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

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

Name: Hailey Brissett Date: 11/4/2023 Class: Hunka

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 opinion over someone and having power to control a privilege. Agency is having the ability 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, opposing 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.

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.
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 over 500 years, first Spain and then the United States have oppressed our people. Billions of dollars in profits have been made in Puerto Rico every year. In every way, we are slaves of the gringo. We want independence for Puerto Rico.

2. We want self-determination for all Latinas and Latinos. Our Laica Brothers and Sisters inside and outside the United States are oppressed by a shameful Congress. 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 liberation.

3. We want liberation for all Third World people. The Latin, black, Indian, and Asian people inside and outside the United States are oppressed. The Indian and black people in the United States are being terrorized by the police, IRS, and FBI. The Indian and black people in the Third World are being terrorized by the U.S. The people of the Third World have paid tribute to the West.

4. We are revolutionary nationalists and oppose racism. The Latin, black, Indian, and Asian people inside and outside the United States are fighting for liberation. We know that we must demand freedom, and we will not try to make our nationalism into racism. We stand solidly behind the struggle of the U.S. and the struggle of the other colonized peoples of the world.

5. We want community control of our institutions and land. We want to control our community by our people and programs that are responsive to the needs of the people. People's independence must be safeguarded.

6. We want a true education of our Creole culture and Spanish language. We want to teach our history of fighting against cultural, as well as economic exploitation by the Yankee. Revolutionary culture, culture of our people, is correctly taught.

7. We oppose capitalism and alliances with traitors. If the Puerto Rican rulers, as puppets of the oppressors, do not help our people, they must be removed. We want to remove the gringo from the Island. We demand a new government. We need an army to fight against gringo domination and its puppet generals. The armed liberation struggles in Latin America are part of the same war of liberation.

8. We oppose the American military. We demand immediate withdrawal of all military forces, bases, and troops from Puerto Rico, the United States, and all oppressed communities inside and outside the U.S. We demand that the U.S. army against the brothers and sisters of Cuba, for the only true army of oppressed people is the people's armies to fight all rulers.

9. We want freedom for all political prisoners. We want all Puerto Ricans freed because they have been tried by the cia and jailed. We want all freedom fighters released from jail.

10. We want equality for women. MACHOISM MUST BE REVOLUTIONARY... NOT OPPRESSIVE. We demand the release of all women prisoners in the United States and the world.

11. We fight anti-communism with international unity. Anyone who resists injustice is called a communist by "the man" and condemned. Our people are being degraded by television, radio, newspapers, and books to oppress other people. We will fight this freedom. We call upon all people to join us in our struggle against the real enemy.

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, women, old people, and the masses. We believe in armed struggle for our rights. We will not allow the police to control our communities and make decisions for us. We will defend our brothers and sisters around the world.

VIVA CHI!

All pigs beware!
Exhibit 2: 1964 NYC School Boycott
On Monday, Feb. 3, 1964, 464,000 New York City school children — almost half of the city’s student body — boycotted school as part of a protest against school segregation. This was one of the largest Civil Rights Movement demonstrations.
WHY THE SCHOOL BOYCOTT?

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

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

Our goal is two-fold: OUR CHILDREN MUST BE GIVEN QUALITY 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 pocketbook. Financial aid to the school system is based upon pupil attendance. No pupils — no money. It’s as simple as that.

We honestly don’t want a boycott, but if the Board of Education’s plan falls short — THE DATE IS FEBRUARY 3rd.

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

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

Printed U.S.A. Key Enterprises, Jamaica, N.Y., Oct. 9, 1963
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

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; 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 people’s 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), sometimes known as the Six Companies, are the ruling elite in Chinatown, being connected to a 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.

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.

Anything that wants to be can be a panther. The black lion or ocelot, the black cheetah or crowned cobra are not surprising up her neighborhood black just like one, to 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 beans or free breakfasts, there is friendship. Before guns laws shifting in the wake of organized strength, leather jackets shimmering like gypsies 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 in a human vision, irremovable 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 metamorph. 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.\footnote{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).\footnote{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.\footnote{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’.”\footnote{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.

The Natural Look
Many Negro women reject white standards of beauty
By PHYLLIS GARLAND

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 closely-cropped, rough-textured hair was in stark contrast to that of Brigitte Bardot—or any other woman he'd ever seen. Intrigued by her extraordinarily early locks, he rushed up to her and blurted in Farsi: 'Imam, the hair. Is all Negro men had kinky hair?'

