

Social Studies Journal

Special Themed Issue **Teaching African-American History**

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Editor: Dr. Jessica B. Schocker

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Table of Contents	2
Guidelines and Preparation for Manuscripts	4
Review Panel and Contributors	5
Membership Information	6
Editor's Note	7

Articles

1. Introduction, Teaching African-American History

Christine Woyshner	9
--------------------------	---

2. An Abolition Framework: Debating Slavery by Moving Beyond the Question of Race

Marc Brasof	15
-------------------	----

3. The Civil Rights Era *Philly Style*: Using Primary Sources to “Document Race”

Amy J. Cohen	33
--------------------	----

4. Teaching With Film: Philadelphia and Black History

Amy J. Cohen	44
--------------------	----

5. Northern African American Perspective of and Involvement in the Civil War: Introductory Lesson

David A. Hauschild II	49
-----------------------------	----

6. Teaching History through Discovery Mapping

Jeffrey Michaelangelella Evans 63

7. Epilogue, Black History is More than Skin Color

LaGarrett J. King 72

Guidelines for Manuscripts

The Pennsylvania Council for the Social Studies seeks manuscripts for publication in the *Journal* that focus on and treat the following areas:

1. Creative ways of teaching social studies at the elementary, secondary, and higher education levels
2. Research articles
3. Explanations of new types of materials and/or equipment that directly relate to social studies teaching, and was developed or implemented by teachers
4. Explanations of teacher developed projects that help social studies students and teachers work with community groups
5. Reviews of educational media that have been used with students
6. Analysis of how other academic disciplines relate to the teaching of social studies

Preparation of Manuscripts

1. Type and double-space all materials
2. Manuscript length: between three and twelve pages
3. Follow guidelines of *Publication Manual of the American Psychological Association*
4. Do not include author name(s) or other identifying information in the text or references of the paper
5. Include a separate title page that contains the title of the article, your name, the institution where you work, and your email address
6. The manuscript must be original and not published previously
7. Author is responsible for gaining permission to use images in the manuscript
8. Manuscripts must be submitted by email in Word format to the editor, Dr. Jessica Schocker, at jbs213@psu.edu

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The *Journal* is currently available for free, open access on the Pennsylvania Council for the Social Studies website: www.pcssonline.org. Correspondence about editorial matters should be directed to Jessica Schocker: jbs213@psu.edu.

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Hard copies of the *Journal* are available upon request for a fee.

A Note to Prospective Authors

Social Studies Journal is a biannual publication of the Pennsylvania Council for the Social Studies. The *Journal* seeks to provide an exchange of ideas among social studies educators and scholars.

All manuscripts go through a blind review process. In order to encourage and assist writers, the reviewers make suggestions and notations for revisions that are shared with the author before papers are accepted for final publication. We encourage writers in both K-12 and higher education settings to share their knowledge and experiences.

From the Editor

I'm thrilled to have assumed editorship of the PCSS *Journal*, and I look forward to contributing to the field of social studies teaching, learning, and scholarship in this capacity.

When I agreed to assume this position, a long time editor of the *Journal*, veteran teacher Leo West, reached out to me to share the *Journal's* history of which I was unaware. The Pennsylvania Council for the Social Studies featured its first official publication in 1954, a newsletter, which over time has become the current "News and Views." As the manuscripts grew longer and more in depth, the council recognized the need for an academic journal. *Social Studies Journal* was first published in 1967. Within several years after that, the *Journal* became peer-reviewed. For nostalgia's sake, I've included the cover of the *Journal* from 1988 on the following page. Mr. West informed me that the logo was intentionally designed to champion civil rights, symbolizing Black and White together. The 1988 issue addressed a similar theme to this 2016 issue.

Throughout its history, the *Journal* has always encouraged submissions from classroom teachers and emerging scholars, as well as more established scholars. I plan to continue this tradition, and hope to create a space where both experienced and novice writers will feel comfortable submitting their work. Although the *Journal* is housed in Pennsylvania, I encourage authors from in state and out of state to submit their work. Similarly, I hope the *Journal* is read in Pennsylvania and beyond.

Over the years since its inception, the *Journal* has produced issues from open calls for submissions and from themed calls. This particular issue is the latter, and is themed around the teaching of Black history. I would like to thank Dr. Jodi Bornstein of Arcadia University for her service as the immediate past editor of the *Journal*. Together with Dr. Christine Woyshner of Temple University, guest editor of this themed issue, Dr. Bornstein issued the initial call for this special issue. Articles written by current and former social studies teachers follow Dr. Woyshner's introduction, and this issue concludes with a provocative epilogue written by leading scholar of African-American history education, Dr. LaGarrett King of the University of Missouri-Columbia.

I look forward to hearing from authors with submissions for our spring issue of *Social Studies Journal*. A call will be issued soon and the manuscript submission deadline will be February 15, 2017.

