, or puppers of the oppressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful for business, or the street workers who keep ages divided and blowing each other away. We want a society where the people socialistically control their labor.

VENCEREMOS:

B. WE OPPOSE THE AMERIKKKAN MILITARY
We demand immediate withdrawal of its military forces and bases from
Puerto Rico, Vietnam, and all oppressed communities inside and outside
the us. No Puerto Rican should serve in the u.s. numy against his Brothers
and Sisters, for the only true army of oppressed people is the people's
army to fishe all cubes. army to fight all rulers. U.S. OUT OF VIETNAM, FREE PUERTO RICO!

9. WE WANT FREEDON FOR ALL POLITICAL PRISONERS We warn all Poerto Ricans freed because they have been tried by the racks courts of the colonizers, and not by their own people and peers. We want all freedom fighters released from jail.

PREE ALL POLITICAL PRISONERS:

IO. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE REVOLUTIONARY_NOT OPPRESSIVE

REVOLUTIONARY...NOT OPPRESSIVE
Under capitalism, our people have been oppressed by both the society
and our own men. The doctrine of machismo has been used by our men
to take out their frustrations against their wives, sisters, mothers, and
children. Our men must support their women is their fight for economic
and social equality, and must recognize that our women are equals in
every way wishin the revolutionary ranks.
FORWARD, SISTERS, IN THE STRUGGLE!

Anyone who resists injustice is called a community by "the man" and condemned. Our people are brainwashed by television, radio, newscapers, schools, and books to oppose people in other countries lighting for their freedom. No longer will our people believe attacks and slanders, because they have learned who the real enemy is and who, their real friends are. We will defend our Brothers and Shrers around the world who light for justice against the rich rulers of this country.

12. WE DELIEVE ARMED SELF-DEFENSE AND ARMED

12. WE BELIEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION
We are opposed to violence—the violence of burgay children, illicerate, which is a standard of people, and the violence of poverty and profit. We have asked, perkisoned, gone to course, demonstrated peacefully, and, wored for politicism full of empty promises. But we still aim if free, The voted for politicism full of empty promises. But we still aim if free, The voted for revolutionary war against the businessense, politicism, and politics, the politics of the politi ALL PIGS BEWARE!

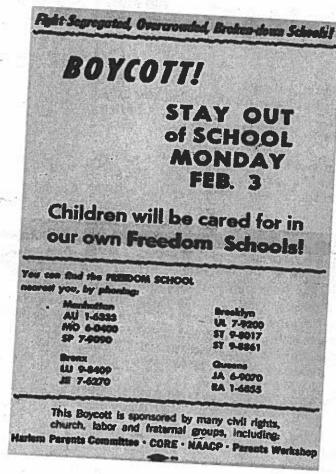
it and create a new one. BORICUA IS AWAKEI

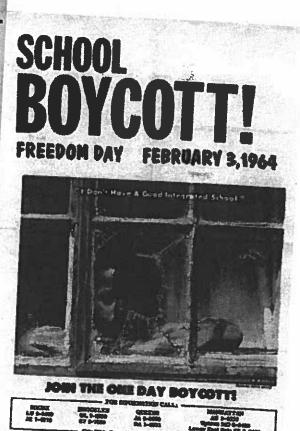
13. WE WANT A SOCIALIST SOCIETY
We want liberation, clothing, free food, education, health care, transportation, utilities, and employment for all. We want a society, transportation, utilities, and employment for all. We want a society, transportation, utilities, and employment for all. We want a society, and all the needs of our people come first, and where we give solidarity and ald to the peoples of the world, not oppression and racism.

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Exhibit 2: 1964 NYC School Boycott

On Monday, Feb. 3, 1964, 464,000 New York City school children — almost half of the city's student body boycotted school as part of a protest against school segregation. This was one of the largest Civil Rights Movement demonstrations





WHY THE SCHOOL BOYCOTT?

Many parents have wondered why the civil rights groups have called for a school boycott FEBRUARY 3rd. This is a proper attitude and one which deserves both recognition and commendation, for no parent who really has the interest of his child at heart would keep that child out of school without sound reasons.

We have not approached our present position lightly. The fact that most of our members are parents, indeed, working parents, has weighed heavily in our deliberations. And yet, after careful study, we have indorsed the boycott and urge your full support.

Our goal is two-fold: OUR CHILDREN MUST BE GIVEN QUALITY EDU-CATION IN A DE-SEGREGATED SCHOOL SYSTEM AND WE MUST KNOW WHEN THEY ARE TO BEGIN RECEIVING IT. We cannot accept any more vague promises of some sort of action sometime in the future.

We are not asking the impossible as some have claimed. We believe that every child, whether he lives in South Jamaica or Kew Gardens, is entitled to the same opportunity to develop his natural abilities.

We are not demanding indiscriminate busing. To achieve what we want there need be little more busing of children than presently exists. We do, however, feel that in a public school system, where busing is required, both Negro and white children should share the experience.

We are not calling for the destruction of the so-called neighborhood school - except where the boundaries of such a school contribute to a

But, why a boycott? Isn't there any other way to force the necessary pattern of racial segregation.

Again, our reasons are two-fold. A full-scale boycott will show, as will changes? nothing else, how much Negro parents are willing to sacrifice for their children. The moral impact will be such that no person in authority will ever again fail to consider the determination behind our fight for equality

Our second reason is more tangible. We have found that one of the quickof educational opportunities. est ways to destroy inequality and segregation is to hit it in the pocketbook. Financial aid to the school system is based upon pupil attendance.

No pupils - no money. It's as simple as that.

We honestly don't want a boycott, but if the Board of Education's plan falls short - THE DATE IS

FEBRUARY 3rd

JAMAICA BRANCH NAACP 168-18 Liberty Avenue Jamaica 33, New York JAmaica 6-9070

QUEENS CORE 189-22 Keeseville Avenue St. Albans 12, New York HOllis 5-9088

Exhibit 3: Peter Yew & Police Brutality Protests

On May 19, 1975, virtually every shop and factory in New York City's Chinatown was closed, with signs posted on windows and on doors-reading "Closed to Protest Police Brutality."

NY CHINATOWN HITS POLICE REPRESSION



Chinese community united as well-

Peter Yew, a young Chinese-American living in New York City's Chinatown, asked that police stop beating a 15 year-old kid whom they had stopped for a traffic violation. For his concern, Yew was savagely beaten right on the spot, taken

back to the police station, stripped, beaten again and arrested on charges of resisting arrest and assault on a police officer.

His beating was the last straw as 15,000 Chinese took to the streets to fight back against police attacks and brutality against their community. Virtually every shop and factory in Chinatown was closed on May 19th for the demonstration and signs saying "Closed to Protest Police Bratality" were put in windows and on doors. The community united around demands for the dismissal of all charges against Yew; an end to discrimination of the Chinese community; and an end to discrimination in employment, housing, education, health, and all other social services for all minorities and working people.

Before this demonstration, the cops had inflamed the community even more by trying to pass the peoples' anger off as due to "an increase in crackdowns on gambling" -- totally evading the issue of police repression.

A week before the May 19th demo, several thousand people had marched on City Hall under an action sponsored by the Asian Americans for Equal Employment (AAFEE), raising demands similar to those raised at the May 19th action. The local business community and establishment refused to publicize or endorse the AAFEE action. But they were forced to act after the cops had incited the community with its gambling excuse. Then the local big shots started to move and tried to sleze leadership of the movement. These people, the Consolidated Benevolent Association (CCBA), some-

times known as the Six Companies, are the ruling elite in Chinatown, being connected to the group of Chinese that fled to Taiwan at the time of the liberation of China.

It was the CCBA that called the May 19th action, bringing out old and young in one of the most united and militant actions ever taken by Chinatown residents. Although the CCBA tried to keep demands focused just on Peter Yew, the people of Chinatown clearly saw the broader issues, the fact that police repression is coming down in communities all across the US. This was shown by the slogans raised such as "Fight Police Brutality, Fight all Oppression!"

When the cops attacked the march, the people responded immediately and fought back. As the police tried to drag off one of the demonstrators, others in the march jumped the cops and fought them tooth and nail. When two of the people were arrested and taken to the police station, the crowd surrounded the station and secured the release of their friends.

The community even jammed the CCBA when they found out that it was trying to sell their demands short and had engaged in secret negotiations with the police. Two thousand people gathered at the CCBA office and demanded an accounting of this outright sellout, but the CCBA officials were too scared to show their faced.

The militancy and unity of the community won a victory by taking bold, firm action. The captain of the local police precinct was relieved of his command and transferred out of the area. Even though this does not change the continued repression and brutality, it shows that the local rulers are scared. They're scared of the rising anger of the masses of people and they know that nothing can stand up to a united people.

Reconstruction in Five Acts Unit by Ascend Social Studies,

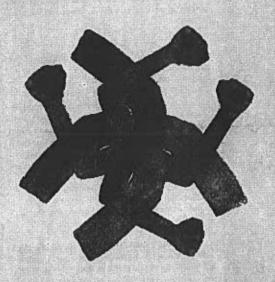
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Exhibit 4: Black Panther Party

Founded in 1966, the Black Panther Party (BPP) holds vital lessons for today's movement to confront-racism and police violence

August 18, 1019

Oct. 15, 1966: In response to police brutality against African-Americans, the Merritt College students Huey Newton and Bobby Seale create the Black Panther Party for Self-Defense. The organization, declared an enemy of the government by J. Edgar Hoover's F.B.L, holds that ending the economic exploitation of black people is central to achieving racial equity.



With a line from Tavia Nyong'o

Anything that wants to be can be a panther. The black lion or ocelor, the black cheetah or correspond uptown girl sprinting up her neighborhood block just like one, in dogged pursuit of the future world. In this frame, I imagine Huey and Bobby as boys in the sense of gender and genre alike, an unbroken line reading; my life is an armor for the other. Before black berets or free breakfasts, then, there is friendship. Before gun laws shifting in the wake of organized strength, leather jackets shimmening like gypsum in the Northern California twilight— or else magazine covers running the world over, compelling everyday ordinary people across the spectrum of coment or color to sing who wants to be a panther ought to be he can be it - there is love. The panther is a virtual animal. The panther strikes only when it has been assailed. The panther is a hums vision, interminable refusal, our common call to adore ourselves as what we are and live and die on terms we fashioned from the earth like this. Our precious metal metonym. Our style of fire and stone.

I think any black man who teaches black people to turn the other cheek and suffer peacefully after they have been turning the other cheek and suffering peacefully for 400 years in a land of bondage under the most cruel, inhuman, and wicked slavemaster that any people have been under, he is doing those people an injustice, and he's a traitor to his own people.³³

Malcolm X's articulation of Black nationalism created a growing problem for King and the Christian leadership of the civil rights movement. For generations, the church had been the primary source of Black resistance to white racism and oppression, but Black nationalism unsettled the church's centrality in this struggle. It provided an alternate, competing space that affirmed Black life while critiquing white supremacy.

The Black Power movement would intensify this dilemma for the Black church. The term "Black Power" was first used in the context of political activism by Stokely Carmichael, a leader of the Student Nonviolent Coordinating Committee (SNCC).34 By the mid-1960s, the country was boiling with urban rebellions and police reprisals. Like many activists, Carmichael had begun to feel frustrated with the slow progress of the nonviolent movement, which seemed increasingly out of step with the times. In 1965, during the Watts Rebellion, thirty-four people had been killed in clashes between the city's Black residents and law enforcement. The following year, Carmichael traveled to Mississippi to take part in a rally for James Meredith, the Black student who had integrated the University of Mississippi and had recently been shot and wounded during his one-man protest, the March Against Fear.35 Carmichael and some other SNCC members had been discussing introducing the phrase "Black Power" during the rally. After Carmichael was arrested and then released, he took the stage and addressed the assembled protesters. "We've been saying 'freedom' for six years," he said. "What we are going to start saying now is 'Black Power.' "36

This rapidly became a mantra for the younger generation. Black Power was

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Exhibit 5: Natural Hair Movement in 1966

Since 1945, EBONY magazine has shined a spotlight on the worlds of Black people in America and worldwide. Their commitment to showcasing the best and brightest as well as highlighting disparities in Black life has been, and will always be, the cornerstone to EBONY.



The Natural Look

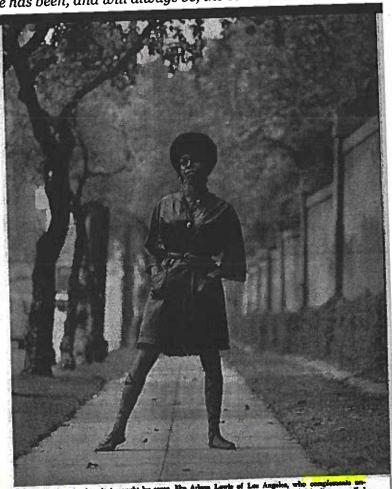
Many Negro women reject white standards of beauty By PHYL GARLAND

lished to encounter on the street one day a shapely, brownin whose close-cropped, rough-textured hair was in marked contrast to that of Bright Bardot-or any other woman he'd ever seen. Intrigued by her extraordinarily outly locks, he rushed up to her and blurted in Gallic impulsiveness: But I thought only Nogro men had kinky heir.

His prior observation had not been entirely incorrect, for, throughout

the age, American women of color have conquired to conceal the fact that their hair is not quite like any other. This Bry element in the black female's mystique was, until recently, challenged only by a few hold behaviors a handful of entertainers and dancing ethnologists like Pearl Primas, whose identification with the exotic placed them beyond the pale of convention. But for the girl in the street—the coed, th woman, the housewife, the matron and even the maid who had been born with 'bad' or kinky hat, the straightening comb and chemical a securingly offered the only true paths to social salvation.

Not so today, for an increasing number of Negro women are turning Not so today, for an increasing number or Negro women are turning their backs on traditional concepts of style and beauty by wearing their bair in its naturally kinky state. Though they remain a relatively small group, confined primarily to the trend-making cities of New York and Chicago, they are frequently outspoken, and always aware of definite reasons why they decided to "go natural."



ere, without having to me tends Suzi Hill, 23-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the Dbde civil rights fight ourrently involved in Dr. Martin Lether King's crusade against Calcago shums, she is quick to add, "It's practical. It rids us of those frustrations Negro women know so well, the fears that begin when you're little. So many little Negro girls feel frustrated because their hair wan't grow, or because they have what is called bad hair. They aren't made to saline that they have nothing to be ashamed of and go through a lifetime of hiding from themselves—avoiding symming, being uneary at dances when they start to perspire, because their hair will 'go back,' running from rais. By the time they're adults, this feeling has become so much a part of them they're even alraid to answer the telephone

so much a part of them they're even alraid to answer the telephone if their hair ham't been done. Negro women are still slaves, in a way." "Economics is a part of it too," notes Disna Smith, it, another stalwart at King's urban headquarters where natural hair has become a badge of honor. "It's a chame, but many poor Negro housewives take money that should be grocery money and use it to get their hair done. Now that wigs have come along, I see kids whose families are on welfore usering them to high school, mice and seconds costs for the har done. fare, wearing them to high school-wigs and raggedy coats. Society has forced the standard of straight hair on them to the extent where they feel it's something for which they should sacrifice."

Forgetting to take come of whenselves because hair has become a provity.

SCHOOLS.

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Exhibit 6: Shirley Chisholm

Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States-Congress. Chisholm represented New York's 12th congressional district, a district centered on Bedford—Stuyvesant, for seven terms from 1969 to 1983. Shirely Chisholm was the first woman and Black American to run for president as part of the democratic party primary in 1972 against all white men. Even though she was not taken seriously and didn't win the nomination, her slogan "Unbought and Unbossed" showed her fearlessness and commitment to fighting for the rights of black people, women, and minorities in America.