His prior observation had not been entirely accurate; for, throughout the ages, African women of color have been compelled to conceal the fact that their hair is not quite like any other. This is particularly true in the black female's native land, until recently, challenged only by a few bold heroines, a handful of entertainers and a few ethologists like Pearl Bailey, vacillating in the midst of a battle for convention. For the girl in the street—the maid, the common woman, the housewife, the matron and even the maid who had been born with 'natural' hair, the straightening comb and chemical processes offer the only two paths to social salvation.

Not so today, for an increasing number of Negro women are rejecting 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, must realize that there is beauty in what we are, without having to make ourselves into something we aren't," said Mrs. Mary Brown at an Education Conference in Chicago. "We're beautiful just the way we are, and the fact that we have to hide our beauty behind chemical processes and straightening combs is an insult to our dignity."
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 UNBOSSLED
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 windowspanes, beckoning me from my bedroom to a late-afternoon party in the schoolyard at P.S. 38? Or maybe it was the abundance 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 lamp post 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 DJ spinning the vinyl and the silky-smooth M.C. chanting above a crowd singing for his home-spun rhymes. Everybody was dancing with a furious urgency, driven by the spontaneous bursts of inspiration that tumbled from the M.C.’s lyrical tongue. Popping records from a stack of milk crates, the DJ worked overtime to keep his turntable or pumping a continuous groove, deconstructing and repurposing the disco beats to meet our youthful energy. Stretching and mixing his hands created syncopated rhythms that hit our ears like musical bombs.

Salud! 
Hip! Hit!
Hit! 

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 Crezy Homicides, a Puerto Rican street gang, were going to battle the Tomahawks. The danger added an edge of excitement, but the music broke the pace — no music dared interrupt the reverie. Hardrockers, 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 letters or colorful iron-on decals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Popping and rocking, their bodies formed 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 DJ’s folding table, sending the needle screeching across the vinyl. An argument ensued — tempers that had been simmering throughout the evening threaten to boil over. But the DJ didn’t lose his head, offering a funky fresh musical salve to ease the tension.

Rock it out, y’all!
Don’t stop, y’all!
Salad hip hop.
Dance ‘til you 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

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do all of these movements connect to the topic of resistance, power, and agency?</td>
<td>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.</td>
</tr>
<tr>
<td>What impact did these events have on society during that time and even now in the current day?</td>
<td>These events impacted society because it encouraged black women to wear their hair naturally and stop the insecurity of young black girls.</td>
</tr>
<tr>
<td>Preview other Exhibits, which Exhibits(s) interest you the most? Why?</td>
<td></td>
</tr>
<tr>
<td>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?</td>
<td></td>
</tr>
</tbody>
</table>

### 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 Exit Ticket

Name: __________________________ Date: __________________________ Class: __________________________

Prompt: 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? Ensure your response includes background and context, a thesis, two pieces of evidence and analysis, and a conclusion.
Power and Agency during the Civil Rights Movement (1950s-1980s)
Student Response Packet

Name: [Timothy Archer] Date: 1-20-23 Class: 2B

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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 while...

**Background and Context**

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My Exhibit(s) Number: 2

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[Image of the Boycott poster]
WHY THE SCHOOL BOYCOTT?

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Printed U.S.A. Keg Enterprises, Jamaica, N.Y., 0l 9-0423
Peter Yew & Police Brutality Protests

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CHINATOWN HITS

ICE REPRES

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With a Rose from Elda Nyang'o

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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.

The Natural Look
Many Negro women reject white standards of beauty
By PHYL GARLAND

A FRIENDSHAM who had been in the country a short time was astonished to encounter on the street one day a sharply-brown-haired, rough-textured hair was in marked contrast to that of bright blonde—or any other woman he'd ever seen. Intoxicated by her extraordinary curly locks, he rushed up to her and blurted in Ghetto vernacular: "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 contrived 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 lacemakers, a handful of entertainers and dancing ethnologists like Pearl Bailey, whose identification with the exotic pleased them beyond the pale of convention. But for the girl in the street—that girl, the career women, the housewife, the actress and even the maid who had been born with "bad" or kinky hair, the straightening comb and chemical processes seemingly offered the only true path to social salvation.

But not 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-setting cities of New York and Chicago, they are frequently spotted, and always aware of definite reasons why they decided to "go natural."

"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 Ruth Hill, 26-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the Selma civil rights fright currently involved in Dr. Martin Luther King's crusade against Chicago's slum, she is quick to add, "It's personal. It rises us of those frustrations Negro women know so well, the fear that begins 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 hating from themselves—avoiding swimming, being uneasy at dances when they start to dance, because their hair will 'go bad,' 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 shamer, in a way."