I hope you enjoy this issue. Please feel free to contact me with any questions, or contact the authors directly; author contact information can be found at the end of each paper.

Sincerely,

Jessica B. Schocker, Ph.D.
Associate Professor of Social Studies Education and Women's Studies
The Pennsylvania State University, Berks College

Social Studies Journal – 1988
Courtesy of Leo West

SOCIAL STUDIES JOURNAL



WHERE IS OUR HISTORY?

An Official Publication of the Pennsylvania Council for the Social Studies

VOLUME XVII

SPRING 1988

Introduction, Teaching African-American History

Christine Woyshner

I've always been interested in history. . . but they
never taught Negro history in the public schools.

Jacob Lawrence, 1940

The artist Jacob Lawrence was a student of Black history because, as he explains, he never learned it in school. Born in Atlantic City, New Jersey, and raised in Philadelphia and New York City, his comment reflects the general approach to teaching US history in early-twentieth century America. Overwhelmingly, schools in the nation did not teach an inclusive history; theirs was a curriculum of White achievements and racial superiority. Pockets of teaching Black history and race pride could be found, however, in segregated schools of the South, the schools Lawrence's parents fled from when they settled in Atlantic City, where he was born.

Recent scholarship has revealed a modest initiative in the Jim Crow South to teach Black history and culture to White students in the early twentieth century (Selig, 2008; Woyshner, 2012), but it was not the norm. Less is known about the teaching of Black history in the *de facto* segregated schools of the North during the early twentieth century. Over the course of the twentieth century, particularly after 1960, calls for ethnic studies and race history increased, alongside pleas to pay mind to women in the curriculum. James A. Banks is perhaps the best known scholar of the late twentieth and early twenty-first century to emphasize not just the study of race, but the inclusion of new constructs to think about race, ethnicity, and difference (e.g., Banks & Grambs, 1972; Banks, 1973).

The years between the original surge of interest in Black and ethnic studies and today have forged many and varied paths in research and teaching. No scholar doing work in this area would deny that much work remains to be done, both in researching theories and means to bring Black history to classrooms and in remaking the school curriculum to be more inclusive. This special issue of the PCSS *Social Studies Journal*, therefore, represents one of the tributaries to the endeavor.

In 2011, I was awarded a Teaching with Primary Sources Grant, which funded the creation of a social studies pedagogy course titled “Documenting Race: Teaching African-American History with Primary Sources.” The project, for which a one-time summer pedagogy course was the centerpiece, sought to explore ways to supplement the existing high school history curriculum by integrating African American history. I was inspired to write the grant proposal because of the School District of Philadelphia’s (SDP) 2005 mandate that all students (approximately 150,000 of them) in the district take an African-American History course in tenth grade as a graduation requirement. Through my role as a teacher educator at Temple University, I learned that Philadelphia secondary history teachers have access to a textbook that the SDP adopted for the course, and they also have much freedom in supplementing the text with primary and secondary sources and other instructional materials. Therefore, the TPS project sought to provide SDP teachers and those in other school districts with resources to teach an engaging and meaningful African American history.

Two talented SDP social studies teachers, Amy Jane Cohen and Marc Brasof, worked with me to identify local resources, create lessons, and co-teach the class of graduate and undergraduate secondary social studies majors. Amy and Marc also contributed to this special issue on African-American history. Two Temple students also contributed to this special issue by revising for publication the lessons they wrote for the course. Therefore, all of the contributors to this volume are current or former teachers of secondary social studies and have vast practical experience. Also, I am pleased that a leading scholar in social studies, Dr. LaGarrett King, has added his voice to this collection. Dr. King has published extensively in social studies, exploring the ways that Black history is presented in textbooks and in the popular media. His scholarship also challenges facile assumptions about theoretical constructs, such as critical race theory.

This special issue then, represents some of my thinking over the last two decades on the importance of diversifying the social studies curriculum. At the same time I was working on the Teaching with Primary Sources Library of Congress Grant, I was co-editing a book with Dr. Chara Bohan of Georgia State University titled *Histories of Social Studies and Race, 1865-2000* (Palgrave Macmillan, 2012). Dr. Bohan and I had noticed that there were several of us presenting at social studies and history conferences on Black history in the

school curriculum, so we decided to produce a collection of these works in the hopes of inspiring drawing attention to this important line of inquiry and encouraging others to take up this research. While no edited volume covers all bases, we believe that the collection that resulted includes much insight and new knowledge on the history of teaching Black history.

Likewise, Dr. Jessica Schocker and I have spent the last several years examining Black women's representation in high school history textbooks and have uncovered several provocative findings (e.g., Schocker & Woyshner, 2013). We were inspired by the several well-known content analyses of women in high school history textbooks that were conducted in the 1970s and 1980s which revealed that women were not as frequently a part of the narrative and images as men. Janice Law Trecker (1973), observed that "the increase in space devoted to Black history has not made room for the Black woman" (p. 112). So, Dr. Schocker and I set out to review current content analyses to see whether textbooks had gotten any better in more recent years. We investigated the extent to which Black women are represented in today's textbooks, which is based on our belief that all students need to see diversity in the curriculum.