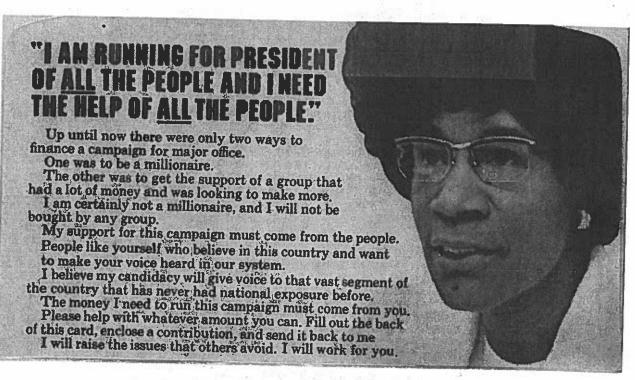




Exhibit 7: The Birth of HipHop

• Sept. 16, 1979: During the 1970s, hiphop evolves as an art form in the South Bronx. Often performed at street parties, the phenomenon goes mainstream with Sugarhill Gang's 'Rapper's Delight.'

Was it the loud distorted bass of a speaker rattling my windowpanes, beckoning me from my bedroom to a late-afternoon party in the school-yard at P.S. 38? Or maybe it was the exuberance of teenagers streaming down my block toward what promised to be the end-of-the-summer jam.

Rollowing the laughter, I found myself at one of those pop-up parties where everything feit improvised. The turntable was powered by jumper cables winding from the lamppost to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweary black and brown bodies that I had to scale the chain-link fence just to get a glimpse of the D.J. spinning the vinyl and the silky-smooth M.C. straining to punch his voice above a crowd hungry for his homespun chymnes. Everybody was dancing with a furious urgency, driven on by the spontaneous bursts of inspiration that tumbled from the M.C.'slydeal tongue. Piscking seconds from a stack of milk crates, the D.J. worked overtime to keep his twin turntables pumping a continuous groove, deconstructing and repurposing the disco beats to meet our youthful energy. Scratching and mixing his hands created syncopated rhythms that hit our ears like musical bombs.

Said Hey! Hol

The M.C. led us through a call-and-response like a master conductor. His words, a provocation to be loud and unapologetically ourselves. How could we know that the braggadocio of this young black M.C. was the

beginning of a revolution?

Rumors were flying that the Craxy Homicidea, a Puerto Rican street gang, were going to battle the Tomahawks. The danger added an edge of excitement, but the music broke red the peace — no one dared interrupt the reverie. Hardrocks, B-boys and B-girls in coordinated outlits wore the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffit in advers or colorful iron-ondecals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and rocking, their bodies contorted in impossible and beautiful shapes that a tonce paid tribute to their African ancestors and the rebellious desire to be seen and heard in a city that had overlooked the majesty of their presence.

seen and heard in a city that had overlooked the majesty of their presence.

Then a dancer lost in the moment bumped the D.J's folding table, sending the needle screeching across the vinyl. An argument ensued—tempers that had been simmering throughout the evening threatened to bubble over. But the D.J. didn't lose a best, offering a funky fresh musical

salve to ease the tension.

Rock it out, y'all Don't stop, y'all Said hip hop Dance 'til ya drop, y'all

Just as the M.C. resurrected the party, the power to the street lamp was shut off, and darkness brought a close to the festivities. Someone used a wrench to turn on the fire hydram, and we all ran through the water to cool down our overheated bodies — the ritual cleaning marking an official ending to the party, but not the movement.

By Lynn Nottage

Unit by Ascend Social Studies, part of the 2022 cohort of *The 1619 Project* Education Network

Part One: Graphic Organiser The national hair mover How do all of these movements connect connects to the topic of to the topic of resistance, power, and residence, power, air agency? bleause block women velusiva to assim What impact did these events have on society during that time and even now in the current day? Preview other Exhibits, which Exhibits(s) interest you the most? Why? Why do they think some of these events aren't highlighted and taught commonly in schools? Why do you think these people or movements are unfamiliar to the minds of the average person?

Part Two: Research Poster Presentation

With your fellow Exhibits experts, create and present a poster explaining and summarizing your findings. Posters should answer the following questions:

- 1. What was the key focus of your Exhibit? Explain
- 2. How does your Exhibit connect to resistance?
- 3. How did the people involved in the Exhibit demonstrate power and agency?
- 4. How does the Exhibit demonstrate that people of color used their power and agency to resist and rebuild during the Civil Rights Movement?

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Power and Agency durin	g the Civi	Rights	Moveme	nt Exit Tick	cet
THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER.					

Name:	Date:	Class:		
Prompt: How did Black people and people of color use their power and agency during the Civi Rights Movement (1950s-1980s) to rebuild during times of oppression? Ensure your respons includes background and context, a thesis, two pieces of evidence and analysis, and a conclusi				
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Reconstruction in Five Acts	
Unit by Ascend Social Studies	
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part of the 2022 cohort of <i>The 1619 Project</i> Education Net	work

1619 Education Network

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8	12
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Exhibit 1: Young Lords

A Latinx-based civil/human rights organization that was once a street gang.



THE YOUNG LORDS ORGANIZATION IS A REVOLUTIONARY POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL OPPRESSED PEOPLE

For 500 years, first spain and then the united states have colonized our people. They are paid by the system to lead our people down blind country. Billions of dollars in profits leave our country for the united states have our country for the united states who loop game is profits leave our country for the united states every year. In every way we are slaves of the gringo. We want states every year. In every way we are slaves of the Poetto Rican blowing each other away. We want a society where the people socialistically control their labor.

VENCEREMOS: L WE WANT SELF-DETERMINATION FOR PUERTO RICANS-QUE VIVA PUERTO RICO LIBRES

2. WE WANT SELF-DETERMINATION FOR ALL LATINGS 2. WE WANT SELF-DETERMINATION FOR ALL LATINUS
Our Latin Brothers and Sisters, inside and outside the unired states,
are opported by assertiking business. The Chicano people built the
Southwest, and we support their right to control their lives and their
hand. The people of Sanco Domings continue to fight against grings
indomination and its pupper generals. The armed liberation stuggles in
Latin America are part of the same war of Latinos against imperialism.

QUE VIVA LA RAZA:

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE Just en Laties first idaved under spain and then the yanquis, Black people, Indians, and Asians dived to boild the wealth of this country. For 400 years they have Tought for freedom and danky against racist Belysion (decrease empire). Third World people have led the light for freedom. "All the colored and oppressed peoples of the world are one parton under oppression.

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POWER TO ALL OPPRESSED PEOPLE!

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS Well wass control of our communities by our people and programs to guarantee that all lauditations serve the needs of our people. People's control of police, health services, churches, schools, housing, transportecontrol of ponce, nearn services, emet an end to attacks on our land by tion and welfare are needed. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations.

LAND BELONGS TO ALL THE PROPLE:

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE We must learn our history of fighting against caltural, as well as economic genocide by the yangai. Revolutionary culture, culture of our people, is the only true teaching. he only true teaching. LONG LIVE BORICUAL LONG LIVE RL JIBAROS



7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAI-

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We demand immediate withdrawal of us military forces and bases from
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the us. No Puerto Ricas should serve in the us. urmy against his brothers and Sisters, for the only true army of appressed people is the people's army to fight all rulers. U.S. OUT OF VIETNAM, FREE PUERTO RICO:

9. WE WANT FREEDOM FOR ALL POLITICAL PRISONERS

We want all Poerto Ricans freed because they have been tried by the racint courts of the colonizers, and not by their own people and peers. We want all freedom fighters released from Jall.
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10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE REVOLUTIONARY...NOT OFFRESSIVE

REVOLUTIONARY...NOT OPPRESSIVE
Under capitalism, our people have been appeared by both the society
and our own men. The doctrine of machismo has been used by our men
to take out their fraunations against their wises, sisters, mothers, and
children. Our men must support their women in their light for economic
and totals equality, and must recognize that our women are equals in
every way within the revolutionary ranks.
FORWARD, SISTERS, IN THE STRUGGLE:

11. WR FIGHT ANTI-COMMUNISM WITH INTERNATIONAL Anyone who resists injustice is called a communist by "the inan" and condemned. Our people are brainwashed by television, radio, newspapers, schools, and books to oppose people in other countries lighting for their freedom. No longer will our people believe stracks add thanders, because they have learned who the real enemy is and who, their real friends are. We will defend our Brothers and Sisters around the world who light for justice against the rich rulers of this country.

12. WE BELLEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION.
We are opposed to violence—the violence of hungry children, liberate adults, diseased old people, and the violence of poverty and grofts. We have asked, petitioned, gone to course, demonstrated pencetally, and the time has come to defend the lives of our people against repression and for revolutionary war against the bisinessman, positician, and police. When a government oppresses our people, we have the right to abolish it and create a new one. ALL PIGS BEWARE!

BORICUA IS AWAKEI

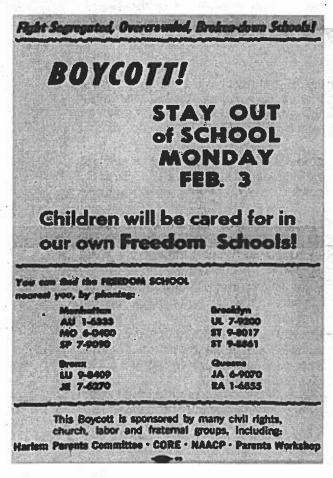
13. WE WANT A SOCIALIST SOCIETY
We want liberation, clothing, free food, education, health care, transportation, utilities, and employment for all. We want a society where the needs of our people come fless, and where we give solidarity and aid to the peoples of the world, not oppression and racine.

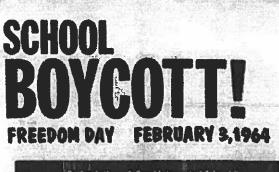
HASTA LA VICTORIA SIFMPRE!

Unit by Ascend Social Studies, part of the 2022 cohort of *The 1619 Project* Education Network

Exhibit 2: 1964 NYC School Boycott

On Monday, Feb. 3, 1964, 464,000 New York City school children — almost half of the city's student body — boycotted school as part of a protest against school segregation. This was one of the largest Civil Rights Movement demonstrations







JOIN THE COSE DAY BOYCOTTS

10 1-000 10 1-000 10 1-000 7.14E

part of the 2022 cohort of The 1619 Project Education Network

WHY THE SCHOOL BOYCOTT?



Many parents have wondered why the civil rights groups have called for a school boycott FEBRUARY 3rd. This is a proper attitude and one which deserves both recognition and commendation, for no parent who really has the interest of his child at heart would keep that child out of school without sound reasons.

We have not approached our present position lightly. The fact that most of our members are parents, indeed, working parents, has weighed heavily in our deliberations. And yet, after careful study, we have indorsed the boycott and urge your full support.

Our goal is two; fold: OUR CHILDREN MUST BE GIVEN QUALITY EDU-CATION IN A DE-SEGREGATED SCHOOL SYSTEM AND WE MUST KNOW WHEN THEY ARE TO BEGIN RECEIVING IT. We cannot accept any more vague promises of some sort of action sometime in the future.

We are not asking the impossible as some have claimed. We believe that every child, whether he lives in South Jamaica or Kew Gardens, is entitled to the same opportunity to develop his natural abilities.

We are not demanding indiscriminate busing. To achieve what we want there need be little more busing of children than presently exists. We do, however, feel that in a public school system, where busing is required, both Negro and white children should share the experience.

We are not calling for the destruction of the so-called neighborhood school - except where the boundaries of such a school contribute to a pattern of racial segregation.

But, why a boycott? Isn't there any other way to force the necessary changes?

Again, our reasons are two-fold. A full-scale boycott will show, as will nothing else, how much Negro parents are willing to sacrifice for their children. The moral impact will be such that no person in authority will ever again fail to consider the determination behind our fight for equality of educational opportunities.

Our second reason is more tangible. We have found that one of the quickest ways to destroy inequality and segregation is to hit it in the pocketbook. Financial aid to the school system is based upon pupil attendance. No pupils - no money. It's as simple as that.

We honestly don't want a boycott, but if the Board of Education's plan falls short -- THE DATE IS

FEBRUARY 3rd

JAMAICA BRANCH NAACP 168-18 Liberty Avenue Jamaica 33, New York JAmaica 6-9070

QUEENS CORE 189-22 Keeseville Avenue St. Albans 12, New York HOllis 5-9088

² cohort of The 1619 Project Education Network

ter Yew & Police Brutality Protests

Jon windows and and factory in New York City's Chinatown was closed, Ion windows and on doors reading "Closed to Protest Police Brutality."

back to the police station, stripped, beaten again and arrested on charges of resisting arrested on charges of a sisting arrest and assault on a police of-

His beating was the last straw as 15,000 Chinese took to the streets to fight back against police attacks and brutality against their community. Virtually every shop and factory in Chinatown was closed on May 19th for the demonstration and signs saying "Closed to Protest Police Bruislity" were put in windows and on doors. The community united around demands for the dismissal of all charges against Yew; an end to discrimination of the Chinese community; and an end to discrimination in employment, housing, education, health, and all other social Services for all minorities and working

Before this demonstration, the cope had inflamed the community even record by trying to pass the peoples' angez off as due to "an increase in crackdowram on famblings an increase in crackdowns totally evading the increase of Police repression.

A week before the May 19th derero. several thousand people had marched con City Hall under an action aponsored by the Asian Americans for Equal Employ ment (AAFEE), raising demands similar r to those raised at the May 19th action. The local business community and esta for lishment refused to publicize or endorse the AAPEE action. But they were forced to act after the cope had incited the consmunity with its gambling excuse. Then the local big shots started to move acad tried to sieze leadership of the movement. These people, the Consolidated Benevolent Association (CCBA), some

times known as the Six Companies, are the ruling elite in Chinatown, being connected to the group of Chinese that fled to Taiwan at the time of the liberation of

It was the CCBA that called the May 19th action, bringing out old and young in one of the most united and militant actions ever taken by Chinatown residents. Although the CCBA tried to keep demands focused just on Peter Yew, the people of Chinatown clearly saw the broader issues, the fact that police repression is coming down in communities all across the US. This was shown by the slogans raised such as "Fight Police Brutality, Fight all Oppression!"

When the cops attacked the march. the people responded immediately and fought back. As the police tried to drag off one of the derisonstrators, others in the march jumped the cops and fought them tooth and mail. When two of the people were arrested and taken to the police station, the crowd surrounded the station and secured the release of their friends.

The community even jammed the CCBA when they found out that it was trying to sell their desmands short and had engaged in secres megotiations with the police. Two thous and people gathered at the CCBA office a med demanded an account-Ing of this outright wellout, but the CCBA officials were too scared to show their faced.

The militancy and unity of the comeracanity won a victory by taking bold, firm mesion. The captairs of the local police prescinct was relieved of his command mend transferred out of the area. Even through this does not whange the continued go go seesion and brute. Rity, it shows that Char local rulers are secared. They're e-car ad of the rising an anger of the masses of goople and they know that nothing can started up to a united poople.