"Economics is a part of it too," notes Dina Smith, 26, another stalwart at King's urban headquarters whose 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 when they 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 strive."
Exhibit 6: Shirley Chisholm
Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York's 12th congressional district, a district centered on Bedford–Stuyvesant, for seven terms from 1969 to 1983. Shirely Chisholm was the first woman and Black American to run for president as part of the democratic party primary in 1972 against all white men. Even though she was not taken seriously and didn't win the nomination, her slogan "Unbought and Unbossed" showed her fearlessness and commitment to fighting for the rights of black people, women, and minorities in America.

"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 UNBOSSRED
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 towards 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 lamp-post to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty kids and brown bodies that I had to scale the chain-link fence just to get a glimpse of the DJ. Spinning the vinyl and the silky-smooth M.C. straining to punch his voice above a crowd hungry for his homespun rhymes. Everybody was dancing with a furious urgency, driven on by the spontaneous bursts of inspiration that tumbled from the M.C.’s lyrical tongue. Playing records from a stack of milk crates, the DJ worked overtime to keep his twin turntables pumping a continuous groove, deconstructing and reassembling the disco beats to meet our youthful energy. Scratching and mixing his hands created syncopated rhythms that hit our ears like musical bombs.

*Said*

*Hip! Hip!*

*Hip! Hip!*

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 rock, B-boys and B-girls in coordinated outfits wore the names of their crews proudly plastered across their T-shirts, the lettering emblazoned 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, the bodies contorted in impossible and beautiful shapes that attracted the attention of 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 DJ’s folding table, sending the needle screeching across the vinyl. An argument ensued — tempers that had been simmering throughout the evening threatened to bubble over. But the DJ didn’t lose his cool, offering a funky funk 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. reanimated 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, part of the 2022 cohort of The 1619 Project Education Network

**Part One: Graphic Organiser**

<table>
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<th>Question</th>
<th>Response</th>
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<td>How do all of these movements connect to the topic of resistance, power, and agency?</td>
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<td>What impact did these events have on society during that time and even now in the current day?</td>
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<td>Preview other Exhibits, which Exhibits(s) interest you the most? Why?</td>
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<td>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?</td>
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**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 Exit Ticket

Name: Timothy Smith  Date: 1-24-23  Class: 8B

Prompt: 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? Ensure your response includes background and context, a thesis, two pieces of evidence and analysis, and a conclusion.
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Unit by Asjend Social Studies,
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Power and Agency during the Civil Rights Movement (1950s-1980s)
Student Response Packet

Name: Maleia Joy Date: 11/24/15 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.
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 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.

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

Part Two: Meet up with your fellow experts and craft your poster to share your findings with the whole class.
Exhibit 1: Young Lords
A Latinx-based civil/human rights organization that was once a street gang.
Exhibit 2: 1964 NYC School Boycott

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

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

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

Our goal is twofold: 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 pocketbook. Financial aid to the school system is based upon pupil attendance. No pupils — no money. It’s as simple as that.

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

FEBRUARY 3rd

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

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

USA, New York
Reconstruction in Five Acts
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

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 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), sometimes 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.

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 Yoko Noyo's

Anything that wants to be can be a panther. The black lion or color, the black cheetah or crowshead upsing up his 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 armistice for the other. Before black heroes or free brothers, then, there is friendship. Before gun laws shifting in the wake of organized strength, leather jackets chomping 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 strives only when it has been assailed. The panther is a human vision, irresistible 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 racial meteors. 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.\textsuperscript{13}

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).\textsuperscript{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.\textsuperscript{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!’”\textsuperscript{36}

This rapidly became a mantra for the younger generation. Black Power was
Reconstruction in Five Acts
Unit by Ascend Social Studies,
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Exhibit 5: Natural Hair Movement in 1966
Since 1945, EBONY magazine has shined a spotlight on the worlds of Black people in America and worldwide. Their commitment to showcasing the best and brightest as well as highlighting disparities in Black life has been, and will always be, the cornerstone to EBONY.

