

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

Name: Hailey Brissett Date: 11/24/2023 Class: Amherst

Essential Question: How did Black people and people of color use their power and agency during the Civil Rights Movement (1950s-1980s) to rebuild during times of oppression.

Do Now

In your own words, define the words, power and agency.

Power means having an advantage over someone and having power is considered a privilege, agency is having freedom to do what you want.

Utilizing your prior knowledge, how have people resisted assimilation and oppression?

People have resisted assimilation and oppression by fighting back, expressing more of themselves and culture, and creating agencies dedicated to that purpose.

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.

Social
Political
Religion
Intellectual
Tech
Economic

**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 whole class.

Reconstruction in Five Acts
 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.

LIBERATION OF PUERTO RICAN PEOPLE

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 every year. In every way we are slaves of the gringo. We want liberation and the Power in the hands of the People, not Puerto Rican exploiters.
QUE VIVA PUERTO RICO LIBRE!
- 2. WE WANT SELF-DETERMINATION FOR ALL LATINOS**
 Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American 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 puppet generals. The armed liberation struggles 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 as Latinos first slaved under Spain and then the yanquis, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.
NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!
- 4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM**
 The Latin, Black, Indian and Asian people inside the U.S. are colonics fighting for liberation. We know that Washington, Wall Street, and city hall will try to make our nationalism into racism; but Puerto Ricans are half of all colonics 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 OPPRESSED PEOPLE!
- 5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND**
 We want control 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 BELONGS TO ALL THE PEOPLE!
- 6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE**
 We must learn our history of fighting against cultural, as well as economic genocide by the yanqui. Revolutionary culture, culture of our people, is the only true teaching.
LONG LIVE BORICUA! LONG LIVE EL JIRARO!
- 7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS**
 Puerto Rican rulers, or puppets 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 gangs divided and blowing each other away. We want a society where the people socialistically control their labor.
VENCEREMOS!
- 8. WE OPPOSE THE AMERIKKAN MILITARY**
 We demand immediate withdrawal of its military forces and bases from Puerto Rico, Vietnam, and all oppressed communities inside and outside the U.S. No Puerto 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 FREEDOM 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 jail.
FREE ALL POLITICAL PRISONERS!
- 10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE 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 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. 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 countries fighting 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 Sisters around the world who fight for justice against the rich rulers of this country.
VIVA CHE!
- 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, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and time has come to defend the lives of our people against repression and for revolutionary war against the businessmen, politicians, and police. When a government oppresses our people, we have the right to abolish it and create a new one.
BORICUA IS AWAKE! ALL PIGS BEWARE!
- 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 first, and where we give solidarity and aid to the peoples of the world, not oppression and racism.
HASTA LA VICTORIA SIEMPRE!

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

Fight Segregated, Overcrowded, Broken-down Schools!

BOYCOTT!

**STAY OUT
of SCHOOL
MONDAY
FEB. 3**

**Children will be cared for in
our own Freedom Schools!**


You can find the **FREEDOM SCHOOL**
nearest you, by phoning:

Manhattan AU 1-6333 MO 6-0400 SP 7-9090	Brooklyn UL 7-9200 ST 9-8017 ST 9-8861
Bronx LU 9-8409 JE 7-6270	Queens JA 6-9070 RA 1-6855

This Boycott is sponsored by many civil rights,
church, labor and fraternal groups, including:
Harlem Parents Committee • CORE • NAACP • Parents Workshop

SCHOOL BOYCOTT!

FREEDOM DAY FEBRUARY 3, 1964



JOIN THE ONE DAY BOYCOTT!

BRONX LU 9-8409 JE 7-6270	BROOKLYN UL 7-9200 ST 9-8017	QUEENS JA 6-9070 RA 1-6855	MANHATTAN AU 1-6333 MO 6-0400 SP 7-9090
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Lower East Side NY 1-6888

City With Committee for Integrated Schools

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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 EDUCATION 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

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 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 seize 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.

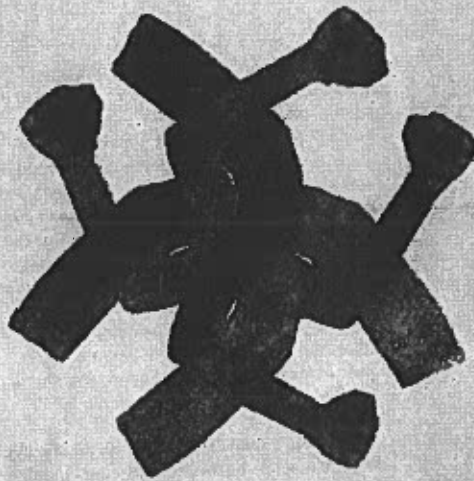
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Exhibit 4: Black Panther Party

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

Anything that wants to be can be a panther. The black lion or ocelot, 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 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 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

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.

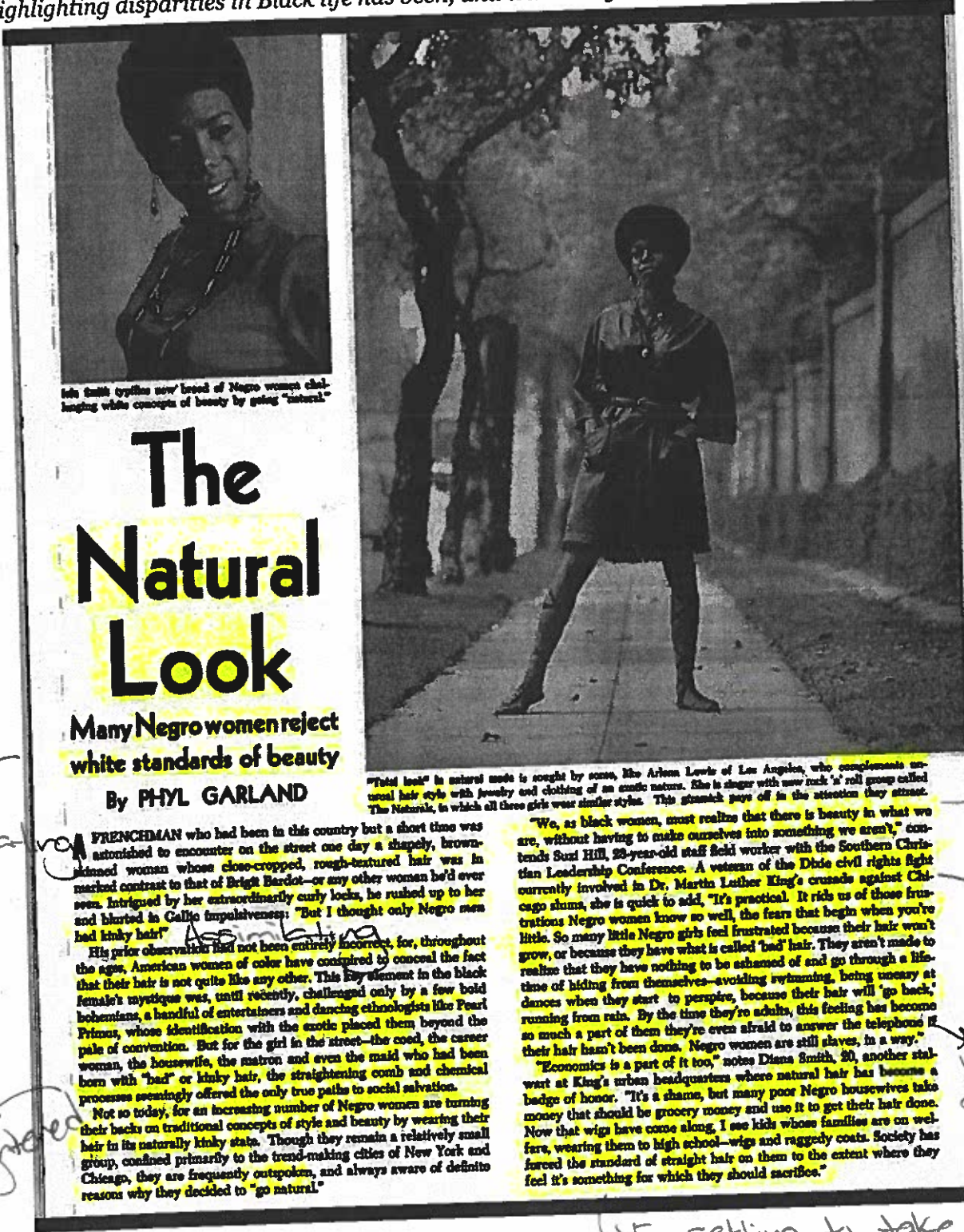
The Black Power movement would intensify this dilemma for the Black church. The term "Black Power" was first used in the context of political activism by Stokely Carmichael, a leader of the Student Nonviolent Coordinating Committee (SNCC).³⁴ By the mid-1960s, the country was boiling with urban rebellions 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.



wearing
7 native
hair

1966 Smith explains new trend of Negro women challenging white concepts of beauty by going "natural."

The Natural Look

Many Negro women reject white standards of beauty

By PHYL GARLAND

A FRENCHMAN who had been in this country but a short time was astonished to encounter on the street one day a shapely, brown-skinned woman 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 curly locks, he rushed up to her and blurted in Gallic impulsiveness: "But I thought only Negro men had kinky hair!"