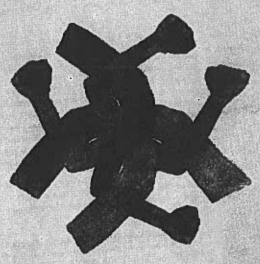
can ilvin asked the riold kid won, fic violati. savagely be-

Unit by Ascend Social Studies, part of the 2022 cohort of The 1619 Project Education Network

Founded in 1966, the Black Panther Party (BPP) holds vital lessons for today's movement to confront racism and police violence confront racism and police violence

chigust 15, 1019

the Merritt College students Huey Newton and Bobby Seale create the Black Party for Self-Defense. The organization dealers and Bobby Seale create the Black Party for Self-Defense. Oct. 15, 1966: In response to police brutality against African-Americans, Party for Self-Defense. The organization, declared an enemy of the government by J. Edgar Hoover's F.B.L. holds that ending the J. Edgar Hoover's F.B.L., holds that ending the economic exploitation of black peois central to achieving racial equity is central to achieving racial equity.



With a lime from Tanta Nyongo

Anything that wants to be can be a panther. The black. or occlot, the black cheetah or cornrowed uptowing for a special speci as boys in the sense of gender and genre ailies, an uniformatic berrets increading my life is an armor for the other. Before: he hands berrets or free breakfasts, then, there is friendship. Before greater laws shifting to the rather of assessment to the party of the p shifting in the value of organized strength, leather it is the shimmering like gypsum in the Northern Californian. or else magazine covers running the world over, oo appelling or eice magazino covers running the world over, or everydry ordinary people across the spectrum of the factor of the country o ed from the earth as what we are and live and die on terms we fashing the and stone.

This, Our precious metal metonym, Our styles and fire and stone.

I think any black man who teaches black people to turn the other cheek and suffer peacefully after they have been turning the other cheek and suffering peacefully for 400 years in a land of bondage under the most cruel, inhuman, and wicked slavemaster that any people have been under, he is doing those people an injustice, and he's a traitor to his own people.33 records defined to the second of the second to the second of the second

Malcolm X's articulation of Black nationalism created a growing problem for King and the Christian leadership of the civil rights movement. For gen. erations, the church had been the primary source of Black resistance to white racism and oppression, but Black nationalism unsettled the church's centrality in this struggle. It provided an alternate, competing space that affirmed Black life while critiquing white supremacy. SPORTED TO THE PROPERTY OF THE PARTY OF THE

The Black Power movement would intensify this dilemma for the Black church. The term "Black Power" was first used in the context of political activism by Stokely Carmichael, a leader of the Student Nonviolent Coordinating Committee (SNCC).34 By the mid-1960s, the country was boiling with urban rebellions and police reprisals. Like many activists, Carmichael had begun to feel frustrated with the slow progress of the nonviolent movement, which seemed increasingly out of step with the times. In 1965, during the Watts Rebellion, thirty-four people had been killed in clashes between the city's Black residents and law enforcement. The following year, Carmichael traveled to Mississippi to take part in a rally for James Meredith, the Black student who had integrated the University of Mississippi and had recently been shot and wounded during his one-man protest, the March Against Fear.35 Carmichael and some other SNCC members had been discussing introducing the phrase "Black Power" during the rally. After Carmichael was arrested and then released, he took the stage and addressed the assembled protesters. "We've been saying 'freedom' for six years," he said. "What we are going to start saying now is 'Black Power'." A manufacture of the second of

This rapidly became a mantra for the younger generation. Black Power was

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Exhibit 5: Natural Hair Movement in 1966

Since 1945, EBONY magazine has shined a spotlight on the worlds of Black people in America and worldwide. Their commitment to showcasing the best and brightest as well as highlighting disparities in Black life has been, and will always be, the cornerstone to EBONY.



Natura

Many Negro women reject white standards of beauty

By PHYL GARLAND

FRENCHMAN who had been in this country but a short the ished to encounter on the street one day a share

nonising in anomalies on the surest one any a majory, established woman whose close-cropped, rough-textured bair was in and contrast to first of Bright Bardot-or any other woman he'd ever intrigued by her entraordinarily curly locks, he rushed up to her blanted in Gallie impulsiveness: "But I thought only Negro men His prior observation had not been entirely incorrect, for, throughout

his prior observation and not been enturely assumed; her, unregards the ages, American women of color have congrired to conceal the fact that that hair is not quite like any other. This key element in the black female's mystique was, until recently, challenged only by a few bold behemmen, a handful of entertainers and dancing ethnologists like Pearl behemmen. Primus, whose identification with the exotic placed them beyond the pale of convention. But for the girl in the street—the coed, the career

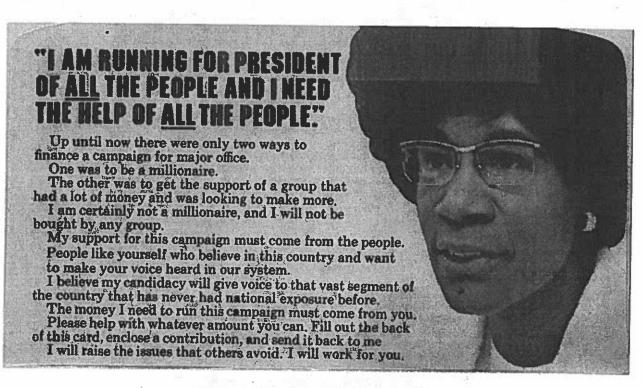
pale of convention. But for the girl is the street—the coed, the career woman, the housewife, the matron and even the maid who had been born with "had" or kinky hatr, the straightening comb and chemical processes seemingly offered the only true pains to social salvation. Not so today, for an increasing number of Negro women are turning their backs on traditional concepts of style and beauty by wearing their his in saturally kinky state. Though they remain a relatively small prump, confined primarily to the trend-making cities of New York and Chicago, they are frequently outspoken, and always aware of definite reasons why they decided to "go natural."

tends Sori Hill, 28-year-old staff field worker with the S tion Leadership Conference. A veteran of the Dicke civil rights currently involved in Dr. Martin Luther King's crusade against carrently involved in Dr. Martin Luther King's crusade against cago shums, she is quick to add, "It's practical. It rids us of those en know so well, the feats that begin wh trations Negro won little. So many little Negro girls feel frustrated become or because they have what is called bed hair. They aren't made to se that they have nothing to be ashamed of and go through a liferealise that they have nothing used a volding systeming, being un-time of hiding from themselves—avoiding systeming, being unces when they start to perspire, because their hair will 'go sing from rain. By the time they're adults, this feeling has b n much a part of them they're even alraid to any

their hair ham't been done. Negro women are still shvers, in a way. Economics to a part of it too," notes Diana Smith, 20, another a wart at King's orban headquarters where natural hair has become wart at King's urban headquarters where names has because a badge of honor. "It's a shame, but many poor Negro housewives had money that should be grocery money and use it to get their hair done. Now that wigs have come along, I see kids whose families are on welfare, wearing them to high school—wigs and raggedy coats. Society has forced the standard of straight hair on them to the extent where they feel it's something for which they should sacrifice."

Exhibit 6: Shirley Chisholm

Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York's 12th congressional district, a district centered on Bedford—Stuyvesant, for seven terms from 1969 to 1983. Shirely Chisholm was the first woman and Black American to run for president as part of the democratic party primary in 1972 against all white men. Even though she was not taken seriously and didn't win the nomination, her slogan "Unbought and Unbossed" showed her fearlessness and commitment to fighting for the rights of black people, women, and minorities in America.





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Exhibit 7: The Birth of HipHop

• Sept. 16, 1979: During the 1970s, hiphop evolves as an art form in the South Bronx. Often performed at street parties, the phenomenon goes mainstream with Sugarhill Gang's 'Rapper's Delight.'

Was it the loud distorted bass of a speaker rattling my windowpanes, beckoning me from my bedroom to a late-afternoon party in the school-yard at P.S. 38? Or maybe it was the emiberance of teenagers are aming down my blocktowardwhat promised to be the end-of the summer jam.

Rellowing the langister, I found myself at one of those pop-up parties where everything felt improvised. The turntable was powered by jumper cables winding from the lamppost to the acund system, and the sparking concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty black and brown bodies that I had to scale the chain-link fence just to get a glimpse of the D. J. spinning the vinyl and the slicy-smooth M.C. straining to punch his voice above a crowd hungry for his homespun thymes. Everybody was dancing with a furious urgency, driven on by the spontaneous bursts of inspiration that tumbled from the M.C.'s lynical tongue. Plucking records from a stack of milk crates, the D. J. worked overtime to keep his twin turntables pumping a continuous groove, deconstructing and repurposing the disco bears to meet our youthful energy. Scratching and mixing his hands created syncopated rhythms that hit our ears like musical bombs.

Sald Hey! Hol Hey! Hol

The M.C. led us through a call-and-response like a master conductor. His words, a provocation to be loud and unapolo getically ourselves. How could we know that the braggadocio of this young black M.C. was the beginning of a revolution?

Remore were flying that the Crazy Homicides, a Puerto Rican street gang, were going to battle the Tomahawks. The danger added an edge of exclament, but the music broke add the peace — no one dared interrupt the reverie. Hardrocks, B-boys and B-girls in coordinated outfits wore the names of their crews proudly splashed across their T-shirts, the lettering sendered in thick graffit im does or colorful iron-on decals. Jockeying for space, they formed spontaneous dancecircles to show off their intricate moves. Popping and socking, their bodies contorted in impossible and beautiful shapes that at once paid tribute to their African ancestors and the sebellious desire to be seen and heard in a city that had overlooked the majesty of their presence.

Then a dancer lost in the moment bumped the D.J.'s folding table, sending the needle screeching across the vinyl. An argument ensued—tempers that had been simmering throughout the evening threatened to bubble over. Butthe D.J. didn't lose a beat, offering a funky fresh musical salve to ease the tension.

Rock it out, y'all Don't stop, y'all Said hip hop Dance 'til ya drop, y'all

Just as the M.C. resurrected the party, the power to the streetlamp was shut off, and darkness brought a close to the festivities. Someone used a wrench to turn on the fire hydrant, and we all ran through the water to cool down our overheated bodies — the ritual cleansing marking an official ending to the party, but not the movement.

By Lynn Nottage

Unit by Ascend Social Studies,

part of the 2022 cohort of The 1619 Project Education Network

rart One: Gra	pnic Organiser	
How do all of these movements connect to the topic of resistance, power, and agency?		
	9 2	· · · · · · · · · · · · · · · · · · ·
What impact did these events have on society during that time and even now in the current day?		5a
	2× 2.	e e
Preview other Exhibits, which Exhibits(s) interest you the most? Why?	H.	
Why do they think some of these events aren't highlighted and taught commonly in schools? Why do you think these people or movements are unfamiliar to the minds of the average person?	II II	

Part Two: Research Poster Presentation

With your fellow Exhibits experts, create and present a poster explaining and summarizing your findings. Posters should answer the following questions:

- 1. What was the key focus of your Exhibit? Explain
- 2. How does your Exhibit connect to resistance?
- 3. How did the people involved in the Exhibit demonstrate power and agency?
- 4. How does the Exhibit demonstrate that people of color used their power and agency to resist and rebuild during the Civil Rights Movement?

Reconstruction	in Five Acts
Unit by Ascend Sc	cial Studies.

Unit by Ascend Social Studies, part of the 2022 cohort of *The 1619 Project* Education Network

Power and Agency during the Civil Rights Movement Exit Ticket

Name: Thothy Arder	Date: 1-24-23	Class: &B
Prompt: How did Black people and Rights Movement (1950s-1980s) t includes background and context,	d people of color use their pow to rebuild during times of oppr	er and agency during the Civil ession? Ensure your response
includes background and context,	a thesis, two pieces of evidence	and analysis, and a conclusion
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Power and Agency during the Civil Rights Movement (1950s-1980s)
Student Response Packet

Name: Ma	vera	John	Date: _	1124/23	Class: _8B
Essential Q during the Cf	u estion: l vil Rights I	How did Black Movement (19	k people and p 050s-1980s) to	people of color of rebuild during	se their power and agency times of oppression?
In your own we Agency and Park	70	VIVIA IN	L aprilite	ncy.	what you want we or some thing
Utilizing your p	rior knowl	edge, how ha	ve people resi	sted assimilation	on and oppression?
City Salaran	and the second second	od vekelly	ahs, Vzepi	ng their	nomes and cultur
E'll a la la caración de	and the second second	nd vehelly	ground and	ng their	ladidas alles I Chillian
Starting r	me explor	Backsing how Black lives and con is is seen thro	ground and people used nmunity betwoughout the m	Context power and age een the 1600s a id-late 1900s.	ncy during times of and 1800s. Today, we 1865-1877 -131ack Hwericans
Ve have spent to ppression to reportinue to explanation	ime explor build their ore how th	Backsing how Black lives and consists is seen through the construction of the construc	ground and c people used nmunity betwood the mand the mand Agency	Context power and agereen the 1600s and late 1900s. Resistance Mure Exhibit	ncy during times of and 1800s. Today, we

Part Two: Meet up with your fellow experts and craft your poster to share your findings with the whole class.

Unit by Ascend Social Studies,

part of the 2022 cohort of The 1619 Project Education Network

Exhibit 1: Young Lords

A Latinx-based civil/human rights organization that was once a street gang.



THE YOUNG LORDS ORGANIZATION IS A REVOLUTIONARY THE YOUNG LORDS CHARACTER THE LIBERATION OF ALL POLITICAL PARTY FIGHTING FOR THE LIBERATION OF THE LIB

I. WE WANT SELF-DEFERMINATION FOR PUERTO RICANS-LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES For 300 years, first spain and then the united states have colonized our country. Billions of dollars in profits leave our country for the united states every year. In every way, we are slaves of the gringo. We want liberation and the Power in the hands of the People, not Puetto Riess exploiters. QUE VIVA PUERTO RICO LIBREI

2. WE WANT SELF DETERMINATION FOR ALL LATINOS
Our Latin Brothers, and Sisters, inside and outside the united gases,
are appressed by amenticitien business. The Chicano people built the
Southwest, and we support their right to control their lives and their
land. The people of Santo Domingo continue to fight against gringo
domination and its pupper generals. The armed liberation stuggles in
Latin America are part of the same was of Latinos against imperialism.

2. WE WANT LIBERTION OF ALL THIRD WORLD TOOLS
JUNI SE Latins for a large under spain and then the yanguis, Elack
people, Indians, and Acians slaved to build the wealth of this country.

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2. WE WANT LIBERTION OF ALL THIRD WORLD THE STATE OF ACIAN ACIA 2. WE WANT SELF-DETERMINATION FOR ALL LATINOS

ko puerto rican is pree until all people are pree:

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE A. WE ARE REVOLUTIONART WAINOVALES.

ACCESS

The Lakin, Black, Indian and Askin people inside the u.s. are colonies fighting for liberation. We know that washington, wall street, and city hall will try to make our estionalism into racking but Poerto Ricans are of all colours and we resist racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the u.s. that are stepped on by the rulers and the government. We each organize our people, but our fights are the same against oppression and we will defeat it together.

POWER TO ALL GENERALD PEOPLE!

S. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND
We want costered of our communities by our people and programs to guarantee that all institutions serve the needs of our people. People's control of police, health services, churches, schools, housing, transportation and welfare are needed. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations.

LAND RELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE We must learn out history of fighting against calcural, as well as economic genoride by the yangul. Revolutionary culture, culture of our people, is the only true seaching.

LONG LIVE BORICUA!

LONG LIVE EL HBARO!

7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAI-

Puerto Rican rulers, or puppers of the oppressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful fee benders, or the street workers who keep gangs divided and blowing each other way. We wast a noticity where the people occuliaries by control their labor.