The Natural Look

Many Negro women reject white standards of beauty

By PHYLLIS GARLAND

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

His prior observation had not been entirely incorrect, for, throughout these years, 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 bolshois, a handful of entertainers and dancing ethnographers like Pearl Primus, whose identification with the roots placed them beyond the pale of convention. But for the girl in the street—the cool, the career woman, the housewife, the maid—and even the model who had been born with "bowed" or "kinky" hair, the straightening comb and chemical process seemed to offer the only true path 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, coalescing 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, must realize that there is beauty in what we are, without having to make ourselves into something we aren't," contends Sallie Hill, 21-year-old staff field worker with the Southern Christian Leadership Conference. "Many of the Docile civil rights fights recently involved in Dr. Martin Luther King's crusades against Chicago schools, she is quick to add, "It's practical. In this day of economic frustrations Negro women know so well, the fears that begin with you're little. So many little Negro girls feel frustrated because their hair isn't grown, or because they have what is called 'bad' hair. They want 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 dance, 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, 27, another stalwart at King's urban headquarters where natural hair has become a badge of honor. "It's a shame, but many 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 ragsy coats. Society has forced the standard of straight hair on them to the extent where they feel it's something for which they should sacrifice."
Exhibit 6: Shirley Chisholm

Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York’s 12th congressional district, a district centered on Bedford–Stuyvesant, for seven terms from 1969 to 1983. 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.
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BRING U.S. TOGETHER

VOTE CHISHOLM 1972
UNBOUGHT AND UNBOSSED
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 windows, 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 impromptu. The cassette, powered by jumper cables wound from the lamppost to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty backs 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 spontaneity and bursts of inspiration that rumbled from the M.C.'s lyrical language. Flipping records from a stack of milk cartons, the D.J. worked overtime to keep his turntables pumping a continuous groove, deconstructing and repurposing the disco beat to meet our youthful energy. Scatching and mixing his hands created syncopated rhythms that hit our ears like musical bombs.

'Sold'
'Hot! Hot'
'Hot! Hot'

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

Rumors were flying that the Crazy Homicides, a Puerto Rican street gang, were going to battle the Tomahawks. The danger added an edge of excitement, but the music brokered the peace — no one dared interrupt the reverie. Hard rocks, B-boys and B-girls in coordinated outfits, the names of their crews proudly splashed across their T-shirts, the littering mounds in thick graffiti made of colorful iron and chalk. Jockeying for space, they formed spontaneous dance circles to show off their moves. Popping and locking, their bodies contorted in impossible and beautiful shapes that a 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 boil over. But the D.J. didn't lose his beat, offering a funky fresh musical salve to ease the tension.

'Rock it out, y'alls'
'Don't stop, y'alls'
'Sold hip hop'
'Dance yif ya drop, y'alls'

Just as the M.C. redirected 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 off the fire hydrant, and we all ran through the water to cool down our overheated bodies — the ritual cleansing marking an official end to the party, but not the movement.

By Lynn Nottage
**Part One: Graphic Organizer**

| How do all of these movements connect to the topic of resistance, power, and agency? | This organization used its power to advocate for the rights and agency of oppressed people. |
| 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? | I think these events aren't highlighted enough. |

**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?

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

13 points
Power and Agency during the Civil Rights Movement Exit Ticket

Name: ______________________ Date: ______________________ Class: ______________________

Prompt: 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? Ensure your response includes background and context, a thesis, two pieces of evidence and analysis, and a conclusion.
Power and Agency during the Civil Rights Movement (1950s-1980s)  
Student Response Packet

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.

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

Background and Context

We have spent time exploring how Black people used power and agency during times of oppression to rebuild their lives and community between the 1600s and 1800s. Today, we continue to explore how this is seen throughout the mid-late 1900s.

Student Investigation: The Resistance Museum Power and Agency Exhibit

Part One: Read and Analyze each Exhibit. Complete the Graphic Organizer. Become the Expert on the Exhibit.

My Exhibit(s) Number

5

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

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 have been spent in Puerto Rico. Puerto Ricans are a people of the United States and should have a say in the government and the economy. We want to end the domination by the U.S. over Puerto Rico.

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS Our Latinx brothers and sisters inside and outside the United States are oppressed by the capitalist and the U.S. government. The Chicano people built the Southem, and we support their right to control their lives and their land. The people of San Domingo continue to fight against the domination of sugar cane and the way the land is run. We demand the freedom for all Latin American people to control their own land.

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE We are the third world just as much as the people of color, the Third World, and the North. We want the liberation of all people in the Third World. We demand that Third World people have the right to freedom. All the colored and oppressed peoples of the world are one nation under oppression.

NO PUERTO RICO IS FREE UNTIL ALL PEOPLE ARE FREE!

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPRESSORS We are the Latinx people of this country. We are the Third World people. We are the oppressed. We are the people who have been oppressed by 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 stop supporting 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!

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS We are the people. We are the ones who live our lives. We are the ones who work for the companies. We want control of our communities by our people and programs to ensure that all institutions serve the needs of our people. People's control of police, banks, public utilities, churches, schools, housing, transportation, and welfare is needed. We want an end to attacks on our land and our people by the ruling class.