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 bold 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 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 Negro women are turning their backs on traditional concepts of style and beauty by wearing their hair 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."

"Total look" in natural mode is sought by some, like Arlene Lewis of Los Angeles, who complements natural hair style with jewelry and clothing of an exotic nature. She is singer with new rock 'n' roll group called The Naturals, in which all these girls wear similar styles. This gimmick pays off in the attention they attract.

"We, as black women, must realize that there is beauty in what we are, without having to make ourselves into something we aren't," contends Suzi Hill, 23-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the 1960s civil rights fight currently involved in Dr. Martin Luther King's crusade against Chicago slums, 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 won't grow, or because they have what is called 'bad' hair. They aren't made to realize that they have nothing to be ashamed of and go through a lifetime of hiding from themselves—avoiding swimming, being uneasy at dances when they start to perspire, because their hair will 'go back,' running from rats. 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 hair hasn't been done. Negro women are still slaves, in a way."

"Economies is a part of it too," notes Diana Smith, 20, another stalwart 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 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."

Expressing
accepting
themselves

wanting to
have no
fear of
natural
hair.

says
black women
are slaves.

Not
assimilation

straightened
hair

↳ Forgetting to take care
of themselves because
hair has become a
priority.

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. Shirley 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.

"I AM RUNNING FOR PRESIDENT OF ALL THE PEOPLE AND I NEED THE HELP OF ALL THE PEOPLE."

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.

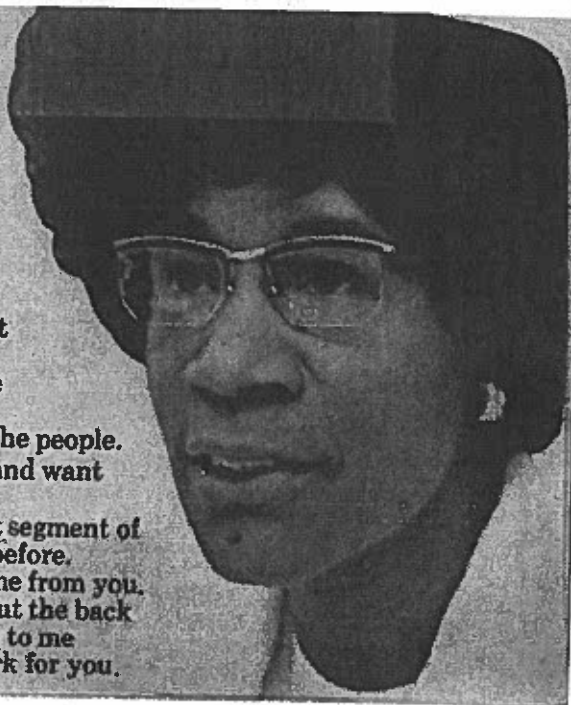
People like yourself who believe in this country and want to make your voice heard in our system.

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.



BRING U.S. TOGETHER



VOTE CHISHOLM 1972

UNBOUGHT AND UNBOSSSED

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Exhibit 7: The Birth of HipHop

● **Sept. 16, 1979:** During the 1970s, hip-hop 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 schoolyard 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*.

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 hungry 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.'s lyrical tongue. Flipping 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 beats 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 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 red the peace — no one dared interrupt the reverie. Hard rocks, B-boys and B-girls in coordinated outfits wore the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffiti markers or colorful iron-on decals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and locking, 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 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 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

Part One: Graphic Organiser

<p>How do all of these movements connect to the topic of resistance, power, and agency?</p>	<p>The natural hair movement connects to the topic of resistance, power, and agency because black women are refusing to assimilate and wearing their hair freely.</p>
<p>What impact did these events have on society during that time and even now in the current day?</p>	<p>These events impacted society because it encouraged black women to wear their hair naturally and stop the insecurity of young black girls.</p>
<p>Preview other Exhibits, which Exhibit(s) interest you the most? Why?</p>	
<p>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?</p>	

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?

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

Name: Timothy Archer

Date: 1-24-23

Class: 2B

Essential Question: How did Black people and people of color use their power and agency during the Civil Rights Movement (1950s-1980s) to rebuild during times of oppression?

Do Now

In your own words, define the words, power and agency.

power is strength and authority over someone or something. agency is the power to do what you want to do.

Utilizing your prior knowledge, how have people resisted assimilation and oppression?

people have resisted these by keeping their beliefs, and keeping their ways of life white.

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.

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**3 POINT PROGRAM
ON THE DAILY**

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POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL
OPPRESSED PEOPLE**

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- 4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE
RACISM**
The Latin, Black, Indian 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 colors 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 OPPRESSED PEOPLE!
- 5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS
AND LAND**
We want control 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 BELONGS TO ALL THE PEOPLE!
- 6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE
AND SPANISH LANGUAGE**
We must learn our history of fighting against cultural, as well as economic genocide by the yanquis. Revolutionary culture, culture of our people, is the only true teaching.
**LONG LIVE BORICUA!
LONG LIVE EL JIBARO!**
- 7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS**
Puerto Rican rulers, or puppets 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 gangs divided and blowing each other away. We want a society where the people socially control their labor.
VENCEREMOS!
- 8. WE OPPOSE THE AMERIKKAN MILITARY**
We demand immediate withdrawal of US 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. 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 FREEDOM 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 jail.
FREE ALL POLITICAL PRISONERS!
- 10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE
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 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. 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 countries fighting 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 Sisters around the world who fight for justice against the rich rulers of this country.
VIVA CHE!
- 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, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessmen, politicians, and police. When a government oppresses our people, we have the right to abolish it and create a new one.
**BORICUA IS AWAKE!
ALL PIGS BEWARE!**
- 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 first, and where we give solidarity 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

Fight Segregated, Overcrowded, Broken-down Schools!

BOYCOTT!

**STAY OUT
 of SCHOOL
 MONDAY
 FEB. 3**

**Children will be cared for in
 our own Freedom Schools!**

You can find the FREEDOM SCHOOL nearest you, by phoning:

- | | |
|------------------|-----------------|
| Manhattan | Brooklyn |
| AM 1-6333 | UL 7-9200 |
| MO 6-0400 | ST 9-8017 |
| SP 7-9090 | ST 9-8861 |
| Bronx | Queens |
| LU 9-8409 | JA 6-0070 |
| JE 7-6270 | EA 1-6855 |

This Boycott is sponsored by many civil rights, church, labor and fraternal groups, including:
 Harlem Parents Committee • CORE • NAACP • Parents Workshop

**SCHOOL
 BOYCOTT!**
FREEDOM DAY FEBRUARY 3, 1964



JOIN THE ONE DAY BOYCOTT!

- FOR INFORMATION CALL:
- | | | | |
|--|---|---|---|
| BRONX
LU 9-8409
JE 7-6270 | BROOKLYN
UL 7-9200
ST 9-8017 | QUEENS
JA 6-0070
EA 1-6855 | MANHATTAN
AM 1-6333
MO 6-0400
SP 7-9090 |
|--|---|---|---|
- CITY Wide Committee for Integrated Schools

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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 EDUCATION 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

ter Yew & Police Brutality Protests
virtually every shop and factory in New York City's Chinatown was closed,
on windows and on doors reading "Closed to Protest Police Brutality."

CHINATOWN HITS POLICE REPRESSION



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 (AAFE), raising demands similar to those raised at the May 19th action. The local business community and establishment refused to publicize or endorse the AAFE 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 seize leadership of the movement. These people, the Consolidated Benevolent Association (CBA), 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 faces.

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.