However, we could not compare the increase of Black women's representation in textbooks over time, because Trecker did not include any quantitative data. So, we looked at the images or representations of Black women in two major White, or mainstream, texts and in one of the earliest African-American history textbooks on the market. What we found was stunning. We noticed that the proportion of Black women in the African-American history textbook is much smaller than the percentage of all women in the mainstream books. This was surprising to us, because we had assumed a book that paid mind to race and racial diversity would also attend to gender diversity.

Then, we started to look at other things, such as how women—all women, that is—were portrayed across texts and how periodization was developed in each text. The picture that emerged was revealing of the foci of Black history in the textbooks—on oppression and enslavement—at the expense of cultivating other, more liberatory, frameworks for study. Other insights included our noticing that the African-American textbook begins with a study of the continent of Africa and has five chapters on slavery as an organizing theme, whereas the mainstream books' chapter titles for this time period—

mid to late nineteenth century—do not contain the word slavery. The mainstream texts use the phrases Civil War and Reconstruction in their chapter titles. Also, other chapters in the African-American textbook focus on what Black Americans were doing during the colonial era, Early National Period, and Progressive era. Thus, we found that the Black history textbook seeks to integrate the history of African Americans more centrally into the narrative of mainstream (White) US history. However, in doing so, it omits in many cases the experiences of women.

More central to our purposes regarding Black women's representation, when we searched for topics related to women's history in the African-American textbook, we discovered that those topics were not as widely covered as in the mainstream books. For instance, women's suffrage is treated in one sidebar that focuses on Ida B. Wells-Barnett. The same goes for Mary McLeod Bethune; she is relegated to a sidebar. Other themes on activism and women, such as in during the Progressive era and Civil Rights movement, are not addressed as fully as they could be. During the Progressive era, a particularly robust time for Black women's activism, there is scant reference to Black women's activism. For example, Ida B. Wells-Barnett and Mary Church Terrell are mentioned briefly in a section on the founding of the National Association for the Advancement of Colored People. Also, Black women's clubs such as the Phillis Wheatley Society are mentioned, but no sustained attention is given this important episode—the women's club movement—in US history.

In applying visual analysis strategies to interpret the images in the textbooks, Dr. Schocker and I found that the images of enslaved women in the mainstream texts are not portrayed with as much graphic detail as in the Black history textbook. Enslaved women are portrayed in peaceful settings in the mainstream texts, getting married, working on the plantation, as nurses, and in fields. In the Black history text, enslaved women are shown being raped, sold, and separated from their families. We did find, though, that the images selected for the Black history text included a sense of agency on the part of enslaved women, because some images depicted them escaping.

Dr. Schocker and I hope that our research, the work being conducted by other scholars, and this special issue helps to inspire researchers and practitioners to move us closer to a curriculum of understanding and equity. Our interests in supporting, developing, and promoting a social studies curriculum that includes all voices in a

meaningful, substantive way was in part the reason for this special issue. Also, our belief in encouraging teachers to present their work for a wider audience was motivation to see this issue through to publication.

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An Abolition Framework: Debating Slavery by Moving Beyond the Question of Race

Marc Brasof

Epstein (2001) argues educators should use sociocultural approaches to frame social studies instruction. Social studies practices should “support the ways in which children’s and adolescents’ social identities—i.e. their racial, ethnic, gender and class identities—shape their knowledge of and perspectives of social studies subjects” (p. 42). Epstein advocates for this approach because students’ identities impact how they interpret their past, present, and future—especially for students of color, whose knowledge and perspectives on topics such as democracy and racial diversity are not readily available or addressed in social studies classes. The goal of the social studies class is to build bridges between the diverse knowledge and perspectives young people and their experiences with those offered in school. This goal becomes difficult to achieve when teaching a diverse group of students the subject of slavery.

As a high school educator who has worked in an affluent suburban community as well as a socioeconomically diverse urban setting, I have experienced the complex influence of sociocultural factors on the teaching of slavery’s causes and consequences. In both cases, I found teaching the subject of American slavery a difficult task, often wondering what was the appropriate approach without minimizing or placing too much emphasis on the role of racism. This is an important point to ponder when considering my students’ identities and communities. Racism is both a fascinating and disturbing construct to study. Focusing heavily on the human rights aspects of slavery, which I have found in the past to be the easiest way to engage students on the subject, frequently resulted in students expressing feelings of anger and guilt, but also genuine intrigue. My White students in the affluent community often responded, “How could humans have been so cruel?” or “I would never have done that!” My Black students in the urban setting often expressed similar sentiments. More troubling though, I often observed my White and Black students in both settings shutting down or engaging in heated, defensive discussions with each other. They left class frustrated. For many of those students in the urban setting, they can easily see the legacy of slavery and institutional racism in their own communities where economic

disparities between and within Black and White populations are prevalent. And even though *de jure* segregation is illegal, I often observed *de facto* segregation in the lunchroom and hallways. This always bothered me. In the end, I was left feeling that my approach to the study of slavery was unproductive.