LAND BELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE EDUCATION OF OUR CULTURAL HERITAGE AND SPANISH LANGUAGE We need a true education of fighting against cultural, as well as economic, imperialism by the young. Revolutionary culture, culture of our people, to the only true teaching.

LONG LIVE MOCIA! LONG LIVE EL ISSAB!

7. WE OPPOSE CAPITALISTS AND ALLIANCE WITH TRAITORS Puerto Rican rulers, or pappas, 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 poor and powerless for business, or the great workers who keep gangs divided and blow each other away. We want a society where the people collaborate to control their labor.

VENGEANCE!

8. WE OPPOSE THE AMERICAN MILITARY We demand immediate withdrawal of all military forces and bases from Puerto Rico, Vietnam, and all other oppressed countries 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 oppressors.

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 used by the racist courts of the colonizers, and are 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 stop supporting 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 INTERNATIONAL UNIONS Anyone who resists injustice is called a communist by "the man" and condemned. Our people are being brainwashed by television, radio, newspapers, and books to oppose people in other countries fighting for their freedom. No hopes will our people believe attacks and slander, because, as they have learned, the real enemy is and will be those 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, women, and all others, against our people. We have asked, petitioned, gone to court, and demonstrated peacefully, and were thrown in jail for protesting against the poverty and the war. We are asked to fight against the violence of the system, the government, and the police. Where a government opposes our people, we have the right to defend and create a new one.

BORICUA IS AWARE!

ALL PICS STEAL!

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 people of the world, not oppression and racism.

HASTA LA VICTORIA SHAMPIR!
**Exhibit 2: 1964 NYC School Boycott**

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

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

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

Our goal is two-fold: OUR CHILDREN MUST BE GIVEN QUALITY 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 pocketbook. Financial aid to the school system is based upon pupil attendance. No pupils — no money. It’s as simple as that.

We honestly don’t want a boycott, but if the Board of Education’s plan falls short – THE DATE IS FEBRUARY 3rd
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 REPRESSON

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” -- usually 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 assured 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.

**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 Yosha Nyoa’s

> Anything that wants to be a panther. The black lion or oak, the black chestnut or camphor tree sprout up in the 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 reaching my life is an armor for the other. Before black beets or fried beans, then, there is friendship. Red flags flying shifting in the wake of organized strength, leather jackets shimmering like gypsum in the Northern Californian 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, inexorable refusal, our common call to adore ourselves as we are and live and die as tens of thousands 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.\textsuperscript{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).\textsuperscript{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.\textsuperscript{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.’”\textsuperscript{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.

The Natural Look
Many Negro women reject white standards of beauty
By Phyl Garland

A FRENCHMAN who had been in this country 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 stark contrast to that of bright blondes—or any other women he’d ever seen. Intrigued by her extraordinary curly locks, he rushed to her and blurted in Gallic exasperation: “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 complicated the fact that their hair is quite as like, or unlike, the type of women with similar hair, and identified with the idea that women beyond the pale of civilization. But for the girl in the street—she was, the career woman, the housewife, the student, and even the maid who had been born with “Kinky” hair, or kinky hair, the straightening of the chemicals, and chemical processes seemingly-effaced the only true path to social advancement.

Not any longer. For an increasing number of Negro women are turning their back on the artificial beauty of the straight hair, and straightening their hair into a naturally-black style. Though they remain a relatively small group, confined primarily to the trend-making cities of New York and Chicago, they are frequently composing and always aware of definite reasons why they decided to go natural.

“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 Soni Hill, a young and vital member of the Southern Christian Leadership Conference. A veteran of the civil rights movement and currently involved in Dr. Martin Luther King’s crusades against Chicago’s public housing, she is quoted as saying, “It’s practical. It fits in with our traditional Southern love for beauty. Negro women know so well, the faces that begin when you’re little. So many little Negro girls feel frustrated because their hair isn’t ivory, or because they have what is called "kinky hair." They aren’t made to realize that they have nothing to be ashamed of and that they’re not any better off for having it. We aren’t making a decision to be different. It’s just a matter of realizing that we have beauty as well as others. We don’t have to be ashamed of it. We can be proud of it.”

At the heart of this movement are two main reasons: the desire for natural beauty and the desire for the freedom to express oneself. These women are determined to express their individuality and beauty in their own way, without sacrificing their identity to conform to the standards of beauty set by mainstream society.
Exhibit 6: Shirley Chisholm
Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York's 12th congressional district, a district centered on Bedford-Stuyvesant, for seven terms from 1969 to 1983. Shirely Chisholm was the first woman and Black American to run for president as part of the democratic party primary in 1972 against all white men. Even though she was not taken seriously and didn't win the nomination, her slogan "Unbought and Unbossed" showed her fearlessness and commitment to fighting for the rights of black people, women, and minorities in America.