Peter Yew
can live
asked the
old kid w
lic violat
savagely b

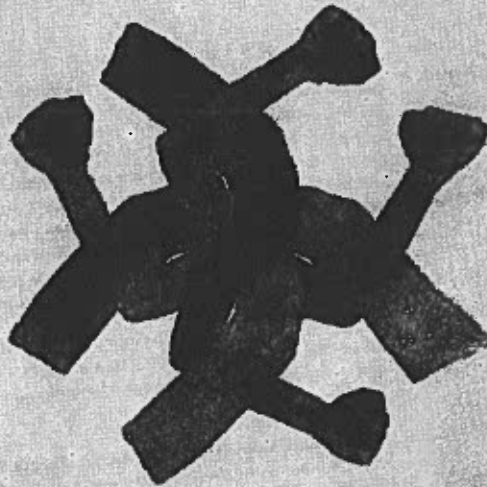
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Exhibit 4: Black Panther Party

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

Anything that wants to be can be a panther. The black lion or ocelot, the black cheetah or coonrowed 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 the black berets or free breakfasts, then, there is friendship. Before the 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 constant color to sing who wants to be a panther ought to be the one to be — there is love. The panther is a virtual animal. The panther strikes only when it has been assailed. The panther is a human vision, interminable refusal, our common call to disclose ourselves as what we are and live and die on terms we fashion from the earth like this. Our precious metal metonym. Our style and fire and stone.

By Joshua Bennett

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*.



She still typifies new breed of Negro women challenging white concepts of beauty by going "natural."

The Natural Look

Many Negro women reject white standards of beauty

By PHYL GARLAND

A FRENCHMAN who had been in this country but a short time was astonished to encounter on the street one day a shapely, brown-skinned woman whose close-cropped, rough-textured hair was in marked contrast to that of Brigitte Bardot—or any other woman he'd ever seen. Intrigued by her extraordinarily curly locks, he rushed up to her and blurted in Gallic impulsiveness: "But I thought only Negro men had kinky hair!"

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 bold 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 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 Negro women are turning their backs on traditional concepts of style and beauty by wearing their hair 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."



"Total look" in natural mode is sought by some, like Arlene Lewis of Los Angeles, who complements natural hair style with jewelry and clothing of an exotic nature. She is singer with new rock 'n' roll group called The Naturals, in which all these girls wear similar styles. This gimmick pays off in the attention they attract.

"We, as black women, must realize that there is beauty in what we are, without having to make ourselves into something we aren't," contends Suzi Hill, 28-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the Dixie civil rights fight currently involved in Dr. Martin Luther King's crusade against Chicago slums, 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 won't grow, or because they have what is called 'bad' hair. They aren't made to realize that they have nothing to be ashamed of and go through a lifetime of hiding from themselves—avoiding swimming, being uneasy 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 hair hasn't been done. Negro women are still slaves, in a way."

"Economics is a part of it too," notes Diana Smith, 30, another stalwart 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 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."

Reconstruction in Five Acts

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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. Shirley 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.

**"I AM RUNNING FOR PRESIDENT
OF ALL THE PEOPLE AND I NEED
THE HELP OF ALL THE PEOPLE"**

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.

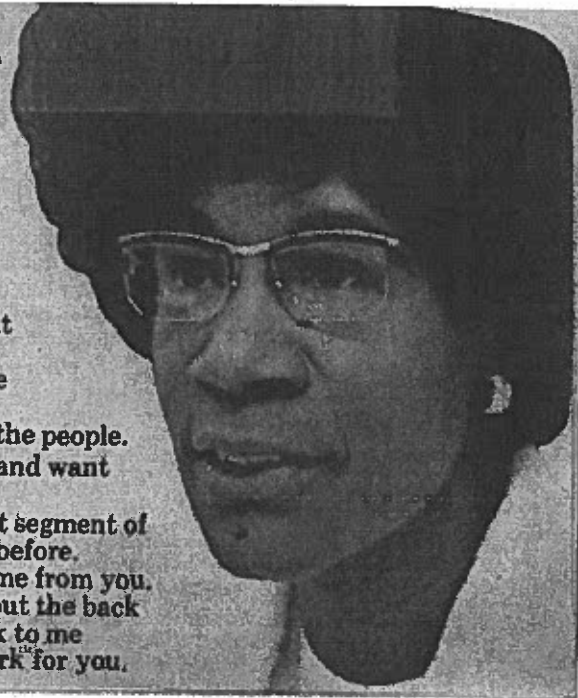
People like yourself who believe in this country and want to make your voice heard in our system.

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.



BRING U.S. TOGETHER



VOTE CHISHOLM 1972
UNBOUGHT AND UNBOSSSED

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Exhibit 7: The Birth of HipHop

● **Sept. 16, 1979:** During the 1970s, hip-hop 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 schoolyard at P.S. 38? Or maybe it was the emberance of teenagers streaming down my block 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 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 silky-smooth M.C. straining to punch his voice above a crowd hungry 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.'s lyrical tongue. Flacking 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 beats 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 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 and 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 rendered in thick graffiti markers or colorful iron-on decals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and locking, 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 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 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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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?

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

Name: Makeia John Date: 1/24/23 Class: 8B

Essential Question: How did Black people and people of color use their ^{influence} power and agency during the Civil Rights Movement (1950s-1980s) to rebuild during times of oppression? ^{freedom}

Do Now

In your own words, define the words, power and agency.

Agency is having the ability to do what you want
and power having influence over someone or something

Utilizing your prior knowledge, how have people resisted ^{forced to} assimilation and oppression?

People have resisted assimilation and oppression by
starting riots and rebellions, keeping their names and culture

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.

institutionalized racism

*1865-1877
-Black Americans gained some rights & rebuilding south*

**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	<u>1</u>
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Part Two: Meet up with your fellow experts and craft your poster to share your findings with the whole class.

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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-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 every year. In every way, we are slaves of the gringo. We want liberation and the Power in the hands of the People, not Puerto Rican exploiters.
QUE VIVA PUERTO RICO LIBRE!

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS
 Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American 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 puppet general. The armed liberation struggles 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 as Latinos first lived under Spain and then the yanquis, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.
NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM
 The Latin, Black, Indian 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 colors 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 OPPRESSED PEOPLE!

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 We want control 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 BELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE
 We must learn our history of fighting against cultural, as well as economic genocide by the yanqui. Revolutionary culture, culture of our people, is the only true teaching.
LONG LIVE BORICUA! LONG LIVE EL JEBARO!

7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS
 Puerto Rican rulers, or puppets 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 gangs divided and blowing each other away. We want a society where the people socially control their labor.
VENCEREMOS!

8. WE OPPOSE THE AMERIKKAN MILITARY
 We demand immediate withdrawal of US 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. 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 FREEDOM 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 jail.
FREE ALL POLITICAL PRISONERS!

10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE 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 in their fight for economic and social equality, and must recognize that our women are equals in every way within the revolutionary ranks.
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VIVA CHE!

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, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessmen, politicians, and police. When a government oppresses our people, we have the right to abolish it and create a new one.
BORICUA IS AWAKE! ALL PIGS BEWARE!

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 first, and where we give solidarity and aid to the peoples of the world, not oppression and racism.
HASTA LA VICTORIA SIEMPRE!

Woke
as to what charges they wanted to see for Puerto

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

Fight Segregated, Overcrowded, Broken-down Schools!

BOYCOTT!

**STAY OUT
 of SCHOOL
 MONDAY
 FEB. 3**

**Children will be cared for in
 our own Freedom Schools!**

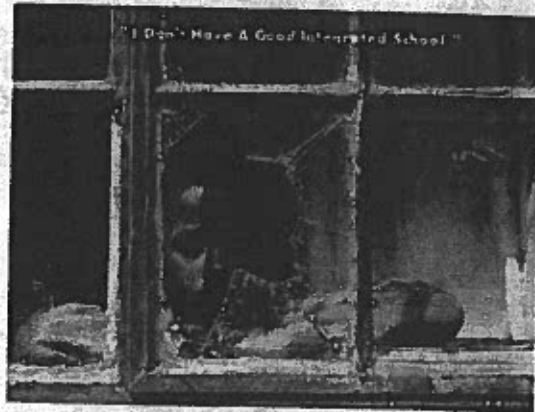
You can find the FREEDOM SCHOOL
 nearest you, by phoning:

Manhattan	Brooklyn
AJ 1-6335	UL 7-9200
MO 6-0400	ST 9-8017
SP 7-9090	ST 9-8861
Bronx	Queens
LU 9-8409	JA 6-9070
JS 7-6270	RA 1-6835

This Boycott is sponsored by many civil rights,
 church, labor and fraternal groups, including:
 Harlem Parents Committee • CORE • NAACP • Parents Workshop

**SCHOOL
 BOYCOTT!**

FREEDOM DAY FEBRUARY 3, 1964



JOIN THE ONE DAY BOYCOTT!