Like other educators before me, I presented slavery as a past evil that White and Black America overcame together, thus reinforcing the story line that humanity has progressed. Such study allowed my students to anachronistically judge the past based on the stark violation of human rights perpetuated by slaveholders and contrast those feelings of shame with today's improved treatment of people (or slight improvement in many cases). History can be a powerful conduit to teach students positive democratic disposition. However, teaching students' historical knowledge and a positive disposition about democracy's ability to overcome slavery does little to invite critical inquiry about the process and outcomes. We enslaved millions of people. We weren't sure if it was wrong. A war followed. The good guys won and now democracy can thrive. End of story (sort of), so let's move on. That popular narrative leaves out the knowledge, skills, and dispositions students need to be able to think critically about political and social movements. Why was slavery so difficult to eradicate? Does the Civil War represent a success or failure of democracy? Was the abolition movement a failure? Did the civil rights movement achieve racial equality? Why are our cities for the most part segregated? Is the election of Barack Obama an indicator that affirmative action is obsolete? Should there be reparations to African Americans? It appeared that neither my students nor I knew how to properly handle the causes and long-term consequences of slavery, and perhaps trying to placate feelings of guilt and anger rather than think critically had more influence on classroom instruction than first recognized. In other words, slavery becomes an oversimplified narrative solely about human rights, with protagonist and antagonist diametrically opposed. More troubling, since the supposed "sides" of the debate are presented without nuance, they collapse into one position. After all, who could possibly be against human rights? It's not surprising, then, that students left the class frustrated and defensive, filled with anger, shame, guilt, confusion, and powerlessness.

Such emotions belie the narrative of progress typically presented in history textbooks. In the past, textbooks used in primary and secondary history/social studies

classes were the main conduit for instructional design and delivery (See overview in Ross, 2006). Even more recently, history and social studies education scholars have found that while the story of race relations in history textbooks appear to be neutral, they are far from it (Levstik & Barton, 2010; Loewen, 1996). For example, history textbook companies have done a better job at describing the role of racism in perpetuating the institution of slavery, even making the argument that slavery was the central issue in the Civil War. Yet, they still present history as a story of progress. Loewen explains in *Lies My Teacher Told Me* that American history is a story of expanding democracy to minorities and that slaveholding is a “temporary aberration, not part of the big picture...that the problem of Black-White relations has now been solved, at least formally...enable[ing] textbooks to discuss slavery without departing from their customarily optimistic tone” (Loewen, p. 135, 1996). It was easy to teach American history as a narrative of progress to my affluent suburban White students because it fits neatly with their experience as grandchildren of early 20th century European immigrants, further reinforcing the Horatio Alger rags to riches, bootstrapping metaphor—illuminating the ideas that individualism and work ethic are enough to get ahead in American society, that many of the barriers to success have been removed. However, when I began teaching the story of Black-White relations in an urban setting comprised mostly of African-American and other minority, low-income groups, that narrative as Epstein argues, becomes problematic. My approach to the teaching of slavery and race relations had to change if my classroom was to remain in Epstein’s words, “(not superficially relevant but) *congruent* with the knowledge and perspectives of students of color.” (p. 43) However, Wineburg (1999) warns that this approach must not lead to anachronism.

Because we know more or less what we're looking for before we enter this past, our encounter (when studying the past) is unlikely to change us or cause us to rethink who we are. The past becomes clay in our hands. We are not called upon to stretch our understanding in order to learn from the past. Instead, we contort the past to fit the predetermined meaning we have already assigned to it. (p. 490)

Taking these issues into consideration, I began to ask myself: How could I get an academically, socially, and economically diverse group of students to truly understand why so many people either agreed with or behaved in ways that supported slavery without

defaulting solely to human rights or states' rights principles? How did economic conditions and individuals' life experiences influence this debate? How can I make those historical discussions relevant to the problems facing Black-White relations today without sacrificing the integrity of the past? What materials should I use to get at such complexity? A model for teaching slavery would focus on the complexity of slavery debates, rather than representing the pro- and anti-abolitionists as unified groups neatly opposed to one another. This requires students and teachers to explore not only the competing narratives about abolition, but also the various subject positions and the complicated relations between subject positions that produce such narratives. This was achieved by first framing the complexity of abolition using an analogy and then investigating these competing narratives through primary sources.