8. WE OPPOSE THE AMERIKKKAN MILITARY

B. WE OFFUSE THE AMBRICANA BILLIAM:

We demand inunciase wishdrawal of us military forces and bases from
Puerto Rico, Vietnam, asid all oppressed communities inside and outside
the us. No Poerto Rican should serve in the u.s. army against his Brothers
and Sisters, for the only true army of oppressed people is the people's erny to fight all rulers. U.S. OUT OF VIETNAM, FREE PUERTO RICO:

9. WE WANT FREEDON FOR ALL POLITICAL PRISONERS

We want all Puerto Ricans freed because they have been tried by the racist courts of the colonizers and not by their own people and peers. We want all freedom fighters released from Jall.

FREE ALL POLITICAL PRISONERS:

10. WE WANT EQUALITY FOR WOMEN, MACHISMO MUST BE REVOLUTIONARY, NOT OPPRESSIVE TO MACHISMO MUST BE Under capitalism, our people have been oppressed by both the society and our own men. The doctrine of machismo has been used by our men to take out their frustrations against their wives, sisters, mothers, and children. Our men must support their women in their light for economic and social equality, and must recognize that our women are equals in every way within the resolutionary rushs.

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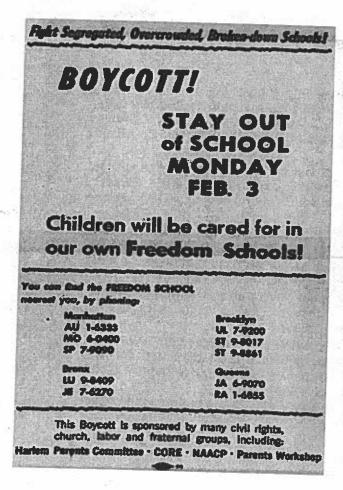
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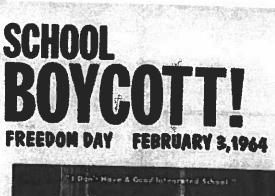
Reconstruction in Five Acts Unit by Ascend Social Studies,

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Exhibit 2: 1964 NYC School Boycott

On Monday, Feb. 3, 1964, 464,000 New York City school children — almost half of the city's student body - boycotted school as part of a protest against school segregation. This was one of the largest Civil Rights Movement demonstrations







WHY THE SCHOOL BOYCOTT?

Many parents have wondered why the civil rights groups have called for a school boycott FEBRUARY 3rd. This is a proper attitude and one which deserves both recognition and commendation, for no parent who really has the interest of his child at heart would keep that child out of school without sound reasons.

We have not approached our present position lightly. The fact that most of our members are parents, indeed, working parents, has weighed heavily in our deliberations. And yet, after careful study, we have indorsed the boycott and urge your full support.

Our goal is two; fold: OUR CHILDREN MUST BE GIVEN QUALITY EDU-CATION IN A DE-SEGREGATED SCHOOL SYSTEM AND WE MUST KNOW WHEN THEY ARE TO BEGIN RECEIVING IT. We cannot accept any more vague promises of some sort of action sometime in the future.

We are not asking the impossible as some have claimed. We believe that every child, whether he lives in South Jamaica or Kew Gardens, is entitled to the same opportunity to develop his natural abilities.

We are not demanding indiscriminate busing. To achieve what we want there need be little more busing of children than presently exists. We do, however, feel that in a public school system, where busing is required, both Negro and white children should share the experience.

We are not calling for the destruction of the so-called neighborhood school — except where the boundaries of such a school contribute to a pattern of racial segregation.

But, why a boycott? Isn't there any other way to force the necessary

changes?
Again, our reasons are two-fold. A full-scale boycott will show, as will nothing else, how much Negro parents are willing to sacrifice for their children. The moral impact will be such that no person in authority will ever again fail to consider the determination behind our fight for equality of educational opportunities.

Our second reason is more tangible. We have found that one of the quickest ways to destroy inequality and segregation is to hit it in the pocket-book. Financial aid to the school system is based upon pupil attendance. No pupils — no money. It's as simple as that.

We honestly don't want a boycott, but if the Board of Education's plan falls short — THE DATE IS

FEBRUARY 3rd

JAMAICA BRANCH NAACP 168-18 Liberty Avenue Jamaica 33, New York JAmaica 6-9070 QUEENS CORE 189-22 Keeseville Avenue St. Albans 12, New York HOllis 5-9088 part of the 2022 cohort of The 1619 Project Education Network

Exhibit 3: Peter Yew & Police Brutality Protests

On May 19, 1975, virtually every shop and factory in New York City's Chinatown was closed, with signs posted on windows and on doors reading "Closed to Protest Police-Brutality."

NY CHINATOWN HITS POLICE REPRESSION



Chinese community united at rally

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back to the police station, stripped, beaten again and arrested on charges of resisting arrest and assault on a police officer.

His beating was the last straw as 15,000 Chinese took to the streets to fight back against police attacks and brutality against their community. Virtually every shop and factory in Chinatown was closed on May 19th for the demonstration and signs saying "Closed to Protest Police Brutality" were put in windows and on doors. The community united around demands for the dismissal of all charges against Yew; an end to discrimination of the Chinese community; and an end to discrimination in employment, housing, education, health, and all other social services for all minorities and working people.

Before this demonstration, the cops had inflamed the community even more by trying to pass the peoples' anger off as due to "an increase in crackdowns on gambling" -- totally evading the issue of police repression.

A week before the May 19th demo, several thousand people had marched on City Hall under an action sponsored by the Asian Americans for Equal Employment (AAFEE), raising demands similar to those raised at the May 19th action. The local business community and establishment refused to publicize or endorse the AAFEE action. But they were forced to act after the cops had incited the community with its gambling excuse. Then the local big shots started to move and tried to sleze leadership of the movement. These people, the Consolidated Benevolent Association (CCBA), some-

times known as the Six Companies, are the ruling elite in Chinatown, being connected to the group of Chinese that fled to Talwan at the time of the liberation of China.

It was the CGBA that called the May 19th action, bringing out old and young in one of the most united and militant actions ever taken by Chinatown residents. Although the CGBA tried to keep demands focused just on Peter Yew, the people of Chinatown clearly saw the broader issues, the fact that police repression is coming down in communities all across the US. This was shown by the slogans raised such as "Fight Police Brutality, Fight all Oppression!"

When the cops attacked the march, the people responded immediately and fought back. As the police tried to drag off one of the demonstrators, others in the march jumped the cops and fought them tooth and nail. When two of the people were arrested and taken to the police station, the crowd surrounded the station and secured the release of their friends.

The community even jammed the CCBA when they found out that it was trying to sell their demands short and had engaged in secret negotiations with the police. Two thousand people gathered at the CCBA office and demanded an accounting of this outright sellout, but the CCBA officials were too scared to show their faced.

The militancy and unity of the community won a victory by taking bold, firm action. The captain of the local police pracinct was relieved of his command and transferred out of the area. Even though this does not change the continued repression and brutality, it shows that the local rulers are scared. They're scared of the rising anger of the masses of people and they know that nothing can stand up to a united people.

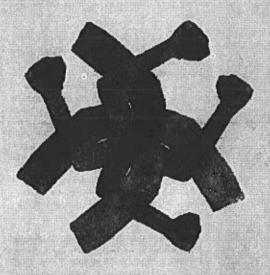
Unit by Ascend Social Studies, part of the 2022 cohort of The 1619 Project Education Network

Exhibit 4: Black Panther Party

Founded in 1966, the Black Panther Party (BPP) holds vital lessons for today's movement to confront racism and police violence

August 15, 2019

• Oct. 15, 1966: In response to police brutality against African-Americans, the Merritt College students Huey Newton and Bobby Seale create the Black Panther Party for Self-Defense. The organization, declared an enemy of the government by J. Edgar Hoover's F.B.L, holds that ending the economic exploitation of black people is central to achieving racial equity.



With a line from Tavia Nyongo

Anything that wants to be can be a panther. The black lion or occlot, the black cheetah or cornrowed uptown girl sprinting up her neighborhood block just like one, in dogged pursuit of the future world. In this frame, I imagine Huey and Bobby as boys in the sense of gender and genre alike, an unbroken line reading; my life is an armor for the other. Before black berets or free breakfasts, then, there is friendship. Before gun laws shifting in the vake of organized strength, leather jackets shimmeding like gypsum in the Northern California twilight or else magazine covers running the world over, compelling everyday ordinary people across the spectrum of context or color to sing who wants to be a panther ought to be he can be it there is love. The panther is a virtual animal. The panther strikes only when it has been assalled. The panther is a human vision, interminable refusal, our common call to adore ourselves as what we are and live and die on terms we fashioned from the earth like this. Our precious metal metonym. Our style of fire and stone.

By Joshua Bennett

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Service and the service of the service of

I think any black man who teaches black people to turn the other cheek and suffer peacefully after they have been turning the other cheek and suffering peacefully for 400 years in a land of bondage under the most cruel, inhuman, and wicked slavemaster that any people have been under, he is doing those people an injustice, and he's a traitor to his own people.33 e dept define " de les adres and name et l'accept les a

Malcolm X's articulation of Black nationalism created a growing problem for King and the Christian leadership of the civil rights movement. For gen. erations, the church had been the primary source of Black resistance to white racism and oppression, but Black nationalism unsettled the church's centrality in this struggle. It provided an alternate, competing space that affirmed Black life while critiquing white supremacy.

Dige. to Denich the The Black Power movement would intensify this dilemma for the Black church. The term "Black Power" was first used in the context of political activism by Stokely Carmichael, a leader of the Student Nonviolent Coordinating Committee (SNCC).34 By the mid-1960s, the country was boiling with urban rebellions and police reprisals. Like many activists, Carmichael had begun to feel frustrated with the slow progress of the nonviolent movement, which seemed increasingly out of step with the times. In 1965, during the Watts Rebellion, thirty-four people had been killed in clashes between the city's Black residents and law enforcement. The following year, Carmichael traveled to Mississippi to take part in a rally for James Meredith, the Black student who had integrated the University of Mississippi and had recently been shot and wounded during his one-man protest, the March Against Fear.35 Carmichael and some other SNCC members had been discussing introducing the phrase "Black Power" during the rally. After Carmichael was arrested and then released, he took the stage and addressed the assembled protesters. "We've been saying 'freedom' for six years," he said. "What we are going to start saying now is 'Black Power.' "36

This rapidly became a mantra for the younger generation. Black Power was

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Exhibit 5: Natural Hair Movement in 1966

Since 1945, EBONY magazine has shined a spotlight on the worlds of Black people in America and worldwide. Their commitment to showcasing the best and brightest as well as highlighting disparities in Black life has been, and will always be, the cornerstone to EBONY.



The **Vatura** Look

Many Negro women reject white standards of beauty

By PHYL GARLAND

FRENCHMAN who had be onished to encounter on the street one day a shapely, brown-

ply offered the only true paths to social salvation.

Not so today, for an increasing mu their backs on traditional concepts of style and beauty by wearing their backs on traditional concepts of style and beauty by wearing their bair in its naturally kinky state. Though they remain a relatively small group, confined primarily to the trend-making cities of New York and Chicago, they are frequently outspoken, and always aware of definito reasons why they decided to "go natural."

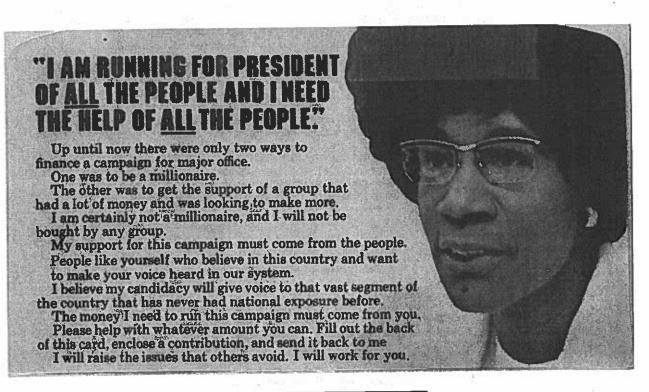


s they have what is called 'bad' hair. Th such a part of the their hair hasn't been doos. Negro women are still slaves, in a way

"Economics is a part of it too," notes Diana Smith, 20, and wart at King's urban headquarters where natural hair has become a bedge of honor. "It's a shame, but many poor Negro housewives take money that should be grocery money and use it to get their hair done. Now that wigs have come along, I see kids whose families are on welfare, wearing them to high school—wigs and raggedy coats. Society has d the standard of straight hair on them to the extent where they feel it's something for which they should sacrifice."

Exhibit 6: Shirley Chisholm

Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York's-12th congressional district, a district centered on Bedford—Stuyvesant, for seven terms from 1969 to 1983. Shirely Chisholm was the first woman and Black American to run for president as part of the democratic party primary in 1972 against all white men. Even though she was not taken seriously and didn't win the nomination, her slogan "Unbought and Unbossed" showed her fearlessness and commitment to fighting for the rights of black people, women, and minorities in America.





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Exhibit 7: The Birth of HipHop

• Sept. 16, 1979: During the 1970s, hiphop evolves as an art form in the South Bronx. Often performed at street parties, the phenomenon goes mainstream with Sugarhill Gang's 'Rapper's Delight.'

Was it the loud distorted bass of a speaker rattling my windowpanes, beckoning me from my bedroom to a late-afternoon party in the school-yard at P.S. 38? Or maybe it was the emberance of teenagers streaming down my blocktowardwhat promised to be the end-of the summer is m.

down my b lock toward what promised to be the end-of the summer jam. Following the laughter, I found myself at one of those pop-up parties where everything felt improvised. The turntable was powered by jumper cables winding from the lamppost to the sound system, and the spartding concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty black and brown bodies that I had to scale the chain-link fence just to get a glimpse of the D. J. spinning the vinyl and the silky-smooth M.C. straining to punch his voice above a crowd hungry for his homespun chymes. Everybody was dancing with a furious urgency, driven on by the spontaneous bursts of inspiration that tumbled from the M.C. slyd-cal tongue. Placking records from a stack of milk crates, the D. J. worked overtime to keep his twin turntables pumping a continuous groove, deconstructing and repurposing the disco heats to meet our you thful energy. Scratching and mixing his hand screated synoopated rhythms that hit our ears like musical bombs.

Said Hey! Hot Hey! Hot

The M.C. led us through a call-and-response like a master conductor. His words, a provocation to be loud and unapologetically ourselves. How could we know that the braggadocio of this young black M.C. was the beginning of a revolution?

Rumors were flying that the Crazy Homicides, a Puerto Rican street gang, were going to battle the Tomahawks. The danger added an edge of excitement, but the music brokered the peace — no one dared interruptine reverie. Hardrocks, B-boys and B-girls in coordinated outlits wore the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffit in mikers or colorful iron-ondecals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and rocking, their bodies contorted in impossible and beautiful shapes that a toncepaid tribute to their African ancestors and the sebellious desire to be seen and heard in a city that had overlooked the majesty of their presence.

Then a dancer lost in the moment bumped the D.J's folding table, sending the needle screeching across the vinyl. An argument ensued — tempers that had been simmering throughout the evening threatened to bubble over. But the D.J. didn't lose a beat, offering a funky fresh musical salve to ease the tension.

Rock it aut, y'all Don't stop, y'all Said hip hop Dance 'til ya drop, y'all

Just as the M.C. resurrected the party, the power to the street lamp was shut off, and darkness brought a close to the festivities. Someone used a wrench to turn on the fire hydrant, and we all ran through the water to cool down our overheated bodies — the ritual cleansing marking an official ending to the party, but not the movement.

By Lynn Nottage

Part One: Graphic Organiser This organization used it's power to advocate for the rights and agency of How do all of these movements connect to the topic of resistance, power, and agency? What impact did these events have on society during that time and even now in the current day? Preview other Exhibits, which Exhibits(s) interest you the most? Why? Highlited enough Why do they think some of these events aren't highlighted and taught commonly in schools? Why do you think these people or movements are unfamiliar to the minds of the average person?