FOR INFORMATION CALL:

MIDTOWN LU 9-8409 JS 7-6270	BROOKLYN UL 7-9200 ST 9-8017	QUEENS JA 6-9070 RA 1-6835	MANHATTAN AJ 1-6335 MO 6-0400 SP 7-9090
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City Wide Committee for Segregated Schools

Reconstruction in Five Acts
 Unit by Ascend Social Studies,
 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 EDUCATION 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

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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, 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 (AAFE), raising demands similar to those raised at the May 19th action. The local business community and establishment refused to publicize or endorse the AAFE 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 seize 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.

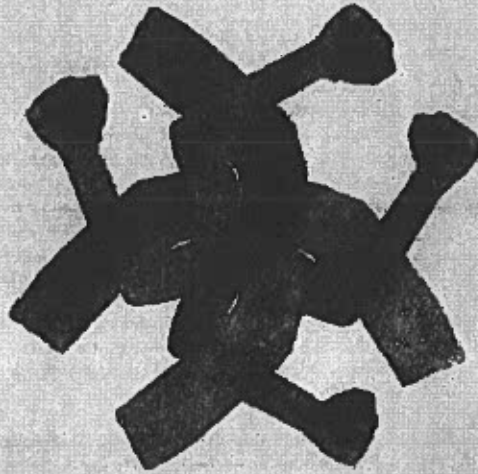
Reconstruction in Five Acts

Unit by Ascend Social Studies,

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 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*

Anything that wants to be can be a panther. The black lion or ocelot, 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 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 content 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 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

5:23
 CH: 1.24-1.28
 1.28-1.31
 1.31-1.36

Reconstruction in Five Acts

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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*.



Ida Smith typifies new breed of Negro women challenging white concepts of beauty by going "natural."

The Natural Look

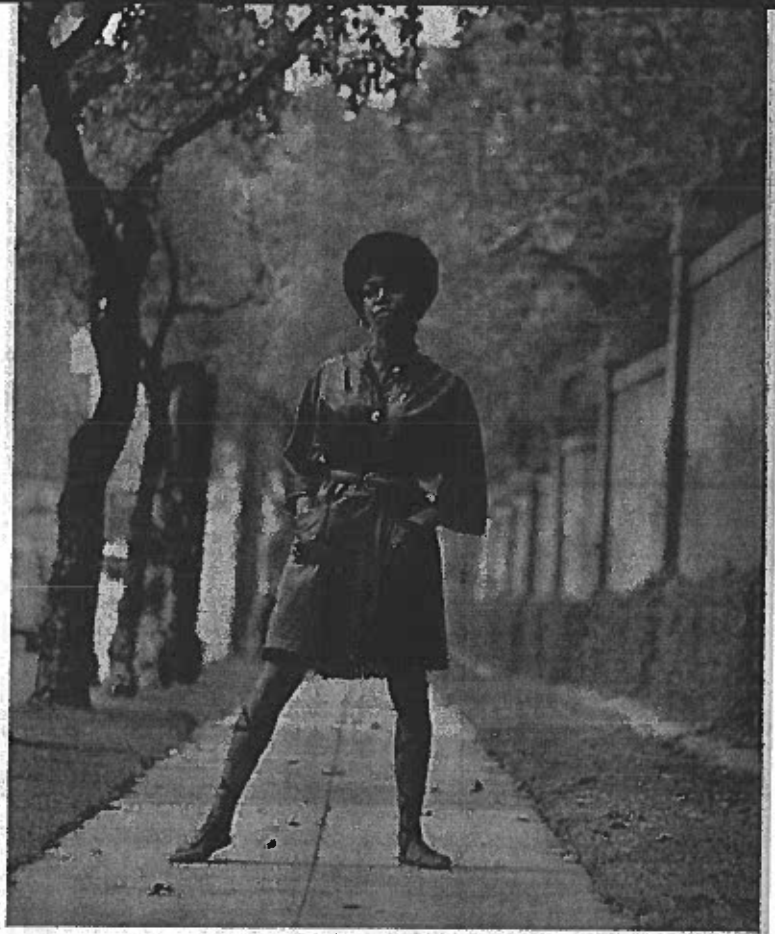
Many Negro women reject white standards of beauty

By PHYL GARLAND

A FRENCHMAN who had been in this country but a short time was astonished to encounter on the street one day a shapely, brown-skinned woman whose close-cropped, rough-textured hair was in marked contrast to that of Brigitte Bardot—or any other woman he'd ever seen. Intrigued by her extraordinarily curly locks, he rushed up to her and blurted in Gallic impulsiveness: "But I thought only Negro men had kinky hair!"

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 bold 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 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 Negro women are turning their backs on traditional concepts of style and beauty by wearing their hair 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."



"Total look" in natural mode is sought by some, like Arlean Lewis of Los Angeles, who complements natural hair style with jewelry and clothing of an exotic nature. She is singer with new rock 'n' roll group called The Naturals, in which all these girls wear similar styles. This gimmick pays off in the attention they attract.

"We, as black women, must realize that there is beauty in what we are, without having to make ourselves into something we aren't," contends Suzi Hill, 23-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the 1960s civil rights fight currently involved in Dr. Martin Luther King's crusade against Chicago slums, 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 won't grow, or because they have what is called 'bad' hair. They aren't made to realize that they have nothing to be ashamed of and go through a lifetime of hiding from themselves—avoiding swimming, being uneasy 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 hair hasn't been done. Negro women are still slaves, in a way."

"Economics is a part of it too," notes Diana Smith, 30, another stalwart 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 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."

Reconstruction in Five Acts

Unit by Ascend Social Studies,

part of the 2022 cohort of *The 1619 Project* Education Network**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. Shirley 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.

**"I AM RUNNING FOR PRESIDENT
OF ALL THE PEOPLE AND I NEED
THE HELP OF ALL THE PEOPLE."**

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.

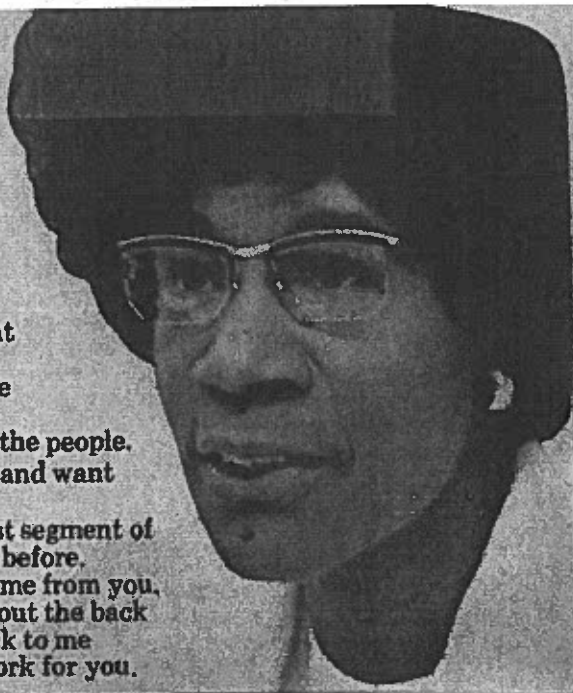
People like yourself who believe in this country and want to make your voice heard in our system.

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.



BRING U.S. TOGETHER



VOTE CHISHOLM 1972
UNBOUGHT AND UNBOSSSED

Exhibit 7: The Birth of HipHop

● **Sept. 16, 1979:** During the 1970s, hip-hop 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 schoolyard at P.S. 38? Or maybe it was the embrace of teenagers streaming down my block 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 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 hungry 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.'s lyrical tongue. Plopping 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 beats 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 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 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 rendered in thick graffiti markers or colorful iron-on decals. 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 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 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

Reconstruction in Five Acts
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Part One: Graphic Organiser

<p>How do all of these movements connect to the topic of resistance, power, and agency?</p>	<p>This organization used its power to advocate for the rights and agency of oppressed people</p>
<p>What impact did these events have on society during that time and even now in the current day?</p>	
<p>Preview other Exhibits, which Exhibit(s) interest you the most? Why?</p>	
<p>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?</p>	<p>I think these events aren't highlighted enough</p>

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 - *advocate*
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? *by stating*

This exhibit demonstrates power and agency by showing how a group of Puerto Ricans *13 points*

5

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

Name: Southham Williams Date: 1/24/23 Class: 8B

reconstruction
power
agency

the south
rebuild
offer
the
war
Black
rebuild
at
have
rights
start
us
fight
to end
slavery

Essential Question: How did Black people and people of color use their power and agency during the Civil Rights Movement (1950s-1980s) to rebuild during times of oppression?