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

Exhibit 7: The Birth of HipHop

Sept. 16, 1979: During the 1970s, 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 windowspanes, bocconing me from my bedroom to a late-afternoon party in the schoolyard at P.S. 38? Or maybe it was the abundance 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 lamp post to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty bodies that I had to scale the chain-link fence just to get a glimpse of the D.J. spinning the vinyl and the sleek smooth M.C. straining to punch his voice above a crowd hungry for his homegrown rhymes. Everybody was dancing with a furious urgency, driven on by the spontaneity of inspiration that tumbled from the M.C.’s lyrical tongue. Popping records from a stack of milk cases, the D.J. worked overtime to keep his twin turntables pumping a continuous groove, deconstructing and reassembling the disco beats to meet our youthful energy. Scratching and mixing his head screwed synchronised rhythms that set our ears like musical bombs.

Said
Hip! Hop!
Hip! Hop!

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 Creny 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 ravers. Hardrocks, B-boys and B-girls in coordinated outfits were the names of their crews proudly splashed across their T-shirts, the latter rendered in thick graffiti markings or colorful iron-on decals. Jockeying for space, they formed spontaneous dance circles to show off their intricate moves. Pepping and spitting, 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 his cool, offering a funky fresh musical tone to ease the tension.

Rock it out, y'all
Don’t stop, y’all
Said hip hop
Dance ‘Hyde, y’all

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

By Lynn Nottage
### Part One: Graphic Organiser

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
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<tbody>
<tr>
<td>How do all of these movements connect to the topic of resistance, power, and agency?</td>
<td>- Why do these movements connect to the topic of resistance because it shows how girls can resist and control themselves.</td>
</tr>
<tr>
<td>What impact did these events have on society during that time and even now in the current day?</td>
<td>- Girls was not able to walk around free and black women was no longer assimilate so they could not fear their natural hair.</td>
</tr>
<tr>
<td>Preview other Exhibits, which Exhibits(s) interest you the most? Why?</td>
<td>- Natura hair movement because it shows how black women fought for their hair and fought to be free for themselves and let out their true color.</td>
</tr>
<tr>
<td>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?</td>
<td>-</td>
</tr>
</tbody>
</table>

### 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 Exit Ticket

Name: ___________________ Date: ____________ Class: __________________

Prompt: 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? Ensure your response includes background and context, a thesis, two pieces of evidence and analysis, and a conclusion.
Reconstruction in Five Acts
Unit by Ascend Social Studies,
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Power and Agency during the Civil Rights Movement (1950s-1980s)
Student Response Packet

Name: Brenda Sanders  Date: 11/4/23  Class: 812

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
Agency: the ability to control your own and others

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

Resisting (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.

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  b

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 goal:

Civil Rights Movement 1955-1968
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 to prove to the world that the United States is a superpower. The colored people built the country, and we support their right to control their lives and their land. The people of San Juan continue to fight against the United States' domination, and for our freedom.

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS.

Our Latinos are subjected to slavery, and under the United States, they are oppressed by discrimination. The white people build the country, and we support their right to control their lives and their land. The people of San Juan continue to fight against the United States' domination, and for our freedom.

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE.

For us, this means fighting for freedom and democracy against the Third World countries. We want to free our people, but our fights are the same against oppression and the rule of the United States.

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPONENTS OF RACISM.

The Latinos, blacks, Indians, and Asians inside and outside the United States are oppressed by capitalism. We want to free our people, but our fights are the same against oppression and the rule of the United States.

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS.

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 schools, shops, churches, schools, hospitals, transportation and welfare are needed. We want an end to attacks on our land by urban renewal, highway destruction, universities and corporations.

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE.

We want an education that prepares us for future freedom and struggles. We want to free our people, but our fights are the same against oppression and the rule of the United States.

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 community in servitude for business, or the street workers who keep gang divisions below.

8. WE OPPOSE THE AMERICAN MILITARY.

We demand immediate withdrawal of all military forces and bases from Puerto Rico, Vietnam, and all oppressed communities inside and outside the United States. We support the struggle for freedom, and for our freedom.

9. WE WANT FREEDOM FOR ALL POLITICAL PRISONERS.

We demand the release of all political prisoners from jail. We will fight for our freedom.