Creating a Framework and Analogy for Debating Slavery

On the very first day of a National Endowment for the Humanities month-long teacher seminar on the abolition movement in Philadelphia lead historian Richard Newman asked the group of 20 teachers, "How should the green movement proceed?" "What is the best way forward for their environmental goals to be achieved?" Many of the participants had a difficult time agreeing on what the goals, methods, and outcomes of the environmental movement were. He asked, "Is there a difference between an activist that keys the door of a gas guzzling SUV and one that makes it a point to turn out the lights after leaving a room?" Many of the participants agreed that there was a difference while others did not. The goals of our two proverbial environmentalists were similar: end excessive use of natural resources. However, their methods for achieving this goal were much different. From there, Newman asked what knowledge, skills, or other characteristics would make for a perfect abolitionist. Each educator in the seminar voiced a different opinion ranging from legal expert to military specialist. How is it possible that 20 different opinions about the best way to end slavery emerged? It was at this moment in the seminar that the implications of the environmentalism analogy to slavery became abundantly clear to me.

Janet Jakobsen (1998) argues in *Working Alliances and the Politics of Difference* that social movements have a difficult time moving forward due to members' inability to agree on the goals and methods of the movement. That is, the stated issue of a particular

movement is nuanced, complicated by the various stakes each participant has in it, making it difficult for an alliance to assimilate such complexities under a singular group. As a result, alliances split into factions when unity is impossible to achieve. Such factionalism creates conflict within the movement, which either strengthens or dilutes its power to achieve any of its goals. While Jakobsen's argument is mostly concerned with the feminist movement, the idea of alliance politics could be applied to others. Whereas our proverbial environmentalists want a cleaner, more sustainable planet, what that actually means and how to move forward is less clear.

Jakobsen's idea of the complexity of political alliances also works when applied to historical examples. The methods and goals of the women's equal rights movement were not monolithic and were quite complicated with their efforts to simultaneously address abolition. Take for example the formation of the Pennsylvania Female Anti-Slavery Society; the alliance was forged due to the restrictions placed on women interested in joining the male abolitionist organizations. The PFASS pushed for radical changes in which Congress should address both abolition and universal suffrage. Their sister organization in Boston wrote to the Pennsylvania ladies asking them to tone down their challenges to female social norms of behavior and instead focus solely on Black abolition. The problem: various feminist movements of the 19th century were questioning more than the ethics of Black servitude; they were also concerned with their own status as secondary citizens. With a divided front on the goals and methods of female activists, it is no wonder women's suffrage took as long as it did.

This divide over the goals and methods not only impacted the feminist and modern environmental movements, but also affected the abolition movement. In fact, the abolition movement, as I had learned in that NEH seminar, can be divided into three general camps: those who argued for gradual abolition, believing that economic factors required a slow rather than immediate dissolution of slavery; those who argued for immediate abolition through law, citing human rights violations as superseding claims to economic stability; and those who sought immediate abolition by any means necessary, which translated as radical and/or militant action often committed in the name of religion. These three camps—gradual, immediate, and radical—were divided over what the goal of abolition should be and the most appropriate methods to achieve them. Some wanted political,

social, and economic equality for African Americans, whereas others were more interested in only one or two of those goals. Some advocated for gradual change in order to address the problem of unleashing uneducated and/or poor people onto society, even debating the possibility of establishing permanent colonies in other places around the globe, whereas others believed African Americans would continue to stand on their own two feet in the States upon immediate emancipation. Of course there is the infamous raid on the U.S. armory at Harpers Ferry in which radical John Brown and his small militia believed that judgment day was upon all of us. Many abolitionists celebrated this failed raid in cities all across the north. Yet, Fredrick Douglass is known for writing how Brown's raid harmed the plight of other abolition groups.

The point to glean is like environmentalists and feminists, abolitionists' goals and methods were not monolithic. Even after emancipation, the disagreement between Booker T. Washington and W.E.B. Dubois continued to illustrate this debate—what exactly does freedom mean for African Americans and how is it achieved? And, the debate over the goals and methods for expanding civil liberties continued throughout the Civil Rights Movement. Even today, there is a great divide over the goals and methods on how to improve impoverished and neglected African-American communities. How should neighborhoods become more integrated, if at all? Should economic improvement be facilitated through federal education policy, welfare, universal healthcare or some other means? Would reparations address serious economic disparities and are they appropriate? The list of questions can go on. In sum, this alliance politics inspired *abolition framework* creates a more generative understanding of the reasons why socio-political movements struggle to reach its ideological aims in a pluralistic society. In addition, the gradual, immediate, and radical paradigm enables students to investigate competing historical narratives, empowering them to create links between the broader trends in history with their own experiences.