Do Now

In your own words, define the words, power and agency.
power is people who have the most control over
the whole world and agency is when you
get to do whatever you want without anybody
stopping you.

assimilation
when
someone
changes
into
someone
else.

Utilizing your prior knowledge, how have people resisted assimilation and oppression?
people resisted assimilation and oppression by
fighting, protesting, leaving their culture in
ways that a protest.

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.

rebuild
new
rights
and
change.

**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 whole class.

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Exhibit 1: Young Lords

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

15 POINT PROGRAM OF THE YOUNG LORDS ORGANIZATION

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 every year. In every way we are slaves of the gringos. We want liberation and the Power in the hands of the People, not Puerto Rican exploiters.
QUE VIVA PUERTO RICO LIBRE!

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS

Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American 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 puppet generals. The armed liberation struggles 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 as Latinos first slaves under Spain and then the yanquis, Black people, Indians, and Asians slaved to build the wealth of this country. For 500 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.
NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM

The Latin, Black, Indian 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 colors 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 OPPRESSED PEOPLE!

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND

We want control 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 renewal, 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 fighting against cultural, as well as economic genocide by the yanquis. Revolutionary culture, culture of our people, is the only true teaching.
LONG LIVE BORICUA! **LONG LIVE EL JIBARO!**

7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS

Puerto Rican rulers, or puppets 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 gangs divided and blowing each other away. We want a society where the people socialistically control their labor.
VENCEREMOS!

8. WE OPPOSE THE AMERIKKAN MILITARY

We demand immediate withdrawal of US 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. 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 FREEDOM 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 jail.
FREE ALL POLITICAL PRISONERS!

10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE 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 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. 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 countries fighting 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 Sisters around the world who fight for justice against the rich rulers of this country.
VIVA CHE!

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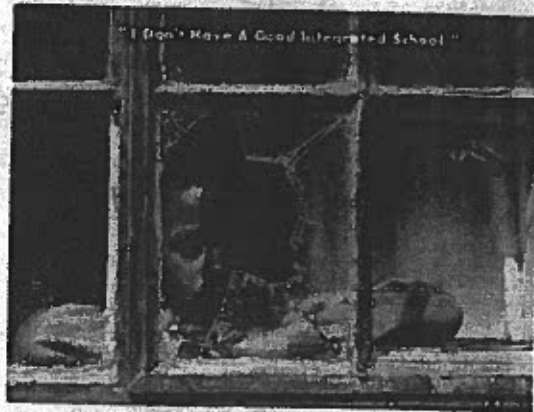
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AL 1-6323	UL 7-9200
HO 6-0400	ST 9-8017
SP 7-9090	ST 9-8861
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 Harlem Parents Committee • CORE • NAACP • Parents Workshop

**SCHOOL
 BOYCOTT!**

FREEDOM DAY FEBRUARY 3, 1964



JOIN THE ONE DAY BOYCOTT!

FOR INFORMATION CALL:

BRONX	BROOKLYN	QUEENS	MADISON
AL 9-8409	UL 7-9200	JA 6-9070	SP 9-0000
JE 7-6270	ST 9-8017	EA 1-6855	Special 302 6-4000

Lower East Side SP 7-0000

City Wide Committee for Integrated Schools

Reconstruction in Five Acts
 Unit by Ascend Social Studies,
 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 EDUCATION 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

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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, 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 seize 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.

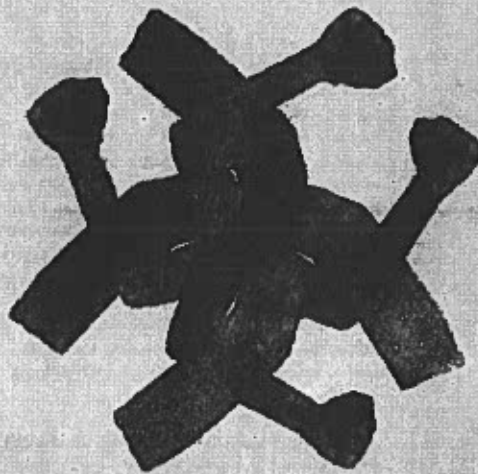
The militancy and unity of the community won a victory by taking bold, firm action. The captain of the local police precinct was relieved of his command and transferred out of the area. Even though this does not change the continued repression and brutality, it shows that the local rulers are scared.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

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

Anything that wants to be can be a panther. The black lion or ocelot, 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 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 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

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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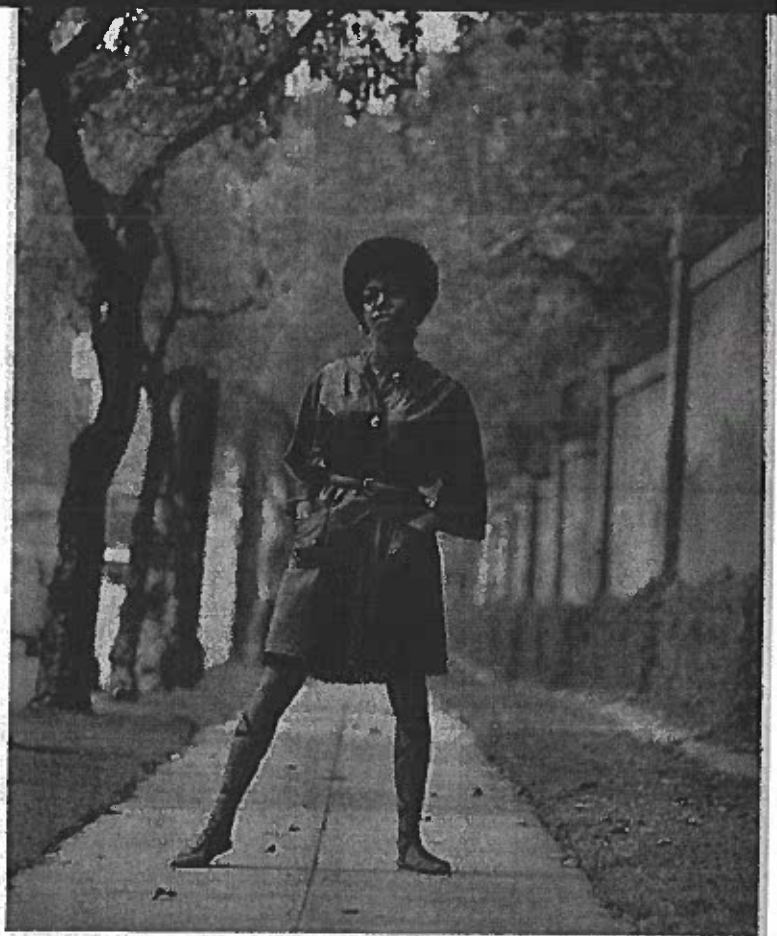
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Exhibit 5: Natural Hair Movement in 1966

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.



She Smith typifies the new breed of Negro women challenging white concepts of beauty by going "natural."



"Total look" in natural made is sought by some, like Arlene Lewis of Los Angeles, who complements natural hair style with jewelry and clothing of an exotic nature. She is shown with new rock 'n' roll group called The Natimals, in which all three girls wear similar styles. This gimmick pays off in the attention they attract.

The Natural Look

Many Negro women reject white standards of beauty

By PHYL GARLAND

A FRENCHMAN who had been in this country but a short time was astonished to encounter on the street one day a shapely, brown-skinned woman whose close-cropped, rough-textured hair was in marked contrast to that of Brigitte Bardot—or any other woman he'd ever seen. Intrigued by her extraordinarily curly locks, he rushed up to her and blurted in Gallic impulsiveness: "But I thought only Negro men had kinky hair!"

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 bold 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 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 Negro women are turning their backs on traditional concepts of style and beauty by wearing their hair 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."

"We, as black women, most realize that there is beauty in what we are, without having to make ourselves into something you aren't," contends Suzi Hill, 23-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the Deale civil rights fight currently involved in Dr. Martin Luther King's crusade against Chicago slums, 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 won't grow, or because they have what is called 'bad' hair. They aren't made to realize that they have nothing to be ashamed of and go through a lifetime of hiding from themselves—avoiding eyecontact, being uneasy 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 hair hasn't been done. Negro women are still slaves, in a way."

"Economics is a part of it too," notes Diana Smith, 20, another stalwart 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 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."



Handwritten notes in the left margin: "her hair for the black woman did the gr negro changed to like hair and why".

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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. Shirley 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.

**"I AM RUNNING FOR PRESIDENT
 OF ALL THE PEOPLE AND I NEED
 THE HELP OF ALL THE PEOPLE."**

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.