Part Two: Research Poster Presentation

With your fellow Exhibits experts, create and present a poster explaining and summarizing your findings. Posters should answer the following questions:

- 1. What was the key focus of your Exhibit? Explain A VOCAL
- 2. How does your Exhibit connect to resistance?
- 3. How did the people involved in the Exhibit demonstrate power and agency?
- 4. How does the Exhibit demonstrate that people of color used their power and agency to resist and rebuild during the Civil Rights Movement?

Mis exhibit demonstrates power and agency by showing now a grow of Puerto Reams

Power and Agency during the Civil Rights Movement Exit Ticket

Name:	Date:	Class:
Prompt: How did Black people a	nd people of color use their p	Class: power and agency during the Civil
Rights Movement (1950s-1980s)) to rebuild during times of o	ppression? Ensure your response
includes background and contex	t, a thesis, two pieces of evid	ence and analysis, and a conclusion
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Reconstruction in Five Acts
Unit by Ascend Social Studies,
part of the 2022 cohort of The 1619 Project Education Network

1619 Education Network

	Power and Agency during the Civil Bights M.
- L.	Power and Agency during the Civil Rights Movement (1950s-1980s)
Fr	The response Packet
QVN	Vame: Sonut hunn 114h Date: 1174177 On Out
2016	Date: 10905 Class: 813 Co
,	
1	Essential Question: How did Plack
	Essential Question: How did <u>Black people</u> and people of <u>color</u> use their <u>power and agency</u> during the <u>Civil Rights Movement</u> (1950s-1980s) to <u>rebuild during times of oppression?</u>
	1900s) to remine during times of oppression?
In	Vollr own words des at
	your own words, define the words, power and agency.
7	the whole have and and the most carpol ches
	to to do whitever and they have
AICL	storeing your
Uti	lizing your prior knowledge, how have possels
0	ilizing your prior knowledge, how have people resisted assimilation and oppression?
	out with lawny their course
<u> </u>	The state of the s
12.	
	Background and Context
We	have spent time explosing by DI
opp	have spent time exploring how Black people used power and agency during times of
cont	ression to rebuild their lives and community between the 1600s and 1800s. Today, we inue to explore how this is seen throughout the mid-late 1900s.
	an oughout the mid-late 1900s.
	Student I.
	Student Investigation: The Resistance Museum Power and Agency February
Part (- " - with Agent's Rybibit
on th	One: Read and Analyze each Exhibit. Complete the Graphic Organizer. Become the Expert
	2 - Gamzer. Become the Expert
My F	Exhibit(s) Number
	wo: Meet up with your fellow experts and craft your poster to share your findings with the class.
Part T	Mont 1st

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Exhibit 1: Young Lords

A Latinx-based civil/human rights organization that was once a street gang.



THE YOUNG LORDS ORGANIZATION IS A REVOLUTIONARY POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL

1. WE WANT SELF-DETERMINATION FOR PUERTO RICANS. LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES For 500 years, first spain and then the united states have colonized our country. Billions of dollars in profits have our country for the united states every year. In every way we are states of the gringo. We want because and the Power in the hands of the People, not Poesto Rican exploiters. QUE VIVA PUERTO RICO LIBREI

2. WE WANT SELF-DETERMINATION FOR ALL LATINGS 2. WE WANT SELF-DETERMINATION FOR ALL LATINGS.
Our Latin Brothers and Sisters, inside and ourside the united states,
are oppressed by amerikking business. The Chicano people built the
Southwest, and we support their right to control their lives and their
hand, The people of Sanco Domingo continue to fight against gringe
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hand, the people of Sanco Domingo continue to fight against gringe
hand. The people of Sanco Domingo continue to fight against gringes in
Latin America are part of the same war of Latinos against imperialism.

QUE VIVA LA RAZA:

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE I. WE WANT LIBERATION OF ALL THREE WORLD'S ACCURATE THE STATE STAT tion under oppression

no puerto rican is free until all people are free:

A WE ARE REVOLUTIONARY NATIONALISTS AND OFFOSE

BACESM
The Latin, Black, Indian and Askan people lastice the u.s. are colonics. The Latin, Black, Indian and Askan people lastice the u.s. are colonics that will try to make our nationalism into racism; but Puerto Ricans are of all colons and we resize racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the tas, that are support on by the rulers and the government. We each organize our people, but our fights are the same spainst oppression and we will defeat it together.

POWER TO ALL OPPRESSED PEOPLE!

S. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS

AND LAND
We wast control of our communities by our people and programs to
guarantee that all lastitutions serve the needs of our people. People's
courted of police, health services, churches, schools, housing, transportstion and welfare are needed. We want an end to attacks on our hand by
urban removal, highway destruction, universities and corporations.

LAND SELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE ROUGATION OF OUR CREOLE CULTURE.

AND SPANISH LANGUAGE
We must learn our history of fighting against cultural, as well as economic
resocide by the yangui. Revolutionary culture, culture of our people, is
the only true tracking.



7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAI-

Puerto Rican rulers, or puppers of the opperssor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pinns who keep our communities peaceful for business, or the street workers who keep gangs divided and blowing each other away. We want a society where the people socialistically coored their labor.

VENCEREMOS!

B. WE OPPOSE THE AMERIKAKAN MILITARY

B. WE OFFOSE THE AMERIKKAN BILITARY
We demand immediate withdrawal of us military forces and bases from
Puerto Rico, Vietnam, and all oppressed communities inside and omside
the us. No Puertor Rican should serve in the u.s. army against his Brothers
and Sisters, for the only true army of oppressed people is the people's
army to fight all rulers.

U.S. OUT OF VIETNAM, FREE PUERTO RICO!

9. WE WANT PREEDON FOR ALL POLITICAL PRISONERS

We want all Poerto Ricans freed because they have been tried by the racin courts of the colonizers, and not by their own people and peers. We want all freedom fighters released from Jall.
FREE ALL POLITICAL PRISONERS:

10. WE WANT EQUALITY FOR WOMEN, MACHISMO MUST BE REVOLUTIONARY...NOT OFFRESSIVE

Under capitalism, our people have been opposed by both the society and our own men. The doctrine of machismo has been used by our men to take out their frustrations egainst their wives, sisters, mothers, and attitude of the control of their states of the control of the control of their wives. children. Our men must support their women in their fight for economic and social equality, and must recognize that our women are equals in every way within the revolutionary ranks.

FORWARD, SISTERS, IN THE STRUGGLE!

11. WR FIGHT ANTI-DAMMUNISM WITH INTERNATIONAL CHETY's being the related a communist by "the main" and condemned. Our people are brainwashed by television, radio, newspapers, schools, and books to oppose people in other countries lighting papers, schools, and books to oppose people in other countries lighting for their freedom. No longer will our people believe attacks add slanders, because they have learned who the real enemy it and who, their real friends are. We will defend our Brothers and Sharers around their world who light for justice against the rich rulers of this country.

12. WE BELIEVE ARMED SELF-DEFENSE AND ARMED STRUCCLE ARE THE ONLY MEANS TO LIBERATION

STRUGGLE ARE THE ONLY MEANS TO LIBERATION

We are opposed to violence—the violence of hungry children, illierate
adults, diseased old people, and the violence of powerty and groft. We
have asked, petitioused, gone to courts, demonstrated peacefully, and,
voted for politicians full of empty premises. But we still ain't free. The
voted for politicians full of empty premises. But we still ain't free. The
time has come to defend the lives of our people against repression and
time has come to defend the lives of our people, against repression and
there agovernment toppresses our people, we have the right to abolish
it and create a new one. ALL PIGS BEWARE!

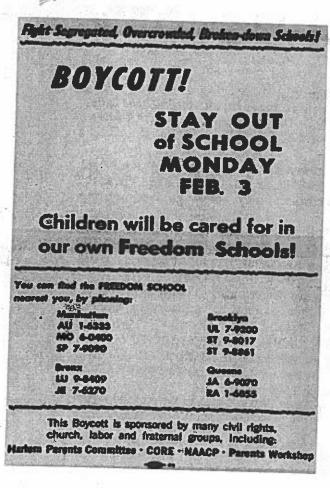
BORICUA IS AWAKE

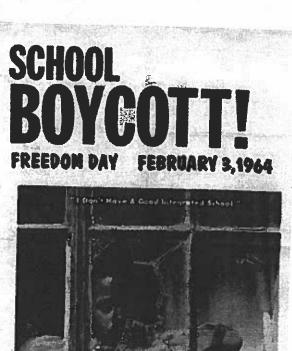
We want liberation, clothing, free food, education, health care, remportation, utilities, and employment for all. We want a society where the needs of one people come first, and where we give solidaries and aid to the peoples of the world, not oppression and racism. HASTA LA VICTORIA SIEMPRE! 13. WE WANT A SOCIALIST SOCIETY

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Exhibit 2: 1964 NYC School Boycott

On Monday, Feb. 3, 1964, 464,000 New York City school children — almost half of the city's student body - boycotted school as part of a protest against school segregation. This was one of the largest Civil Rights Movement demonstrations





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Y CHINATOWN HI POLICE REPR



Thinese community united at rally

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Reconstruction in Five Acts Unit by Ascend Social Studies,

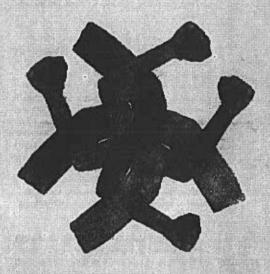
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Exhibit 4: Black Panther Party

Founded in 1966, the Black Panther Party (BPP) holds vital lessons for today's movement to confront racism and police violence

August 18, 2019

• Oct. 15, 1966: In response to police brutality against African-Americans, the Merritt College students Huey Newton and Bobby Seale create the Black Panther Party for Self-Defense. The organization, declared an enemy of the government by J. Edgar Hoover's F.B.I., holds that ending the economic exploitation of black people is central to achieving racial equity.



With a line from Tavia Nyong'o

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By Joshua Bennett

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Malcolm X's articulation of Black nationalism created a growing problem for King and the Christian leadership of the civil rights movement. For generations, the church had been the primary source of Black resistance to white racism and oppression, but Black nationalism unsettled the church's centrality in this struggle. It provided an alternate, competing space that affirmed Black life while critiquing white supremacy. head to under the state of

The Black Power movement would intensify this dilemma for the Black church. The term "Black Power" was first used in the context of political activism by Stokely Carmichael, a leader of the Student Nonviolent Coordinating Committee (SNCC).34 By the mid-1960s, the country was boiling with urban rebellions and police reprisals. Like many activists, Carmichael had begun to feel frustrated with the slow progress of the nonviolent movement, which seemed increasingly out of step with the times. In 1965, during the Watts Rebellion, thirty-four people had been killed in clashes between the city's Black residents and law enforcement. The following year, Carmichael traveled to Mississippi to take part in a rally for James Meredith, the Black student who had integrated the University of Mississippi and had recently been shot and wounded during his one-man protest, the March Against Fear.35 Carmichael and some other SNCC members had been discussing introducing the phrase "Black Power" during the rally. After Carmichael was arrested and then released, he took the stage and addressed the assembled protesters. "We've been saying 'freedom' for six years," he said. "What we are going to start saying now is 'Black Power.' "36

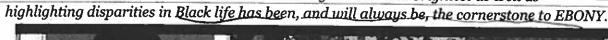
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Exhibit 5: Natural Hair Movement in 1966

Since 1945, EBONY magazine has shined a spotlight on the worlds of Black people in America and worldwide. Their commitment to showcasing the best and brightest as well as





The Natural Look

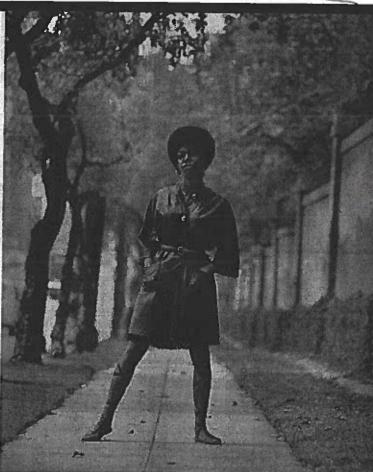
Many Negro women reject white standards of beauty

By PHYL GARLAND

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by that should be grocery money and use it to get their hair do Now that wigs have come along; I see lide whose families fare, wearing them to high proof—wigs and reggedy coats, forced the standard of straight hair on them to the extent feel it's something for which they should sacrifice."



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Exhibit 6: Shirley Chisholm

Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York's 12th congressional district, a district centered on Bedford-Stuyvesant, for seven terms from 1969 to 1983. Shirely Chisholm was the first woman and Black American to run for president as part of the democratic party primary in 1972 against all white men. Even though she was not taken seriously and didn't win the nomination, her slogan "Unbought and Unbossed" showed her fearlessness and commitment to fighting for the rights of black people, women, and minorities in America.

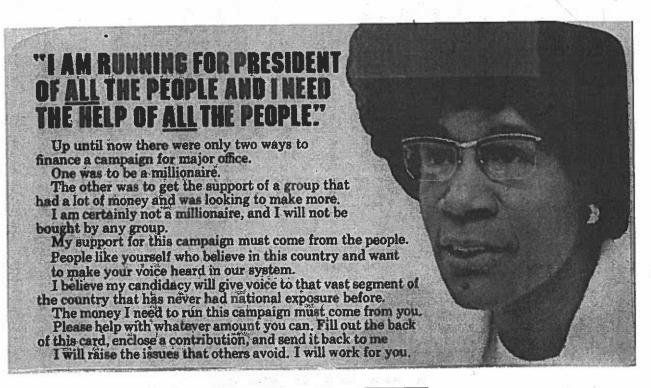




Exhibit 7: The Birth of HipHop

• Sept. 16, 1979: During the 1970s, hiphop evolves as an art form in the South Bronx. Often performed at street parties, the phenomenon goes mainstream with Sugarhill Gang's 'Rapper's Delight.'

Was it the loud distorted bass of a speaker rattling my windowpanes, beckoning me from my bedroom to a late-afternoon party in the school-yard at P.S. 38? Or maybe it was the exuberance of teenagers streaming down my block toward what promised to be the end-of-the-summer jam.

Pollowing the laughter, I found myself at one of those pop-up parties where everything felt improvised. The turntable was powered by jumper cables winding from the lamppost to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty black and brown bodies that I had to scale the chain-link fence just to get a glimpse of the D. J. spinning the vinyl and the siky-smooth M.C. araining to punch his voice above a crowd hungry for his homespun mymes. Everybody was deacing with a furious urgency, driven on by the spontaneous bursts of inspiration that tumbled from the M.C.'slyrical tongue. Plucking records from a stack of milk cates, the D. J. worked overtime to keep his twin turntables pumping a continuous groove, deconstructing and repurposing the disco heats to meet our youthful energy. Scratching and mixing his hand screated syncopated rhythms that hit our ears like musical bombs.

Said Hey! Ho! Hev! Ho!

The M.C. led us through a call-and-response like a master conductor. Hiswords, a provocation to be loud and unapologetically ourselves. How could we know that the braggadocio of this young black M.C. was the beginning of a revolution?

Rumors were flying that the Craxy Homicides, a Puerro Rican street gang, were going to butle the Tomahawks. The danger added an edge of emitement, but the music broke red the peace — no one dared interrupt the reverie. Hardrocks, B-boys and B-girls in coordinated outfly were the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffit markers or colorful iron-ondecals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and rocking, their bodies contorted in impossible and beautiful shapes that at once paid tribute to their African ancestors and the rebellious desire to be seen and heard in a city that had over looked the maje sy of their presence. Then a dancer lost in the moment bumped the D.J's folding table,

Then a dancer lost in the moment bumped the DJ's folding table, sending the needle screeching across the vinyl. An argument ensued—tempers that had been simmering throughout the evening threatened to bubble over. Butthe DJ. didn't lose a beat, offering a funky fresh musical salve to ease the tension.