To create contextual understanding of these competing narratives, I developed a study of the development of the trans-Atlantic and U.S. regional economies which I wove into the stories of 19th century historical figures: prominent and lesser-known people in history from a variety of backgrounds that represented a wide-range of perspectives and roles in American society. Each student picked an individual from history to represent

throughout the unit. This type of set-up allowed for a more well-rounded debate regarding the question of slavery and abolition. This method of historical role-play, Wineburg (2001) argues, is necessary for students to understand the causes and consequences of history, to be able to think like a historian. And in *Teaching Democracy: Unity and Diversity in Public Life*, Parker (2003) maintains that perspective-taking can help students develop their moral reasoning and thereby increase the likelihood of genuine exchange. To do so, Parker applies Rawls's (1972) "initial choice situation" in which an issue of social justice must be imagined and a fair agreement is possible. People make decisions about social problems behind a "veil of ignorance" in which participants see issues only from roles they occupy. To address these issues pedagogically, Parker advocates for teachers to facilitate experiences in which students can play, "moral musical chairs." (p. 65) This strategy, stemming from Kohlberg (1979), has students engaging in an equally represented discussion of a social problem where students cannot figure out the right thing to do until they put themselves in the others' shoes. Claims that cannot survive this process need to be brought back to the discussion after further examination.

To practice the act of moral musical chairs and learn the complexity of the three-camp framework before engaging in a prolonged investigation and deliberation over the question of abolition, I asked students to resolve the following dilemma:

You are a United States Senator who is about to vote on environmental protection reforms. The proposed bill will place a significant tax and mandates on the oil industry. With the passage of this legislation, the American oil industry will have to take increasingly expensive measures to ensure refineries are not only safe places for employees to work, but also significantly reduce excessive pollution that harms the environment. Many experts argue that such measures will not only require entire overhauls of refineries, costs will be high and oil prices would skyrocket. In effect, this bill could very well send America deeper into a recession and spark the next depression. Moreover, they argue that other nations are not held to similar standards and would be able to price American companies out of the market. Environmentalists argue that the planet's ecology is getting closer to a tipping point in which the outcomes would be detrimental to the sustainability of human civilization. They posit that the American oil industry should take the lead on this issue internationally and that the development of other energy sources would eventually correct the economy—short-term suffering will give way to long-term benefits. Neither side is able to accurately predict how such regulations or inaction would influence the environment and economy in the long term. Congress

and the American people are divided over the issue and your endorsement of the bill could very well be the swing vote. What should you do?

To resolve this dilemma, participants are given three options to discuss: 1) Vote for the bill, 2) Vote against the bill, or 3) Suggest an alternative approach to the issue.

When presenting this dilemma to both students and teachers in various settings, the reasons behind their vote are often as follows:

- Voting for this policy would drive money out of the local economy creating net loss of jobs;
- The world economy would collapse leading to a world war;
- If this bill is not passed, we could possibly be faced with Armageddon;
- We are too polarized as a nation to adequately address this issue;
- We would need other restrictions in place to ensure economic security;
- We need to begin developing alternative ways to produce energy;
- This United States should be the world's moral leaders on this issue;
- Create a commission, I want more data;
- Whichever way I vote, this will have tremendous political costs for me during the next election cycle; and
- Whichever outcome produces the lowest cost for labor is what is best.

I then ask participants if these same arguments applied to the question of slavery in antebellum America. Many eyes widened in surprise of how closely related the arguments are.

Environmentalism becomes a useful analogy to the 19th century slavery question. During discussions of the senator's dilemma, students and teachers argue for no change in policy (status quo), immediate, gradual, and radical changes. While their reasons for these stances ranged from economic efficiency to moral imperative, they are quite unsure, collectively, which reform route is best. And, their various positions influence the discussions. For example, when presenting this dilemma at the National Council for Social Studies 2012 conference in Seattle, Washington, one participant argued that regulations would be detrimental to his local economy in Nevada. Another contributor, who stated that he believed that foreign affairs was the most influential factor in this debate, argued that other nations would not necessarily adopt such regulations, and thus would undermine the United States' hegemony. Disagreeing, some argued from a moral perspective that the United States has a responsibility to lead the world toward environmental sustainability

and other nations would follow. Replace environmentalism with abolition and these arguments are quite similar.

Asking participants to consider the impact of environmental regulations on the individual, corporation, economy, and foreign relations is a lead in for discussing the debate over ending slavery. And, I believe that getting participants to hold a debate about environmentalism is less emotional and more accessible than a discussion about 19th century American slavery. By intersecting human rights with economics, taking a position on slavery, like environmentalism, becomes a much more complex task. When using the environmental dilemma to teach the framework first, and then moving to the question of abolishing slavery within the context of antebellum America, it was extremely encouraging to watch students ask more questions rather than voice simple answers. Inquiry seemed to have replaced feelings of frustrations, guilt, and anger.

Using the Abolition Framework and Role-Play to Understand the Economics of Slavery

Using the perspective-taking pedagogical strategy and the influence of alliance politics concept on forming a three-camp abolition framework of socio-political movements, students then investigated the following broad questions from the perspective of a 19th century figure and other primary and secondary sources:

- What is a greater injustice—slavery is a necessary evil in which its eradication in the name of human rights could quite possibly result in a spiraling collapse of the economy, or slavery is not only inhumane, it is a roadblock for the development of a modern, industrial nation?
- What was the economic reasoning behind each faction and which one was most accurate?
- Which then, is the best route to emancipation?