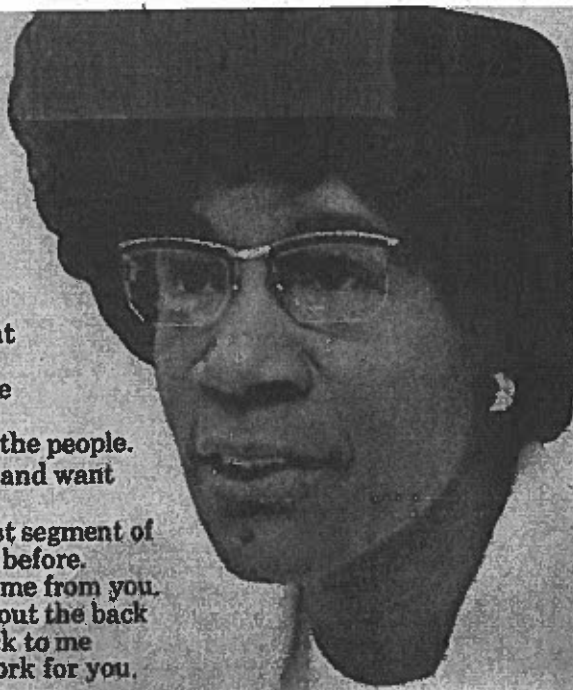
People like yourself who believe in this country and want to make your voice heard in our system.

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.



BRING U.S. TOGETHER



VOTE CHISHOLM 1972
UNBOUGHT AND UNBOSSSED

Exhibit 7: The Birth of HipHop

● Sept. 16, 1979: During the 1970s, hip-hop 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 schoolyard 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.

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 hungry 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.'s lyrical tongue. Flucking 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 beats 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 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 the peace — no one dared interrupt the reverie. Hard rocks, B-boys and B-girls in coordinated outfits wore the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffiti markers or colorful iron-on decals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and locking, 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 overlooked the majority 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 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

Part One: Graphic Organiser

<p>How do all of these movements connect to the topic of resistance, power, and agency?</p>	<p>How these movements are connected to the topic of resistance because it shows how girls were not able to control themselves</p>
<p>What impact did these events have on society during that time and even now in the current day?</p>	<p>Girls was not able to walk around freely and black women thus no longer assimilate so they could not fear their natural hair</p>
<p>Preview other Exhibits, which Exhibit(s) interest you the most? Why?</p>	<p>Natural hair movements because it shows how black negro girls fought for their hair and fought to be free for themselves and let out their</p>
<p>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?</p>	<p>True colors</p>

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?

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

Name: Blundo Sanchez Date: 1/29/23 Class: 8B

Essential Question: How did Black people and people of color use their power and agency during the Civil Rights Movement (1950s-1980s) to rebuild during times of oppression?

Do Now

In your own words, define the words, power and agency.

power: something or someone has a large influence
(power/status)
agency: the ability to control your own and others
outcomes.

Utilizing your prior knowledge, how have people resisted assimilation and oppression?

weaving their culture back in modern days
Resistance (physically/socially)

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.

Social
Political
Religious
intermediary
Tech
Economic

**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 6

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

1955-1968/9

Civil rights
movement's goal:

... a common / less oppression

generally
cursed
Koolha

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Exhibit 1: Young Lords

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

**ESPOINTE PUEBLO
ONG LADS OIB**

**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 THIS 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 gringos. We want liberation and the Power in the hands of the People, not Puerto Rican exploiters.
QUE VIVA PUERTO RICO LIBRE!
- 2. WE WANT SELF-DETERMINATION FOR ALL LATINOS**
Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American 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 puppet generals. The armed liberation struggles 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 as Latinos first slaved under Spain and then the yanquis, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist domination (domestic empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.
NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!
- 4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE
RACISM**
The Latin, Black, Indian and Asian people inside the U.S. are colonized 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 colors 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 OPPRESSED PEOPLE!
- 5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS
AND LAND**
We want control 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 renewal, 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 fighting against cultural, as well as economic genocide by the yanqui. Revolutionary culture, culture of our people, is the only true teaching.
LONG LIVE BORICUA! LONG LIVE EL JBARO!
- 7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS**
Puerto Rican rulers, as puppets 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 gangs divided and blowing each other away. We want a society where the people socialistically control their labor.
VENCEREMOS!
- 8. WE OPPOSE THE AMERICAN MILITARY**
We demand immediate withdrawal of our military forces and bases from Puerto Rico, Vietnam, and all oppressed communities inside and outside the U.S. No Puerto 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 FREEDOM 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 jail.
FREE ALL POLITICAL PRISONERS!
- 10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE
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 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. WE FIGHT ANTI-COMMUNISM WITH INTERNATIONAL
SOLIDARITY**
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 countries fighting 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 Sisters around the world who fight for justice against the rich rulers of this country.
VIVA CIE!
- 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, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessmen, politicians, and police. When a government oppresses our people, we have the right to abolish it and create a new one.
BORICUA IS AWAKE! ALL PIGS BEWARE!
- 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 first, and where we give solidarity 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

Fight Segregated, Overcrowded, Broken-down Schools!

BOYCOTT!

**STAY OUT
 of SCHOOL
 MONDAY
 FEB. 3**

**Children will be cared for in
 our own Freedom Schools!**

You can find the FREEDOM SCHOOL
 nearest you, by phoning:

Manhattan	Brooklyn
AJ 1-6333	UL 7-9200
MO 6-0400	ST 9-8017
SP 7-9090	ST 9-8861
Bronx	Queens
LU 9-8409	JA 6-9070
JE 7-6270	RA 1-6855

This Boycott is sponsored by many civil rights,
 church, labor and fraternal groups, including:
 Harlem Parents Committee • CORE • NAACP • Parents Workshop

**SCHOOL
 BOYCOTT!**
FREEDOM DAY FEBRUARY 3, 1964



JOIN THE ONE DAY BOYCOTT!

FOR SPONSORING CALL:

MIDDLE LS 9-8888 JS 7-8870	BROOKLYN UL 7-8888 ST 9-8888	QUEENS JA 6-8888 RA 1-8888	MANHATTAN AJ 7-8888 MO 6-8888 SP 7-8888
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 HOllis 5-9088

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Unit by Ascend Social Studies,
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 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 seize 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 faces.

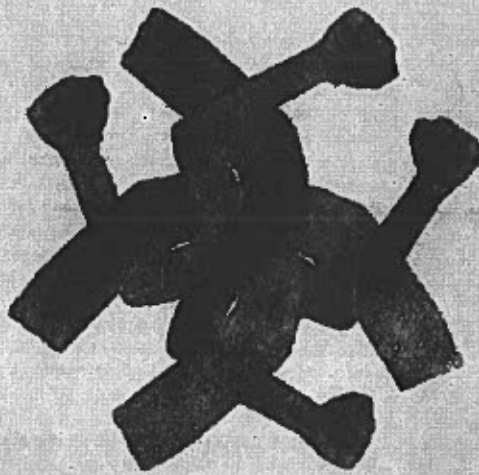
The militancy and unity of the community won a victory by taking bold, firm action. The captain of the local police precinct was relieved of his command and transferred out of the area. Even though this does not change the continued repression and brutality, it shows that the local rulers are scared.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

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

c. 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

Anything that wants to be can be a panther. The black lion or ocelot, 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 gear 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 shimmering like gypsum in the Northern California twilight — or else magazine covers running the world over, compelling everyday ordinary people across the spectrum of consent 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 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

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*.



Julia Smith typifies new breed of Negro women challenging white concepts of beauty by going "natural."