Rock it out, y'all Don't stop, y'all Said hip hop Dance 'til ya drop, y'all

Just as the M.C. resurrected the party, the power to the street lamp was shut off, and darkness brought a close to the festivities. Someone used a wrench to turn on the fire hydrant, and we all ran through the water to cool down our overheated bodies — the ritual cleansing marking an official ending to the party, but not the movement.

By Lynn Nottage

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Part One: Graphic Organiser How do all of these movements connect to the topic of resistance, power, and agency? What impact did these events have on society during that time and even now in the current day? Preview other Exhibits, which Exhibits(s) interest you the most? Why? Why do they think some of these events aren't highlighted and taught commonly in schools? Why do you think these people or movements are unfamiliar to the minds of the average person?

Part Two: Research Poster Presentation

With your fellow Exhibits experts, create and present a poster explaining and summarizing your findings. Posters should answer the following questions:

- 1. What was the key focus of your Exhibit? Explain
- 2. How does your Exhibit connect to resistance?
- 3. How did the people involved in the Exhibit demonstrate power and agency?
- 4. How does the Exhibit demonstrate that people of color used their power and agency to resist and rebuild during the Civil Rights Movement?

Reconstruction in Five Acts	1
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Name:	Date:	Class:
Prompt: How did Black peo	ple and people of color use their	oower and agency during the Civil
Piches Morromont (10505-10	Soe) to rebuild during times of o	ppression? Ensure your response
Rights Movement (1950s-19	thesis two piones of oxid	ence and analysis, and a conclusion
includes background and co	ontext, a thesis, two pieces of evid	ence and analysis, and a conclusion
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Reconstruction in Five Acts Unit by Ascend Social Studies,

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Power and Agency during the Civil Rights Movement (1950s-1980s) Student Response Packet

Name: Kludo	Sanhor	Date: _	1/24	13	Class: _	8 2
Essential Questi during the Civil Ri	on: How did Black ghts Movement (19	c people and 50s-1980s) (people of o	olor use luring tir	their power	and agency
In your own words,	define the words, p	Do Novower and ag	ency.	v 16	rge influ	mu_
autrovil.	MOTT by bo	control	your	OWA	and	alles
we have spent time e	exploring how Rlac	ground and k people used	2.7	. 0 4	during time	Salay
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ontinue to explore h	ow this is seen thro	oughout the r	nid-late 19	000s.		Religious
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My Exhibit(s) Number art Two: Meet up with nole class.	Na of	ts and craft y	our poster	r to share	your finding	gs with the

Muchon good:

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Exhibit 1: Young Lords

A Latinx-based civil/human rights organization that was once a street gang.



THE YOUNG LORDS ORGANIZATION IS A REVOLUTIONARY THE YOUNG LORDS ORGANIZATION IS A LIBERATION OF ALL POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL OPPRESSED PEOPLE

I. WE WANT SELF-DETERMINATION FOR PUERTO RICANS-LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES For 300 years, first spain and then the united states have colonized our country. Billions of dollars in profits heave our country for the united states every year. In every way we are alaves of the gringo. We want [becation and the Power in the hands of the People, not Poetto Rican QUE VIVA PUERTO RICO LIBREI

2. WE WANT SELF-DETERMINATION FOR ALL LATINGS Our Latin Brothers and Sisters, inside and ourside the united states.

Are oppressed by ameritakian business. The Chicano people built the Southwest, and we support their right to control their lives and their hand. The people of Santo Domingo continue to fight against gringo them. The people of Santo Domingo continue to fight against gringo domination and its pupper generals. The armed liberation stuggles in Latin America are part of the same war of Latinos against imperialism.

QUE VIVA LA RAZAI

2. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE has to Lains first staved under spain and then the yanquis, Black people, Indians, and Asians staved to build the wealth of this country. For 600 years they have lought for freedom and dignity against racha advisor (decadess empire). Third World people have led the fight for tweedom. All the colored and oppressed peoples of the world are one

no ruerto rican is free until all teople are free:

& WE ARE REVOLUTIONARY NATIONALISTS AND OFFOSE RACESA
The Latin, Black, Indian and Asian people inside the u.s. are colonies fighting for liberation. We know that washington, wall street, and city fall colors and we reads racism bullions of poor white people are rising up to demand freedom and we support them. These are the ones in the u.s. that are stepped on by the rulers and the government. We each organize our people, but our lights are the same against oppression and we will defeat it together.

POWER TO ALL OPPRESSED PEOPLE!

3. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND
We'want control of our communities by our people and programs to
guarantee that all lankinstons serve the needs of our people. People's
control of police, health services, churches, schools, housing, transportation and weifing are needed. We want an end to situcks on our land by
urban removal, highway destruction, universities and corporations.

LAND BELONGS TO ALL THE PEOPLE:

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE We must learn our history of fighting against cultural, as well as economic penocide by the yangui. Revolutionary culture, culture of our people, is the paly true teaching. the only true teaching. LONG LIVE BL JIBAROL



7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAI-

TORS Fuerto Rican rulers, or puppers of the oppressor, do not help our people, They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pinnes who keep our communities peaceful for besiness, or the street workers who keep gangs divided and blowing each other away. We want a society where the people socialistically control their labor. VENCEREMOS!

8. WE OPTOSE THE AMERIKKKAN MILITARY u. WE UTFUSE/ITE, AMERIKEKAN MILITARY
We demand immediate withdrawal of us military forces and bases from
Puterto Rico, Vitenam, and all oppressed communities inside and outside
the us. No Puterto Ricon should serve in the us. army against his Brothers
and Sinters, for the only true army of oppressed people is the people's
army to fight all rulers.

IS OTH OF USERVALAR PROPERTY AND PROPERTY A U.S. OUT OF VIETNAM, FREE PURTO RICO!

9. WE WANT FREEDON FOR ALL POLITICAL PRISONERS
No want all Poerto Ricans freed because they have been tried by the
racist courts of the colonizers, and not by their own people and peers,
We want all freedom fighters released from jul.
FREE ALL POLITICAL PRISONERS:

IO. WE WANT EQUALITY FOR WOMEN, MACHISMO MUST BE REVOLUTIONARY_NOT OPPRESSIVE REVOLUTIONARY...NOT OFFERSSIVE
Under capitalism, our people have been opportuned by both, the society
and our own men. The doctrine of machismo has been used by our men
to tike our their frustrations against their wives, sixters, mothern, and
shidern. Our men must support their women in their light for comomic
and social equality, and must recognize that our women are equals in
every way within the revolutionary ranks.
FORWARD, SISTERS, IN THE STRUGGLE!

11. WE FIGHT ANTI-COMMUNISM WITH INTERNATIONAL UNITY.

Anyone who resists injustice is called a communist by the man and condemned. Our people are brainwashed by television radio, newspapers, schools, and books to oppose people in other coentries lighting spers, schools, and books to oppose people in other coentries lighting to their freedom. No longer will our people believe attacks and slanders, because they have learned who the real enemy is and who, their real friends are. We will defend our Brothers and Sisters around the world who light for justice against the rich rulers of this country.

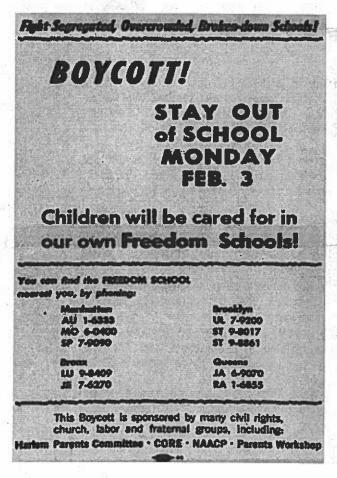
VIVA CIEE

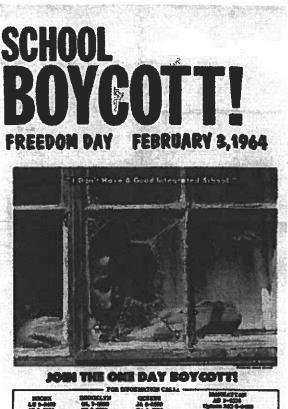
12. WE BELIEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION.
We are opposed to violence—the violence of hungry children, illicerate adults, discussed old people, and the violence of proverty and profit. We have asked, pertitioned, gone to course, demonstrated peacefully, and voted for politiciars full of empty promises. But we still aim's free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessarium, politiciar, and palice. When a government oppresses our people, we have the right to abolish it and create a new one. it and create a new one. BORICUA IS AWAKE! ALL PIGS BEWARE!

12. WE WANT A SOCIALIST SOCIETY We want liberation, clothing, free food, education, health care, transportation, utilities, and employment for all. We want a society where the needs of our people come limit, and where we give solidarity and all to the peoples of the world, not oppression and racism. HASTA LA VICTORIA SIPMPRE! Unit by Ascend Social Studies,
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Exhibit 2: 1964 NYC School Boycott

On Monday, Feb. 3, 1964, 464,000 New York City school children — almost half of the city's student body — boycotted school as part of a protest against school segregation. This was one of the largest Civil Rights Movement demonstrations





part of the 2022 cohort of The 1619 Project Education Network

WHY THE SCHOOL BOYCOTT?

Many parents have wondered why the civil rights groups have called for a school boycott FEBRUARY 3rd. This is a proper attitude and one which deserves both recognition and commendation, for no parent who really has the interest of his child at heart would keep that child out of school without sound reasons.

We have not approached our present position lightly. The fact that most of our members are parents, indeed, working parents, has weighed heavily in our deliberations. And yet, after careful study, we have indorsed the boycott and urge your full support.

Our goal is two; fold: OUR CHILDREN MUST BE GIVEN QUALITY EDU-CATION IN A DE-SEGREGATED SCHOOL SYSTEM AND WE MUST KNOW WHEN THEY ARE TO BEGIN RECEIVING IT. We cannot accept any more vague promises of some sort of action sometime in the future.

We are not asking the impossible as some have claimed. We believe that every child, whether he lives in South Jamaica or Kew Gardens, is entitled to the same opportunity to develop his natural abilities.

We are not demanding indiscriminate busing. To achieve what we want there need be little more busing of children than presently exists. We do, however, feel that in a public school system, where busing is required, both Negro and white children should share the experience.

We are not calling for the destruction of the so-called neighborhood school — except where the boundaries of such a school contribute to a pattern of racial segregation.

But, why a boycott? Isn't there any other way to force the necessary changes?

Again, our reasons are two-fold. A full-scale boycott will show, as will nothing else, how much Negro parents are willing to sacrifice for their children. The moral impact will be such that no person in authority will ever again fail to consider the determination behind our fight for equality of educational opportunities.

Our second reason is more tangible. We have found that one of the quickest ways to destroy inequality and segregation is to hit it in the pocket-book. Financial aid to the school system is based upon pupil attendance. No pupils — no money. It's as simple as that.

We honestly don't want a boycott, but if the Board of Education's plan falls short — THE DATE IS

FEBRUARY 3rd

JAMAICA BRANCH NAACP 168-18 Liberty Avenue Jamaica 33, New York JAmaica 6-9070 QUEENS CORE 189-22 Keeseville Avenue St. Albans 12, New York HOllis 5-9088 Unit by Ascend Social Studies,
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Exhibit 3: Peter Yew & Police Brutality Protests

On May 19, 1975, virtually every shop and factory in New York City's Chinatown was closed, with signs posted on windows and on doors reading "Closed to Protest Police Brutality."

NY CHINATOWN HITS POLICE REPRESSION



Chinese community united at rally

Peter Yew, a young Chinese-American living in New York City's Chinatown, asked that police stop beating a 15 year-old kid whom they had stopped for a traffic violation. For his concern, Yew was savagely beaten right on the spot, taken

back to the police station, stripped, beat en again and arrested on charges of resisting arrest and assault on a police officer.

His beating was the last straw as 15,000 Chinese took to the streets to fight back against police attacks and brutality against their community. Virtually every shop and factory in Chinatown was closed on May 19th for the demonstration and signs saying "Closed to Protest Police Brutality" were put in windows and on doors. The community united around demands for the dismissal of all charges against Yew; an end to discrimination of the Chinese community; and an end to discrimination in employment, housing, education, health, and all other social services for all minorities and working people.

Before this demonstration, the cops had inflamed the community even more by trying to pass the peoples' anger off as due to "an increase in crackdowns on gambling" -- totally evading the issue of police repression.

A week before the May 19th demo, several thousand people had marched on City Hall under an action sponsored by the Asian Americans for Equal Employment (AAFEE), raising demands similar to those raised at the May 19th action. The local business community and establishment refused to publicize or endorse the AAFEE action. But they were forced to act after the cops had incited the community with its gambling excuse. Then the local big shots started to move and tried to sieze leadership of the movement. These people, the Consolidated Benevolent Association (CCBA), some-

times known as the Six Companies, are the ruling elite in Chinatown, being connected to the group of Chinese that fled to Taiwan at the time of the liberation of China.

It was the CCBA that called the May 19th action, bringing out old and young in one of the most united and militant actions ever taken by Chinatown residents. Although the CCBA tried to keep demands focused just on Peter Yew, the people of Chinatown clearly saw the broader issues, the fact that police repression is coming down in communities all across the US. This was shown by the slogans raised such as "Fight Police Brutality, Fight all Oppression!"

When the cops attacked the march, the people responded immediately and fought back. As the police tried to drag off one of the demonstrators, others in the march jumped the cops and fought them tooth and nail. When two of the people were arrested and taken to the police station, the crowd surrounded the station and secured the release of their friends.

The community even jammed the CCBA when they found out that it was trying to sell their demands short and had engaged in secret negotiations with the police. Two thousand people gathered at the CCBA office and demanded an accounting of this outright sellout, but the CCBA officials were too scared to show their faced.

The militancy and unity of the community won a victory by taking bold, firm action. The captain of the local police precinct was relieved of his command and transferred out of the area. Even though this does not change the continued repression and brutality, it shows that the local rulers are scared. They're scared of the rising anger of the masses of people and they know that nothing can stand up to a united people.

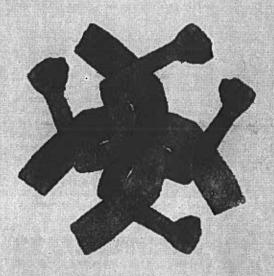
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By Joshua Bennett

I think any black man who teaches black people to turn the other cheek and and suffer peacefully after they have been turning the other cheek and suffering peacefully for 400 years in a land of bondage under the most suffering peacefully for 400 years in a land of bondage under the most cruel, inhuman, and wicked slavemaster that any people have been under, he is doing those people an injustice, and he's a traitor to his own people.³³

Malcolm X's articulation of Black nationalism created a growing problem for King and the Christian leadership of the civil rights movement. For generations, the church had been the primary source of Black resistance to white racism and oppression, but Black nationalism unsettled the church's centrality in this struggle. It provided an alternate, competing space that affirmed Black life while critiquing white supremacy.