When developing answers to these questions and then engaging in a Lincoln-Douglass approach to debate with a peer, students argue as if they are their assigned 19th century person. Students are asked to build speeches from both research on their figures and primary and secondary sources that illustrated a range of pro- and anti-slavery arguments. They use their speeches to drive a Lincoln-Douglass style debate with another peer.

Documenting Race, a primary source research project for teachers and scholars facilitated by Christine Woyshner from Temple University and financially supported by the Library of

Congress Teaching with Primary Sources Grant, enabled me to expand on the sources students used to make these analyses. Funding provided me time to conduct primary source research in the Library of Congress' *The Nineteenth Century in Print: The Making of America in Books and Periodical* collection. In particular, I found George Tucker's (1859) book, *Political economy for the people*, quite useful. Combined with other sources found during my research, a range of economic reasoning for and against abolition could be highlighted for my students using primary and secondary sources. For example, contrast Tucker's arguments with Cassius Clay's (1848), Kentucky editor of *True American*.

According to Tucker,

The cost of such superintendence (managing slave-producing industries) is therefore a charge on agriculture from which free communities are exempt; and compulsion, moreover, can scarcely ever make the labor of a slave as productive as that of the free man. The instinctive feelings of the slave, it is further urged, also impel him to extraordinary expense and waste. He is therefore generally thievish, careless, and improvident. Slavery has thus been said to consign one-half of the community in the Southern States to unwilling labor, and the other half either to idleness, or, for preventing ennui, to vicious indulgences. Such are the theoretical objections to domestic slavery; and yet there are many facts which are at variance with this theory... after the emancipation of the slaves in the English West Indies, the labor of that class was greatly diminished, and the confident predictions of the abolitionists were completely falsified, as the products of those islands, when cultivated by freemen, was far less than when cultivated by slaves. In Jamaica, much the largest island, the falling off was the greatest. The negroes, finding it practicable to procure the small patches of ground which, in that genial soil and climate, are sufficient for their support, have mainly withdrawn themselves from the toilsome and irksome labor of making sugar, and can be tempted to continue it only by working at high wages, a few hours of the day, and certain days of the week; so that an able-bodied laborer now produces scarce a third or a fourth of what he formerly earned in Barbados. (p. 84-5)

Clay provides another view.

The twelve hundred millions of capital invested in slaves is a dead loss to the South; the North getting the same number of laborers, doing double the work, for the interest on the money; and sometimes by partnerships, or joint operations, or when men work on their own account, without any interest being expended for labor. Lawyers, merchants, mechanics, laborers, who are your consumers; Robert Wickliffe's two hundred slaves? How many clients do you find, how many goods do you sell, how many hats, coats, saddles, and trunks, do you make for these two hundred slaves? Does Mr. Wickliffe lay out as much for himself and his two hundred slaves, as two hundred freemen do . . . ? Under the free system the towns would grow and furnish a home market to the farmers, which in turn would employ more labor; which would consume the manufactures of the towns; and we could then find

our business continually increasing, so that our children might settle down among us and make industrious, honest citizens. (p. 221-226)

Both arguments are compelling and are not necessarily rooted in racial ideology even if there are hints of such in Tucker's argument. Yet, if you identify this undertone but then move to evaluate each author's economic reasoning with additional data, students can get to the heart of the matter—there was concern about the future of the American economy and African Americans' role in it. In "The Economics of American Negro Slavery, 1830-1860" author Robert Evans (1962) has compiled an impressive set of tables that illuminate the economics of slavery up to the outbreak of the Civil War.

Using Evans' work, students can analyze and evaluate the American economy through the lens of slavery with the following data sets: slave population by region, potential male labor force in the South, manual occupation of slaves, freed slaves and White males, prices of slaves, and life expectancy of Blacks and Whites in America in comparison of other similarly developed countries and interest rates to name a few.

For example, have students look at the three tables of data presented in this article and consider if purchasing an enslaved worker through borrowed money, not an uncommon practice, was a profitable enterprise. By comparing interest rates for borrowing money (Figure 1) to the price of slaves and their rate of returns, students can consider how economically sustainable the institution of slavery was in any given year. Was Clay correct that slavery was dead loss to the South? Would Southern plantations owners have been more profitable with paid labor? Is free labor more efficient? Cross referencing Tables 8 (Figure 3) and 23 (Figure 4) with primary sources such as Isaac Smith Homans' (1859) table (Figure 2) exhibiting the quantities and values of cash crop exports, students can further evaluate the accuracy of both Tucker's and Clay's arguments as well as formulate their own understandings of the viability of slavery as a profitable institution. Would the eradication of slavery undermine or create a more robust economy?