10. WE WANT EQUALITY FOR WOMEN: MACHADANOS MUST BE REVOLUTIONARY--NOT OPPRESSIVE.

Under capitalism, our people have been oppressed by both the United States and our own men. The doctrine of machadas has been used by our men to take our frustrations against their wives, sisters, mothers, and children. Our men must support their women in their fight for equality and for economic, social, and political equality, and must recognize that our women are equal in every way within the United States.

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Anyone who resists is called a communist by the man and government. We are fighting against the government and the United States. We have no friends or enemies. We fight to free our people.

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

We are fighting against the government and the United States. We have no friends or enemies. We fight to free our people. We have the right to defend ourselves and our friends.

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ALL PICS BEWARE.

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

October 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 Tonja Nyong'o

Anything that wants to be can be a panther. The black lion or ocelot, the black cheetah or cornrowed up-town girl sprinting up her neighborhood block just like one, in dogged pursuit of the future world. In this frame, 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. Between black berets or free breakfasts, then, there is friendship. Before gunlaws shifting in the wake of organized strength, leather jackets shimmering like gypsies in the Northern California twilight — or else magazine covers running the world over, co-multiplying everyday ordinary people across the spectrum of context or color who want 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 mercury. 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.  

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). 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. 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.'" 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.

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 sharply-dressed, brown-skinned woman whose close-cropped, rough-textured hair was in marked contrast to that of Brigit Bardot—or any other woman he'd ever seen. Irritated by her extraordinarily odd look, he rushed up to her and blurted in Gallic impatience: "But I thought only Negro men had lily-white hair!"

His preconceived notions had not been entirely incorrect, for, throughout the ages, American women of color have clung to the fact that their hair is not quite like any other. This key element in the black female's identity was, until recently, challenged only by a few bold visionaries, a handful of entertainers and dancing virtuosos like Pearl Bailey, whose identification with the north placed them beyond the pale of convention. But for the girl in the street—the cool, the career woman, the housewife, the matron and even the maid who had been born with "red" or lily-white, the straightening comb and chemical process seemingly offered the only true path 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 natural lily-white state. Though they realize a relatively small group, unified 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."

"Fraid he's in natur'l mood is caught by zoom, like Arton Lewis of Los Angeles, whocomments on natural hair style with jewelry and clothing of an exotic nature. She is shaper with new look 'n roll group called The Naturals, in which all those girls wear similar styles. "The gimmick pays off in the attention they attain."

"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 Suzie Hill, 26-year-old staff field worker with the Southern Christian Leadership Conference. A veteran of the civil rights fight currently involved in Dr. Martin Luther King's crusade against Chicago shorners, she is quick to add, "It's practical. It is one of these frustrations Negro women have so well, the finer that begins 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 that 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, 30, another stalwart at King's urbane 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 rags and coats. Society has fostered the standard of straight hair on them to the extent where they feel it's something for which they should sacrifice."
Exhibit 6: Shirley Chisholm

Shirley Anita Chisholm was an American politician who, in 1968, became the first black woman to be elected to the United States Congress. Chisholm represented New York's 12th congressional district, a district centered on Bedford–Stuyvesant, for seven terms from 1969 to 1983. 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 UNBOSSED
Exhibit 7: The Birth of Hip Hop

- 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 lamp post to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty backs 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. railing 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 trembled from the M.C.’s lyrical tongue. Plucking records from a stack of milk cartons, the D.J. worked overtime to keep his turntables pumping a continuous groove, deconstructing and repurposing the disco beats to meet our youthful energy. Scratching and mixing his hand and a createdsyncopated rhythms that hit our ears like musical bombs.

*Said*

*Hey! Hey!*

*Hey! Hey!*

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

Rumors were flying that the Crazy Homelickers, a Puerto Rican street gang, were going to battle the Tomhawks. The danger added an edge of excitement, but the music broke the pace — no one dared interrupt the reverb. Hardrocks, B-boys and B-girls in coordinated outfits wore the names of their crews proudly splashed across their T-shirts, the lettering sandwiched in thick grafitti 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 impossible and beautiful shapes that a 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 *hip hop* drop, y’all*

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

By Lynn Nottage
## Part One: Graphic Organiser

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do all of these movements connect to the topic of resistance, power, and agency?</td>
<td>Chrishola resisted the efforts of people changing or taking away her campaign; the boycotts she used it for, which she fought for.</td>
</tr>
<tr>
<td>What impact did these events have on society during that time and even now in the current day?</td>
<td>Despite the time being very racist and misogynistic, Chrishola still had shocking events at the time with a range of issues. Chrishola wanted so other politically active women can run.</td>
</tr>
<tr>
<td>Preview other Exhibits, which Exhibits(s) interest you the most? Why?</td>
<td>Exhibit 1 is the most interesting to me because it involves politics at the time.</td>
</tr>
<tr>
<td>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?</td>
<td></td>
</tr>
</tbody>
</table>