The Black Power movement would intensify this dilemma for the Black church. The term "Black Power" was first used in the context of political activism by Stokely Carmichael, a leader of the Student Nonviolent Coordinating Committee (SNCC).34 By the mid-1960s, the country was boiling with urban rebellions and police reprisals. Like many activists, Carmichael had begun to feel frustrated with the slow progress of the nonviolent movement, which seemed increasingly out of step with the times. In 1965, during the Watts Rebellion, thirty-four people had been killed in clashes between the city's Black residents and law enforcement. The following year, Carmichael traveled to Mississippi to take part in a rally for James Meredith, the Black student who had integrated the University of Mississippi and had recently been shot and wounded during his one-man protest, the March Against Fear.35 Carmichael and some other SNCC members had been discussing introducing the phrase "Black Power" during the rally. After Carmichael was arrested and then released, he took the stage and addressed the assembled protesters. "We've been saying 'freedom' for six years," he said. "What we are going to start saying now is 'Black Power.' "36

This rapidly became a mantra for the younger generation. Black Power was

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Exhibit 5: Natural Hair Movement in 1966

Since 1945, EBONY magazine has shined a spotlight on the worlds of Black people in America and worldwide. Their commitment to showcasing the best and brightest as well as highlighting disparities in Black life has been, and will always be, the cornerstone to EBONY.



The Natural Look

Many Negro women reject white standards of beauty

By PHYL GARLAND



ter on the street one day a sha man whose close-cropped, rough-to marked contrast to that of Bright Bardot-or any other women he'd ever seen. Intrigued by her extraordinarily curly locks, he realised up to her and blarted in Gallio impulsiveness: "But I thought only Negro men

His prior observation had not been entirely incorrect, for, throughout eages, American women of color have conspired to conceal the fact ir hair is not quite like any other. This I female's mystique was, until recently, challer bohemians, a handful of entertainers and danc hose identification with the er pale of convention. But for the girl in the str pale of convention. Sur for me gan in me surect—me cose, the curver woman, the housewife, the matron and even the maid who had been born with "bad" or kinky hair, the straightening comb and chemical processes seemingly offered the only true paths to social salvation.

Not so today, for an increasing number of Negroe women are turning

their backs on traditional concepts of style and beauty by wearing their heir in its naturally kinky state. Though they remain a relatively small group, confined primarily to the trend-making cities of New York and Chicago, they are frequently outspoken, and always aware of definite reasons why they decided to "go natural."

tends Suzi Hill, 23-year-old staff field worker with the South currently involved in Dr. Martin Leither King's cre up shims, she is quick to add, "It's practical. It ride us of t little. So many little Negro girls feel frustrated bees r, or because they have what is called 'bad' hair. They area too that they have nothing to be schanned of and go three dances when they start to perspire, because their hele running from rain. By the time they're adults, this feel uch a part of them they're even alraid to ans their hair ham't been done. Negro women are still claves, in a v

their hair ham't been done. Negro women are still staves, m a way. "Economics is a part of it too," notes Dians Smith, 20, another stal-wart at King's urban headquarters where natural hair has become a badge of honor. "It's a shame, but many poor Negro housewives take money that should be grocery money and use it to get their hair done. Now that wigs have some along, I see kids whose families are on welfare, wearing them to high school—wigs and raggedy coats. Society has forced the standard of straight hair on them to the extent where they feel it's something for which they should sacrifice."

Unit by Ascend Social Studies, part of the 2022 cohort of The 1619 Project Education Network

Exhibit 6: Shirley Chisholm

en porte at Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York's 12th congressional district, a district centered on Bedford-Stuyvesant, for seven terms from 1969 to 1983. Shirely Chisholm was the first woman and Black American to run for president as part of the democratic party primary in 1972 against all white men. Even though she was not taken seriously and didn't win the nomination, her slogan "Unbought and Unbossed" showed her fearlessness and commitment to fighting for the rights of black people, women, and minorities in America.

Up until now there were only two ways to finance a campaign for major office.

One was to be a millionaire.

The other was to get the support of a group that had a lot of money and was looking to make more.

I am certainly not a millionaire, and I will not be bought by any group.

My support for this campaign must come from the people.

People like yourself who believe in this country and want

to make your voice heard in our system.

I believe my candidacy will give voice to that vast segment of the country that has never had national exposure before.

The money I need to run this campaign must come from you. Please help with whatever amount you can. Fill out the back

of this card, enclose a contribution, and send it back to me

I will raise the issues that others avoid. I will work for you.



aspirations





Reconstruction in Five Acts Unit by Ascend Social Studies, part of the 2022 cohort of The 1619 Project Education Network

Exhibit 7: The Birth of HipHop

• Sept. 16, 1979; During the 1970s, hiphop evolves as an art form in the South Bronx. Often performed at street parties, the phenomenon goes mainstream with Sugarhill Gang's 'Rapper's Delight.'

Was it the loud distorted bass of a speaker rattling my windowpanes, beckening me from my bedroom to a late-afternoon party in the schoolyard at P.S. 38? Or maybe it was the exuberance of teenagers streaming down my blocktoward what promised to be the end-of the summer jam.

Pollowing the laughter, I found myself at one of those pop-up parties where everything feit improvised. The turntable was powered by jumper cables winding from the lampost to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty black and brown bodies that I had to scale the chain-link fence just to get a glimpse of the D. I spinning the vinyl and the silky-smooth M.C. straining to punch his voice above a crowd hungry for his homespun rhymes. Everybody was dancing with a furious urgency, driven on by the spontaneous bursts of inspiration that tumbled from the M.C.'s lyncal tongue. Plucking records from a stack of milk crates, the D.J. worked overtime to keep his twin turntables pumping a continuou s groove, de constructing and repurposing the disco heats to meet our youthful energy. Semtching and mixing his hands created syncopated rhythms that hit our ears like musical bombs.

Hey! Ho!

Hey! Hot

The M.C. led us through a call-and-response like a master conductor. His words, a provocation to be loud and unapologetically ourselves. How could we know that the braggadocio of this young black M.C. was the beginning of a revolution?

Rumors were flying that the Crazy Homicides, a Puerto Rican street gang, were going to battle the Tomahawks. The danger added an edge of excitement, but the music broke sed the peace — no one dared interrupt the reverie, Hardrocks, B-boys and B-girls in coordinated outlitywore the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffit i markers or colorfid iron-on decals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and tocking, their bodies contorted in impossible and beautiful shapes that at oncepaid tribute to their African ancestors and the rebellious desire to be seen and heard in a city that had overlooked the majesty of their presence.

Then a dancer lost in the moment bumped the D.J.'s folding table, sending the needle acreeching across the vinyl. An argument ensued—tempers that had been simmering throughout the evening threatened to bubble over. Butthe D.J. didn't lose a beat, offering a funky fresh musical calve to ease the tension.

Rock it out, y'all

Don't stop, y'all Said hip hop

Dance Tilya drop, y'all

Just as the M.C. resurrected the party, the power to the street lamp was shut off, and darkness brought a close to the festivities. Someone used a wrench to turn on the fire hydrant, and we all ran through the water to cool down our overheated bodies — the ritual cleansing marking an official ending to the party, but not the movement.

By Lynn Nottage

Unit by Ascend Social Studies,

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Part One: Grap	hic Organiser	n 2 a
How do all of these movements connect to the topic of resistance, power, and agency?	Chisholm (esisted the efforts) of people changing or taking away her comparison she had raingenery; & used it for whom she fought for.	
What impact did these events have on society during that time and even now in the current day?	people the time being very facist is insogikished, chisholm with a norge imposed objecting extensive so show water so other politically alpine nomin	con
Preview other Exhibits, which Exhibits(s) interest you the most? Why?	Exhibit 1 is the most intensiting to me because it involves politics at the time	
Why do they think some of these events aren't highlighted and taught commonly in schools? Why do you think these people or movements are unfamiliar to the minds of the average person?		

Part Two: Research Poster Presentation

With your fellow Exhibits experts, create and present a poster explaining and summarizing your findings. Posters should answer the following questions:

- 1. What was the key focus of your Exhibit? Explain
- 2. How does your Exhibit connect to resistance?
- 3. How did the people involved in the Exhibit demonstrate power and agency?
- 4. How does the Exhibit demonstrate that people of color used their power and agency to resist and rebuild during the Civil Rights Movement?

1619	Education	Network
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Reconstruction in Five Acts
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Power and Agency during the Civil Rights Movement Exit Ticket

Name:	Date:	Class:
· · · · · · · · · · ·	e and people of color use their p	ower and agency during the Civil
	ext, a tilesis, two pieces of evide	pression? Ensure your response nce and analysis, and a conclusion
	The state of the s	

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Student K	Civil Rights Movement (1950s-1980s) Response Packet
Name: Layla Burry D	Pate: 1-24-23 Class: 8B
Essential Question: How did Black people during the Civil Rights Movement (1950s-198	e and people of color use their(power and agency 80s) to rebuild during times of oppression?
In your own words, define the words, power a	bility to carry out your
Utilizing your prior knowledge, how have people have resided assimilating profeshing, recuing organ	lation and appear in h
Backgroun	nd and Context
We have spent time exploring how Black peopl oppression to rebuild their lives and communit continue to explore how this is seen throughou	ty between the 1600s and 1800s. Today
Student Investigation: Power and A	The Resistance Museum Agency Exhibit
Part One: Read and Analyze each Exhibit. Comon the Exhibit.	aplete the Graphic Organizer. Become the Expert
	0

Social Political Religion Intelletual Fech Economic

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Exhibit 1: Young Lords

A Latinx-based civil/human rights organization that was once a street gang.



THE YOUNG LORDS ORGANIZATION IS A REVOLUTIONARY POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL OPPRESSED PEOPLE

1. WE WANT SELF-DEFERMINATION FOR PUERTO RICANS—TORS
LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES
Puerto For 500 years, first spain and then the united states have colonized our country. Billions of dollars in profits leave our country for the united states every year. In every way we are abuse of the griego. We want flooration and the Power in the hands of the People, not Poerto Rican expliciters. QUE VIVA PUERTO RICO LIBREI

2. WE WANT SELF-DETERMINATION FOR ALL LATINGS Our Latin Brothers and Sisters, inside and outside the united states, are oppressed by amerikkinn business. The Chicano people built the Sauthwest, and we support their right to control their lives and their land. The people of Sanco Domingo continue to fight against gringo domination and its pupper generals. The armed liberation stuggles in Latin America are part of the same was of Latinoa against imperialism.

QUE VIVA LA RAZA:

3. WE WANT LIBERATION OF ALL THERD WORLD PEOPLE Just 15 Latin first slaved under spain and then the yanquis, Black people, fidians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist adjuly of the colored and properties of the world are one rion under oppression.

no puerto rican is free until all people are free:

WE ARE REVOLUTIONARY NATIONALISTS AND OFFOSE The Late. Black, indice and Asian people inside the u.s. are colonies fighting for liberation. We know that washington, wall street, and city hall will try to make our nationalism into racism but Puerto Ricans are of all colons and we resist racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the talking are supported out by the rulers and the government. We each organize our people, but our lights are the same against oppression and we will defeat it together.

POWER TO ALL OPPRESSED PEOPLE:

3. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND want control of our communities by our people and programs to secuntee that all institutions serve the needs of our people. People's auto) of police, health services, churches, schools, housing, transports. control of pouce, means and the want an end to attacks on our land by thou and wither are accord. We want an end to attacks on our land by unbut removal, highway destruction, universities and corporations. LAND BELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE We must learn our history of lighting against coltural, as well as economic generate by the yangel. Revolutionary culture, culture of our people, is the only out tracking.

LONG LIVE HORICUA!

LONG LIVE EL JERARO!

7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAI-

Puerto Rican rulers, or puppers of the appressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful for business, or the street workers who keep games divided and blowing each other away. We want a society where the people socialistically control their labor.

VENCEREMOS:

B. WE OPPOSE THE AMERIKKKAN MILITARY We demand immediate withdrawal of us military forces and bases from Fuerto Rico, Vietnam, and all oppressed communities inside and outside the us. No Puerto Rican should serve in the us. samy against his Brothers and Sizers, for the only true army of oppressed people is the people's army to fight all rulers. U.S. OUT OF VIETNAM, PREE PUERTO RICO!

9. WE WANT FREEDON FOR ALL POLITICAL PRISONERS.
We want all Poerto Ricans freed because they have been tried by the richs courts of the colonizors, and not by their own people and peers.
We want all freedom fighters released from jail.
PREE ALL POLITICAL PRISONERS:

10. WE WANT EQUALITY FOR YOMEN. MACHISMO MUST BE REVOLUTIONARY_NOT OPPRESSIVE REVOLUTIONARY...NOT OFFICESSIVE
Under capitalism, our people have been oppressed by both the society
and our own men. The doctrine of machismo has been used by our men
to take out their frustrations against their wives, sisters, mothers, and
children. Our men must support their women in their fight for economic
and social equality, and must recognize that our women are equals in
every way within the revolutionary ranks.

From wan in economic in other productionary canks. FORWARD, SISTERS, IN THE STRUGGLES

Anyone who resists injustice is called a communist by "the man" and condemned. Our people are brainvashed by television, radio, never papers, schools, and books to oppose people in other countries fighting; for their freedom. No longer will your people believe stracks and slanders, because they have learned who the rest enemy is and who their real friends are. We will defend over Brothers and Slaters around they world who fight for justice against the rich rulers of this country.

12. WE BRLIEVE ARMED SELF-DEFENSE AND ARMED 12. WE BRLIEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION

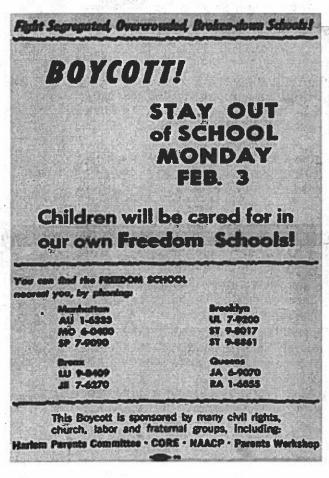
We are opposed to violence—the violence of hungry children, illicenses adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to course, demonstrated pencelully, and voted for politicisms full of empty promises. But we still aim i free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessman, politicism, and politics. When a government oppresses our people, we have the right to abolish it and create a new one. BORICUA IS AWAREI ALL PIGS BEVARE!

13. WE WANT A SOCIALIST SOCIETY We want liberation, clothing, free Good, education, health care, transportation, utilities, and employment for all. We want in society where the needs of our people come first, and where we give suitable and aid to the peoples of the world, not oppression and racism. HASTA LA VICTORIA SIEMPRE!

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Exhibit 2: 1964 NYC School Boycott

On Monday, Feb. 3, 1964, 464,000 New York City school children — almost half of the city's student body - boycotted school as part of a protest against school segregation. This was one of the largest Civil Rights Movement demonstrations







WHY THE SCHOOL BOYCOTT?

Many parents have wondered why the civil rights groups have called for a school boycott FEBRUARY 3rd. This is a proper attitude and one which deserves both recognition and commendation, for no parent who really has the interest of his child at heart would keep that child out of school without sound reasons.

We have not approached our present position lightly. The fact that most of our members are parents, indeed, working parents, has weighed heavily in our deliberations. And yet, after careful study, we have indorsed the boycott and urge your full support.

Our goal is two; fold: OUR CHILDREN MUST BE GIVEN QUALITY EDU-CATION IN A DE-SEGREGATED SCHOOL SYSTEM AND WE MUST KNOW WHEN THEY ARE TO BEGIN RECEIVING IT. We cannot accept any more vague promises of some sort of action sometime in the future.

We are not asking the impossible as some have claimed. We believe that every child, whether he lives in South Jamaica or Kew Gardens, is entitled to the same opportunity to develop his natural abilities.

We are not demanding indiscriminate busing. To achieve what we want there need be little more busing of children than presently exists. We do, however, feel that in a public school system, where busing is required, both Negro and white children should share the experience.

We are not calling for the destruction of the so-called neighborhood school — except where the boundaries of such a school contribute to a pattern of racial segregation.