The Natural Look

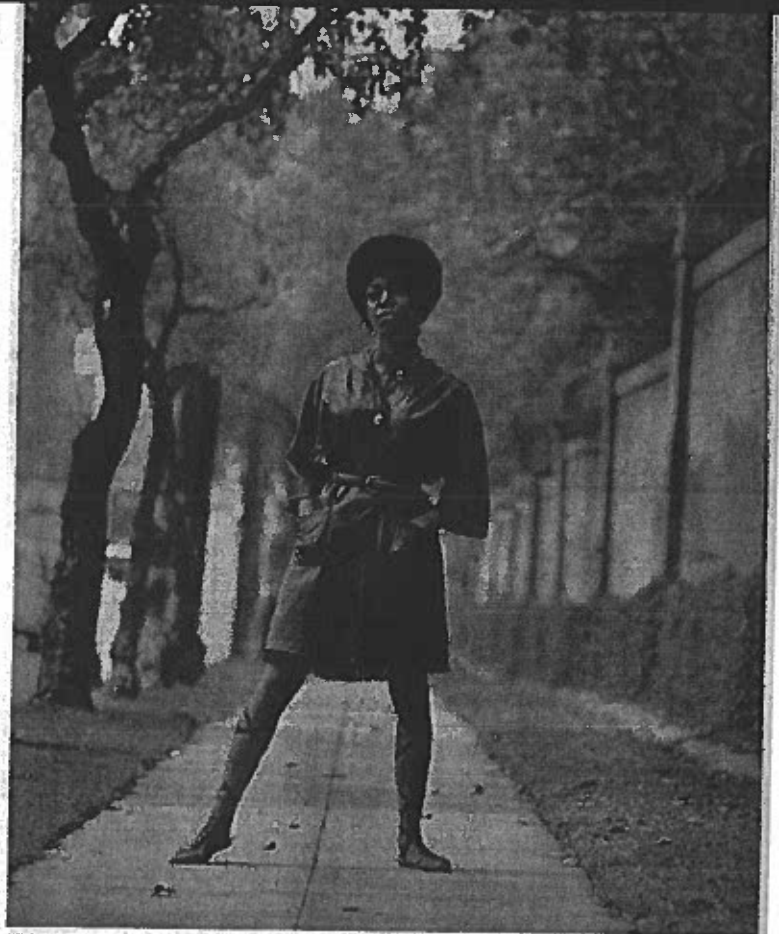
Many Negro women reject white standards of beauty

By PHYL GARLAND

A FRENCHMAN who had been in this country but a short time was astonished to encounter on the street one day a shapely, brown-skinned woman whose close-cropped, rough-textured hair was in marked contrast to that of Brigitte Bardot—or any other woman he'd ever seen. Intrigued by her extraordinarily curly locks, he rushed up to her and blurted in Gallic impulsiveness: "But I thought only Negro men had kinky hair!"

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 bold 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 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 Negro women are turning their backs on traditional concepts of style and beauty by wearing their hair 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."



"Total look" in natural mode is sought by some, like Arlene Lewis of Los Angeles, who complements natural hair style with jewelry and clothing of an ethnic nature. She is singer with new rock 'n' roll group called The Naturals, in which all these girls wear similar styles. This gimmick pays off in the attention they attract.

"We, as black women, must realize that there is beauty in what we are, without having to make ourselves into something we aren't," contends Suzi Hill, 23-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the Dixie civil rights fight currently involved in Dr. Martin Luther King's crusade against Chicago slums, 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 won't grow, or because they have what is called 'bad' hair. They aren't made to realize that they have nothing to be ashamed of and go through a lifetime of hiding from themselves—avoiding swimming, being uneasy 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 hair hasn't been done. Negro women are still slaves, in a way."

"Economics is a part of it too," notes Dianne Smith, 20, another stalwart 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 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."

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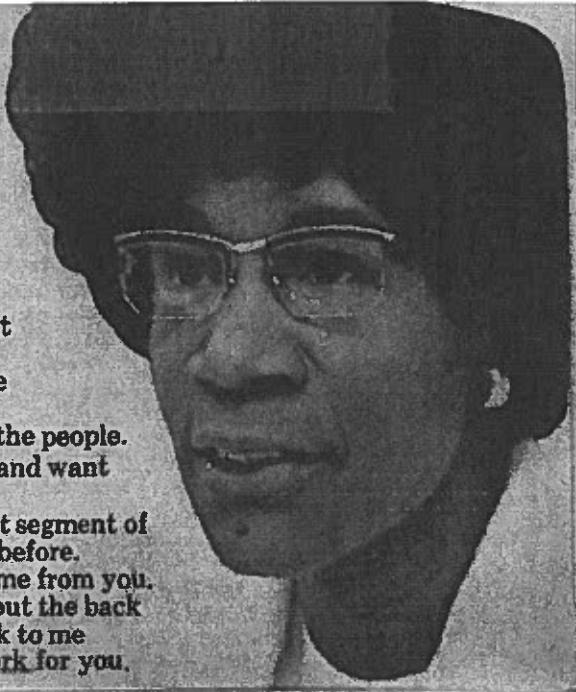
Exhibit 6: Shirley Chisholm

on date at the time
 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. Shirley 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.

Agency to be advantage negotiess

"I AM RUNNING FOR PRESIDENT OF ALL THE PEOPLE AND I NEED THE HELP OF ALL THE PEOPLE."

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.



strong independent

BRING U.S. TOGETHER



VOTE CHISHOLM 1972

UNBOUGHT AND UNBOSSSED

aspirations

Reconstruction in Five Acts

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part of the 2022 cohort of *The 1619 Project* Education Network**Exhibit 7: The Birth of HipHop**

● **Sept. 16, 1979: During the 1970s, hip-hop 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 schoolyard 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*.

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 hungry 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.'s lyrical 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 beats to meet our youthful energy. Scratching and mixing his hands created syncoated 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 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 and the peace — no one dared interrupt the reverie. Hard rocks, B-boys and B-girls in coordinated outfits wore the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffiti markers or colorful iron-on decals. 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 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 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

<p>How do all of these movements connect to the topic of resistance, power, and agency?</p>	<p>Chisholm resisted the efforts of people changing or taking away her campaign. she had agency & used it for what she fought for.</p>
<p>What impact did these events have on society during that time and even now in the current day?</p>	<p>Despite the time being very racist & misogynistic, Chisholm still ran, shocking everyone at the time with a large impact. Chisholm walked so other politically active women can run.</p>
<p>Preview other Exhibits, which Exhibit(s) interest you the most? Why?</p>	<p>Exhibit 1 is the most interesting to me because it involves politics at the time.</p>
<p>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?</p>	

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?

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

Name: Layla Barry Date: 1-24-23 Class: 8B

Essential Question: How did Black people and people of color use their power and agency during the Civil Rights Movement (1950s-1980s) to rebuild during times of oppression?

Do Now

In your own words, define the words, power and agency.

Power means to have control and influence over a big population.
Agency means to have the ability to carry out your own free will.

Utilizing your prior knowledge, how have people resisted assimilation and oppression?

People have resisted assimilation and oppression by rioting, protesting, creating organizations, migrating.

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

2

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

Social
Political
Religion
Intellectual
Tech
Economic

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Exhibit 1: Young Lords

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

1619 PROJECT
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 every year. In every way we are slaves of the gringos. We want liberation and the Power in the hands of the People, not Puerto Rican exploiters.
QUE VIVA PUERTO RICO LIBRE!

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS
Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American business. The Chicano people built the Southwest, and we support their right to control their lives and their land. The people of San Juan continue to fight against gringo domination and its puppet generals. The armed liberation struggles 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 as Latinos first slaved under Spain and then the yanquis, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.
NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM
The Latin, Black, Indian and Asian people inside the U.S. are colonized 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 colors 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 OPPRESSED PEOPLE!

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND
We want control 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 BELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE
We must learn our history of fighting against cultural, as well as economic genocide by the yanqui. Revolutionary culture, culture of our people, is the only true teaching.
LONG LIVE BORICUA! LONG LIVE EL JIBARO!

7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS
Puerto Rican rulers, or puppets 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 gangs divided and blowing each other away. We want a society where the people socially control their labor.
VENCEREMOS!

8. WE OPPOSE THE AMERIKKAN MILITARY
We demand immediate withdrawal of US 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. 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 FREEDOM 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 jail.
FREE ALL POLITICAL PRISONERS!

10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE 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 in their fight for economic and social equality, and must recognize that our women are equal in every way within the revolutionary ranks.
FORWARD, SISTERS, IN THE STRUGGLE!

11. WE FIGHT ANTI-COMMUNISM WITH INTERNATIONALISM
Anyone who resists injustice is called a communist by the man and condemned. Our people are brainwashed by television, radio, newspapers, papers, schools, and books to oppose people in other countries fighting 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 Sisters around the world who fight for justice against the rich rulers of this country.
VIVA CHE!

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, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessman, politician, and police. When a government oppresses our people, we have the right to abolish it and create a new one.
BORICUA IS AWAKE! ALL PIGS BEWARE!

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 first, and where we give solidarity 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

Fight Segregated, Overcrowded, Broken-down Schools!

BOYCOTT!