## 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 Exit Ticket

Name: __________________ Date: ____________ Class: ______________

Prompt: 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? Ensure your response includes background and context, a thesis, two pieces of evidence and analysis, and a conclusion.
Power and Agency during the Civil Rights Movement (1950s-1980s)
Student Response Packet

Name: Layla Barry Date: 1-24-23 Class: 6B

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

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE

7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH Traitors

8. WE OPPOSE THE AMERICAN MILITARY

9. WE WANT FREEDOM FOR ALL POLITICAL PRISONERS

10. WE WANT EQUITY FOR WOMEN; MACHISMO MUST BE REVOLUTIONIZED—NOT OPPRESSIVE

11. WE FIGHT ANTI-COMMUNISM WITH INTERNATIONAL Solidarity

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

13. WE WANT A SOCIALIST SOCIETY

The Young Lords Organization is a revolutionary political party fighting for the liberation of all oppressed people.

Que Viva Puerto Rico Libre!

Que Viva la Raza!

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

Exhibit 2: 1964 NYC School Boycott
On Monday, Feb. 3, 1964, 464,000 New York City school children — almost half of the city’s student body — boycotted school as part of a protest against school segregation. This was one of the largest Civil Rights Movement demonstrations.

[Image: BOYCOTT! STAY OUT of SCHOOL MONDAY FEB. 3 Children will be cared for in our own Freedom Schools! SCHOOL BOYCOTT! FREEDOM DAY FEBRUARY 3, 1964]

You can find the FREEDOM SCHOOL nearest you by phoning

- Manhattan
  - AA 1-6533
  - RC 6-0480
  - SP 7-9090

- Brooklyn
  - UA 7-9200
  - ST 9-9017
  - ST 9-8961

- Queens
  - AA 6-0070
  - RA 7-6555

This Boycott is sponsored by many civil rights, church, labor and fraternal groups, including:
- Harlem Parents Committee
- CORE
- NAACP
- Parents Workshop
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 twofold: 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 pocketbook. Financial aid to the school system is based upon pupil attendance. No pupils — no money. It's as simple as that.

We honestly don’t want a boycott, but if the Board of Education’s plan falls short — THE DATE IS FEBRUARY 3rd.

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

QUEENS CORE
189-22 Keseville Avenue
St. Albans 12, New York
Hollis 5-9088

Printed U.S.A. Key Enterprises, Jamaica, N.Y., O.L.9-0423
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 doors reading “Closed to Protest Police Brutality.”

NY CHINATOWN HITS
POLICE REPRESSION

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 19 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.

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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 the 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.

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Reconstruction in Five Acts
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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, confided 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."

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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.
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 lampost to the sound system, and the sparkling concrete was an unlikely dance floor. The schoolyard was so packed with hot, sweaty black and brown bodies that I had to scale the chain-link fence just to get a glimpse of the D.J. spinning the vinyl and the silky-smooth M.C. straining to punch his voice above a crowd hungry for his home-spun rhymes. Everyone was dancing with a furious urgency, driven on by the spontaneous bursts of inspiration that tumbled from the M.C.’s lyrical cog. Plucking records from a stack of milk cases, the D.J. worked overtime to keep his twin turntables pumping a continuous groove, deconstructing and reconstituting the disco beats to meet our youthful energy. Scratching and mixing, his hands created syncopated rhythms that hit our eardrums like musical bombs.

Said
Hey! Hey!
Hey! Hey!

The M.C. led us through a call-and-response like a master conductor. His words, a provocation to be loud and unabashedly 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 reverse. Hard rocks, B-boys and B-girls were coordinated outside of 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 a conscious tribute to their African ancestors and the rebellious defiance 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 his cool, offering a funky fresh musical salute to ease the tension.

Rock it out, y’all
Don’t stop, y’all
Said hip hop
Dance! Whya 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

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do all of these movements connect to the topic of resistance, power, and agency?</td>
<td>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.</td>
</tr>
<tr>
<td>What impact did these events have on society during that time and even now in the current day?</td>
<td>The boycott</td>
</tr>
<tr>
<td>Preview other Exhibits, which Exhibits(s) interest you the most? Why?</td>
<td></td>
</tr>
<tr>
<td>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?</td>
<td></td>
</tr>
</tbody>
</table>

### 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 Exit Ticket

Name: __________________ Date: ___________ Class: ___________

Prompt: 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? Ensure your response includes background and context, a thesis, two pieces of evidence and analysis, and a conclusion.

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