But, why a boycott? Isn't there any other way to force the necessary changes?

Again, our reasons are two-fold. A full-scale boycott will show, as will nothing else, how much Negro parents are willing to sacrifice for their children. The moral impact will be such that no person in authority will ever again fail to consider the determination behind our fight for equality of educational opportunities.

Our second reason is more tangible. We have found that one of the quickest ways to destroy inequality and segregation is to hit it in the pocket-book. Financial aid to the school system is based upon pupil attendance. No pupils — no money. It's as simple as that.

We honestly don't want a boycott, but if the Board of Education's plan falls short — THE DATE IS

FEBRUARY 3rd

JAMAICA BRANCH NAACP 168-18 Liberty Avenue Jamaica 33, New York JAmaica 6-9070 QUEENS CORE 189-22 Keeseville Avenue St. Albans 12, New York HOllis 5-9088 part of the 2022 cohort of The 1619 Project Education Network

Exhibit 3: Peter Yew & Police Brutality Protests

On May 19, 1975, virtually every shop and factory in New York City's Chinatown was closed, with signs posted on windows and on doors reading "Closed to Protest Police Brutality."

NY CHINATOWN HITS POLICE REPRESSION



Chinese community united at rally

Peter Yew, a young Chinese-American living in New York City's Chinatown, asked that police stop beating a 15 year-old kid whom they had stopped for a traffic violation. For his concern, Yew was savagely beaten right on the spot, taken

back to the police station, stripped, beaten again and arrested on charges of resisting arrest and assault on a police officer.

His beating was the last straw as 15,000 Chinese took to the streets to fight back against police attacks and brutality against their community. Virtually every shop and factory in Chinatown was closed on May 19th for the demonstration and signs saying "Closed to Protest Police Brutality" were put in windows and on doors. The community united around demands for the dismissal of all charges against Yew; an end to discrimination of the Chinese community; and an end to discrimination in employment, housing, education, health, and all other social services for all minorities and working people.

Before this demonstration, the cops had inflamed the community even more by trying to pass the peoples' anger off as due to "an increase in crackdowns on gambling" -- totally evading the issue of police repression.

A week before the May 19th demo, several thousand people had marched on Gity Hall under an action sponsored by the Asian Americans for Equal Employment (AAFEE), raising demands similar to those raised at the May 19th action. The local business community and establishment refused to publicize or endorse the AAFEE action. But they were forced to act after the cops had incited the community with its gambling excuse. Then the local big shots started to move and tried to sleze leadership of the movement. These people, the Consolidated Benevolent Association (CCBA), some-

times known as the Six Companies, are the ruling elits in Chinatown, being connected to the group of Chinese that fled to Taiwan at the time of the liberation of China.

It was the CCBA that called the May 19th action, bringing out old and young in one of the most united and militant actions ever taken by Chinatown residents. Although the CCBA tried to keep demands focused just on Peter Yew, the people of Chinatown clearly saw the broader issues, the fact that police repression is coming down in communities all across the US. This was shown by the slogans raised such as "Fight Police Brutality, Fight all Oppression!"

When the cops attacked the march, the people responded immediately and fought back. As the police tried to drag off one of the demonstrators, others in the march jumped the cops and fought them tooth and nail. When two of the people were arrested and taken to the police station, the crowd surrounded the station and secured the release of their friends.

The community even jammed the CCBA when they found out that it was trying to sell their demands short and had engaged in secret negotiations with the police. Two thousand people gathered at the CCBA office and demanded an accounting of this outright sellout, but the CCBA officials were too scared to show their faced.

The militancy and unity of the community won a victory by taking bold, firm action. The captain of the local police precinct was relieved of his command and transferred out of the area. Even though this does not change the continued repression and brutality, it shows that the local rulers are scared. They're scared of the rising anger of the masses of people and they know that nothing can stand up to a united people.

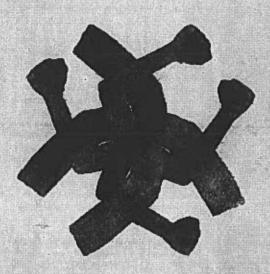
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Exhibit 4: Black Panther Party

Founded in 1966, the Black Panther Party (BPP) holds vital lessons for today's movement to confront racism and police violence

August 18, 2019

Oct. 15, 1966: In response to police brutality against African-Americans. the Merritt College students Huey Newton and Bobby Seale create the Black Panther Party for Self-Defense. The organization, declared an enemy of the government by J. Edgar Hoover's F.B.L, holds that ending the economic exploitation of black people is central to achieving racial equity.



With a line from Tavia Nyongo

Anything that wants to be can be a parther. The black lion or occlor, the black cheetah or cornrowed up town girl sprinting up herneighborhood block just like one, in dogged pursuit of the figure world. In this frame, I imagine Huey and Bobby as boys in the sense of gender and genre allke, an unbroken Hoe reading: my life is an armor for the other. Before black bereis or free breakfasts, then, there is friendship. Before gun laws shifting in the wake of organized strength, leather jackets shimmering like gypsum in the Northern California twilight or else magazine covers running the world over, compelling everyday ordinary people across the spectrum of context or color to sing who wants to be a panther ought to be he can be it - there is love. The panther is a virtual animal. The panther strikes only when it has been assailed. The panther is a hum vision, interminable refusal, our common call to adore ourselves s what we are and live and die on terms we fashioned from the earth like this. Our precious metal metonym, Our style of fire and stone.

By Joshua Bennett

I think any black man who teaches black people to turn the other cheek and and suffer peacefully after they have been turning the other cheek and suffering peacefully for 400 years in a land of bondage under the most suffering peacefully for 400 years in a land of bondage under the most cruel, inhuman, and wicked slavemaster that any people have been under, he is doing those people an injustice, and he's a traitor to his own people.³³

Malcolm X's articulation of Black nationalism created a growing problem for King and the Christian leadership of the civil rights movement. For generations, the church had been the primary source of Black resistance to white racism and oppression, but Black nationalism unsettled the church's centrality in this struggle. It provided an alternate, competing space that affirmed Black life while critiquing white supremacy.

The Black Power movement would intensify this dilemma for the Black church. The term "Black Power" was first used in the context of political activism by Stokely Carmichael, a leader of the Student Nonviolent Coordinating Committee (SNCC).34 By the mid-1960s, the country was boiling with urban rebellions and police reprisals. Like many activists, Carmichael had begun to feel frustrated with the slow progress of the nonviolent movement, which seemed increasingly out of step with the times. In 1965, during the Watts Rebellion, thirty-four people had been killed in clashes between the city's Black residents and law enforcement. The following year, Carmichael traveled to Mississippi to take part in a rally for James Meredith, the Black student who had integrated the University of Mississippi and had recently been shot and wounded during his one-man protest, the March Against Fear.35 Carmichael and some other SNCC members had been discussing introducing the phrase "Black Power" during the rally. After Carmichael was arrested and then released, he took the stage and addressed the assembled protesters. "We've been saying 'freedom' for six years," he said. "What we are going to start say-

This rapidly became a mantra for the younger generation. Black Power was

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Exhibit 5: Natural Hair Movement in 1966

Since 1945, EBONY magazine has shined a spotlight on the worlds of Black people in America and worldwide. Their commitment to showcasing the best and brightest as well as highlighting disparities in Black life has been, and will always be, the cornerstone to EBONY.



ich teith trythe new breed of Negro women challenging white amounts of bessty by sales "makes!"

The Natural Look

Many Negro women reject white standards of beauty

By PHYL GARLAND

FRENCHMAN who had been in this country but a short time was a storoished to encounter on the street one day a shapely, brownstaned woman whose close-cropped, rough-textured hair was in marked epotrast to that of Brigit Bardot- or any other woman he'd ever seen. Intrigued by her entraordinarily curly locks, he rushed up to her and blutted in Calife impulsiveness: But I thought only Negro mental trials and the state of the state of

His prior observation had not been entirely incorrect, for, throughout the ages, American women of color have conspired to conceal the fact that their hair is not quite like any other. This key element in the black female's mystique was, until recently, challenged only by a few hold bohemians, a handful of entertainers and dancing ethnologists like Pearl Primus, whose identification with the exotic placed them beyond the pale of convention. But for the girl in the street—the coed, the career women, the housewife, the matron and even the maid who had been born with "had" or kinky hair, the straightening comb and chemical processes seemingly offered the only true notice is accele absortion.

processes seemingly offered the only true paths to social salvation.

Not so today, for an increasing number of Negro, women are turning their backs on traditional concepts of style and beauty by wearing their heir in its naturally kindy state. Though they remain a relatively small group, confined primarily to the trend-making cities of New York and Chicago, they are frequently outspoken, and always aware of definite reasons why they decided to "go natural."



"Tutted beat" in solveral mode is rought by some, like Arteon Lowds of Los Angules, who complements to untend hat ryle with jovely and clothing of an anoth nature. She is singer with sorter he roll group cells. The Naturals, in which all those girls were studies sylvin. This glomatic pays off in the attention they atten-

"We, as black women, must realize that there is beauty in what we are, without having to make ourselves into zomeding we aren't," con tends four Hill, 25-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the Ditcle civil rights fight currently involved in Dr. Martin Luther King's crusade against Chicago shums, the is quick to add, "It's practical. It rich us of those frustrations Negro women know so well, the fears that begin when you're little. So many little Negro girls feel frustrated because their hair won't grow, or because they have what is called 'bad' hair. They aren't made to realize that they have nothing to be schamed of and go through a lifetime of hiding frush themselves—avoiding swimming, being minary at dances when they start to perspire, because their hair will 'go back,' running from rain. By the time they're adults, this feeling has become so much a part of them they're even afraid to answer the telephone if their ham't been done. New women meetil should be the start in a surface the many tends.

their hair hain't been done. Negro women are still shaves, in a way."
"Economics is a part of it too," notes Dians Smith, 20, another stal-wart at King's orben headquarters where natural hair has become a badge of honor. "It's a shame, but many poor Negro housewives take money that should be grocery money and use it to get their hair done. Now that wigs have come along, I see kids whose families are on welfere, wearing them to high school—wigs and raggedy coats. Society has forced the standard of straight hair on them to the entent where they feel it's something for which they should sacrifice."

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Exhibit 6: Shirley Chisholm

Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York's 12th congressional district, a district centered on Bedford–Stuyvesant, for seven terms from 1969 to 1983. Shirely Chisholm was the first woman and Black American to run for president as part of the democratic party primary in 1972 against all white men. Even though she was not taken seriously and didn't win the nomination, her slogan "Unbought and Unbossed" showed her fearlessness and commitment to fighting for the rights of black people, women, and minorities in America.

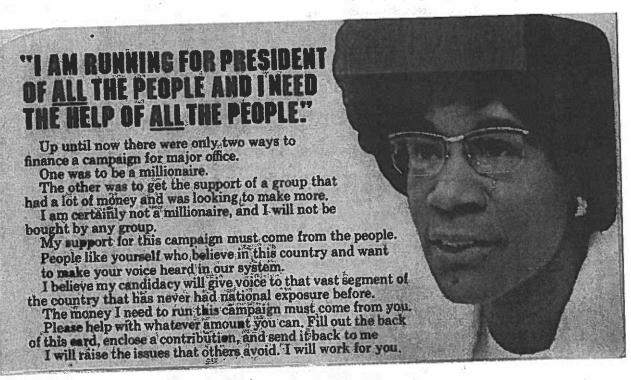




Exhibit 7: The Birth of HipHop

• Sept. 16, 1979: During the 1970s, hiphop evolves as an art form in the South Bronx. Often performed at street parties, the phenomenon goes mainstream with Sugarhill Gang's 'Rapper's Delight.'

Was it the loud distorted bass of a speaker rattling my windowpanes, beckoning me from my bedroom to a late-afternoon party in the school-yand at P.S. 38? Or maybe it was the exuberance of trensgers streaming down my blocktowardwhat promised to be the end-of-the-summer jam.

Following the laughter, I found myself at one of those pop-up parties where everything felt improvised. The turntable was powered by jumper cables winding from the lamppost to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty black and brown bodies that I had to scale the chain-link fence just to get a glimpse of the D.J. spinning the vinyl and the silky-smooth M.C. straining to punch his voice above a crowd hangry for his home-spun rhymes. Everybody was dancing with a furious urgency, driven on by the spontaneous bursts of inspiration that tumbled from the M.C.'slyrical tongue. Placking records from a stack of milk crates, the D.J. worked overtime to keep his twin turntables pumping a continuous groove, deconstructing and repurposing the disco heats to meet our youthful energy. Scratching and mixing, his hands created syncopated rhythms that hit our ears like musical bombs.

Said Hey! Ho! Hey! Ho!

The M.C. led us through a call-and-response like a master conductor. His words, a provocation to be loud and unapolo getically ourselves. How could we know that the braggadocio of this young black M.C. was the beginning of a revolution?

Rumors were flying that the Crazy Homicides, a Puerto Rican street gang, were going to buttle the Tomahawks. The danger added an edge of emitement, but the music brokend the peace—no one dared interruptible reverie. Hardrocks B-boys and B-girls in coordinated outlits wore the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffit imarkers or colorbal iron-undecals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and rucking, their bodies contorted in impossible and beautiful shapes that a tonce paid tribute to their African ancestors and the mbellious desire to be seen and heard in a city that had overlooked the melesty of their necessary.

seen and heard in a city that had overlooked the majesty of their presence.

Then a dancer lost in the moment bumped the DJ's folding table, sending the needle screeching across the vinyl. An argument ensued—tempers that had been simmering throughout the evening threatened to bubble over. But the DJ didn't lose a beat, offering a funky fresh musical salve to ease the tension.

Rock it out, y'all Don't stop, y'all Said hip hop Dance 'til ya drop, y'all

Just as the M.C. resurrected the party, the power to the street lamp was shut off, and darkness brought a close to the festivities. Someone used a wrench to turn on the fire hydrant, and we all ran through the water to cool down our overheated bodies — the ritual cleaning marking an official ending to the party, but not the movement.

By Lynn Nottage

Reconstruction in Five Acts Unit by Ascend Social Studies,

part of the 2022 cohort of The 1619 Project Education Network

Part One: Grap	ohic Organiser	_
How do all of these movements connect to the topic of resistance, power, and agency?	Black kills used their agency to decide wether they wanted to go to school or not. They chose not to go to school so the schools lost money.	8
What impact did these events have on society during that time and even now in the current day?	The Boycott	
Preview other Exhibits, which Exhibits(s) interest you the most? Why?		
Why do they think some of these events aren't highlighted and taught commonly in schools? Why do you think these people or movements are unfamiliar to the minds of the average person?		
	586	-

Part Two: Research Poster Presentation

With your fellow Exhibits experts, create and present a poster explaining and summarizing your findings. Posters should answer the following questions:

- 1. What was the key focus of your Exhibit? Explain
- 2. How does your Exhibit connect to resistance?
- 3. How did the people involved in the Exhibit demonstrate power and agency?
- 4. How does the Exhibit demonstrate that people of color used their power and agency to resist and rebuild during the Civil Rights Movement?

Unit by Ascend Social Studies, part of the 2022 cohort of *The 1619 Project* Education Network

Power and Agency during the Civil Rights Movement Exit Ticket

Name:	Date:	Class:
Prompt: How did Black peor	ple and people of color use thei	r nower and agency during the Civil
Rights Movement (1950s-198	80s) to rebuild during times of	Oppression? Ensure stour mean and
includes background and cor	ntext a thesis two pieces of our	idence and analysis, and a conclusion
morados suchground and con	itext, a thesis, two pieces of evi	idence and analysis, and a conclusion
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