**STAY OUT
 of SCHOOL
 MONDAY
 FEB. 3**

**Children will be cared for in
 our own Freedom Schools!**

You can find the FREEDOM SCHOOL
 nearest you, by phoning:

Manhattan	Brooklyn
AL 1-6323	UL 7-9200
HW 6-0400	ST 9-8017
SP 7-9090	ST 9-8861
Bronx	Queens
LU 9-8409	JA 6-9070
JH 7-6270	RA 1-6855

This Boycott is sponsored by many civil rights,
 church, labor and fraternal groups, including:
 Harlem Parents Committee • CORE • NAACP • Parents Workshop

**SCHOOL
 BOYCOTT!**

FREEDOM DAY FEBRUARY 3, 1964



JOIN THE ONE DAY BOYCOTT!

FOR INFORMATION CALL:

BRONX AL 9-8409 JE 1-6270	BROOKLYN UL 7-9200 ST 9-8017	QUEENS JA 6-9070 RA 1-6855	MANHATTAN AL 1-6323 HW 6-0400 SP 7-9090
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Lower East Side NY 7-6222
 City Wide Committee for Integrated Schools

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 two₇fold: **OUR CHILDREN MUST BE GIVEN QUALITY EDUCATION 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

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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

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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.

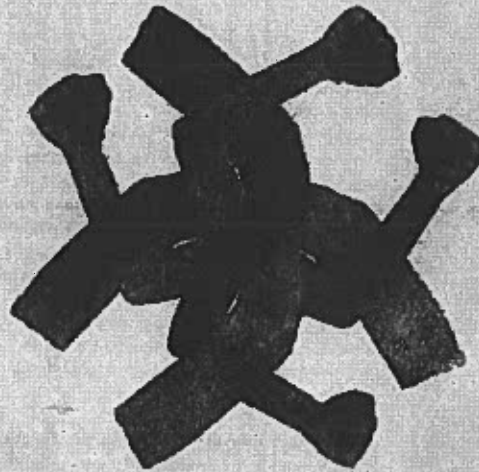
The militancy and unity of the community won a victory by taking bold, firm action. The captain of the local police precinct was relieved of his command and transferred out of the area. Even though this does not change the continued repression and brutality, it shows that the local rulers are scared.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

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

Anything that wants to be can be a panther. The black lion or ocelot, the black cheetah or crowsfoot uptown girl spriming 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 shimmering like gypsum in the Northern California twilight — or else magazine covers ransacking the world over, compelling everyday ordinary people across the spectrum of content 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 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

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

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*.



1966 Smith captures new breed of Negro woman challenging white concepts of beauty by going "natural."

The Natural Look

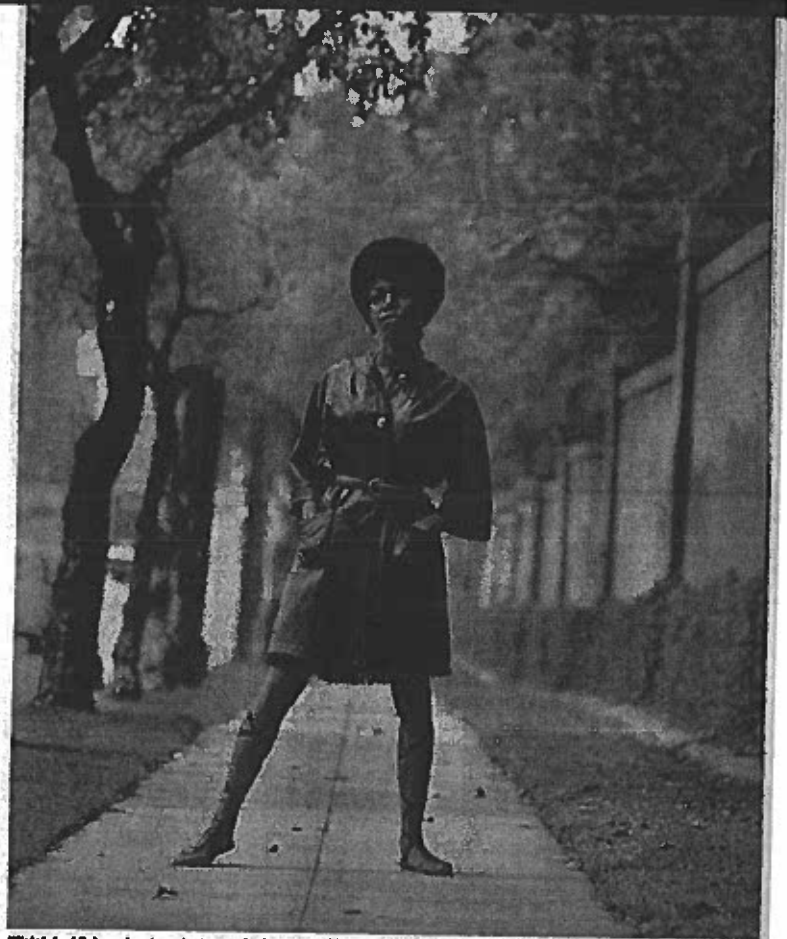
Many Negro women reject white standards of beauty

By PHYL GARLAND

A FRENCHMAN who had been in this country but a short time was astonished to encounter on the street one day a shapely, brown-skinned woman whose close-cropped, rough-textured hair was in marked contrast to that of Bright Harriot—or any other woman he'd ever seen. Intrigued by her extraordinarily curly locks, he rushed up to her and blurted in Gallic impetuosity: "But I thought only Negro men had kinky hair!"

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 bold 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 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 Negro women are turning their backs on traditional concepts of style and beauty by wearing their hair 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."



"Total look" in natural mode is sought by some, like Arlene Lewis of Los Angeles, who complements natural hair style with jewelry and clothing of an exotic nature. She is staged with new rock 'n' roll group called The Natunks, in which all these girls wear similar styles. This gimmick pays off in the attention they attract.

"We, as black women, must realize that there is beauty in what we are, without having to make ourselves into something we aren't," contends Suzi Hill, 23-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the Dixie civil rights fight currently involved in Dr. Martin Luther King's crusade against Chicago slums, 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 won't grow, or because they have what is called 'bad' hair. They aren't made to realize that they have nothing to be ashamed of and go through a lifetime of hiding from themselves—avoiding swimming, being uneasy 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 hair hasn't been done. Negro women are still slaves, in a way."

"Economics is a part of it too," notes Diane Smith, 20, another stalwart 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 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."

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

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. Shirley 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.

**"I AM RUNNING FOR PRESIDENT
 OF ALL THE PEOPLE AND I NEED
 THE HELP OF ALL THE PEOPLE!"**

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.

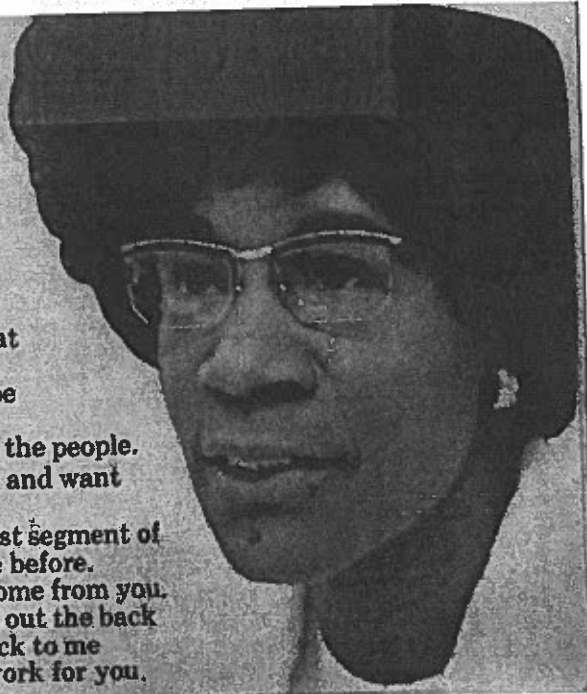
People like yourself who believe in this country and want to make your voice heard in our system.

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.



BRING U.S. TOGETHER



VOTE **CHISHOLM** 1972
UNBOUGHT AND UNBOSSSED

Exhibit 7: The Birth of HipHop

● **Sept. 16, 1979:** During the 1970s, hip-hop 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 schoolyard 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.

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 hungry 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.'s lyrical 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 beats 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 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 red the peace — no one dared interrupt the reverie. Hard rocks, B-boys and B-girls in coordinated outfits wore the names of their crews proudly splashed across their T-shirts, the lettering rendered in thick graffiti markers or colorful iron-on decals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and locking, 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 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 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

Reconstruction in Five Acts
 Unit by Ascend Social Studies,
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Part One: Graphic Organiser

How do all of these movements connect to the topic of resistance, power, and agency?	Black kids used their agency to decide whether they wanted to go to school or not. They chose not to go to school so the schools lost money.
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?	

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?