These are some of the economic data and questions student can use to help determine which of the three abolition camps they most agree with. Analysis of data in relation to other forms of economic reasoning illustrated in Clay and Tucker's arguments can enrich the conversation about emancipation. Students and teachers can also tap into a wide-range primary and secondary sources presented in Greene's *Settlements to Society*

1607-1763 and Kainski's A Necessary Evil? Slavery and the Debate Over the Constitution in order to build rich studies around the question of slavery and abolition. Just as important, students can move beyond judging the actions of people from the past and begin to understand the underlying motives that drive human behavior.

Moving Beyond the Racism Discussion in The Slavery Debate

Presenting economic data and competing arguments over the best way for America's economy to move forward while debating the question of slavery should help shed more light on the issues Americans confront. The goal of such a study is not necessarily to confirm which side had the right economic argument, but have students recognize that the debate was much more than a question of human's social and political rights, as are many of our most pressing issues today. Economies are complex and therefore, issues that seem at first to be solely about human rights tend to be much more nuanced when examined closely. When confronted with this dilemma and with the support of the abolition framework, I witnessed students engage in rigorous dialogue over the question of slavery as if they were partaking in the 19th century antebellum debate. Instead of character attacks, students' speeches and cross-examinations tested claims regarding the benefits and costs of the trans-Atlantic economy and the role that individuals played in upholding or undermining the institution of American slavery. For a moment, students suspended their own identities and contexts in order to address the difficult question of abolition.

Epstein argues that social studies can bridge the gap between curriculum and students' diverse experiences. Discussions of slavery can conjure up feelings of guilt and anger, especially when dialogue is solely focused on human rights. To do so without addressing the complicated nature of human rights issues and their connection to local, national, and international economies does students, country and history a disservice. Students involved in or have opinions of political and social movements benefit from engaging in studies that help them suspend their own positions. When students are given a chance to make such an investigation, they might find that making a public policy decision is not simply about expanding or contracting a group's rights; there are many facets to public policy, which no movement has yet to completely address. Factors such as the

interdependence of local, national and global economies and short and long-term consequences must be taken into consideration. These competing arenas not only complicate where each of us stand on pressing human rights issues, they influence the goals, methods and outcomes of political and social movements. With this understanding, a healthier and more productive dialogue about socio-political movements can emerge.

Figure 1:

TABLE 13
SHORT-TERM MONEY RATES OF INTEREST, 1831-60
(per cent)

Year and Period	New York 60- 90-Day Bills	Boston 3- 6-Month Bankable Paper
1831	6.1	6.5
1832	6.3	6.3
1833	7.9	8.1
1834	14.6	18.5
1835	7.0	6.7
1836	18.4	20.5
1837	14.1	14.4
1838	9.0	9.0
1839	13.2	14.0
1840	7.8	7.4
1841	6.9	7.0
1842	8.1	8.2
1843	4.5	4.4
1844	4.9	4.9
1845	6.0	6.0
1846	8.3	8.3
1847	9.6	10.0
1848	15.1	15.4
1849	10.0	10.2
1850	8.0	8.0
1851	9.7	10.0
1852	6.6	6.3
1853	10.2	10.9
1854	10.4	11.6
1855	8.9	9.2
1856	8.9	9.6
1857	12.9	13.1
1858	5.0	4.8
1859	6.8	7.0
1860	7.0	8.0
1831-60	9.1	9.5
1845-60	9.0	9.3
1850-60	8.6	9.0
1857-60	7.9	8.2

SOURCE: New York rates are from the Federal Reserve Bank of New York, *Monthly Review*, March 1, 1921, p. 3. Boston rates were calculated from Martin, *One Hundred Years' History*, pp. 52-53. Boston monthly rates are given in Appendix B. These series differ somewhat from similar ones in Conrad and Meyer, "The Economics of Slavery . . .," p. 102. For New York, the difference is for the years 1831 through 1853 and results from their error in transcription from the original source. For Boston, the difference is in most of the years and results from their use of a concept of the rate sustained for a major portion of the year rather than the arithmetic average.

Figure 2:

TABLE EXHIBITING THE QUANTITIES AND VALUE OF TOBACCO (RAW), INDIAN CORN, PORK, BACON AND LARD EXPORTED FROM THE UNITED STATES TO GREAT BRITAIN AND IRELAND, FROM 1830 TO 1855, BOTH YEARS INCLUSIVE.

Years.	TOBACCO.		INDIAN CORN.		PORK.	HAMS & BACON.	LARD.	Value.
	Quantity.	Value.	Quantity.	Value.	Quantity.	Quantity.	Quantity.	
	Hogheads.	Dollars.	Bushels.	Dollars.	Barrels.	Pounds.	Pounds.	Dollars.
1830.....	20,291	1,583,971	51,416	29,425	2,200	1,646	....	20,832
1831.....	26,785	1,882,336	190,938	183,447	180	2,865	....	1,833
1832.....	36,393	2,345,450	822	180	2,705	602	....	29,373
1833.....	23,884	2,259,197	3,240	2,174	921	7,430	600	10,997
1834.....	30,658	2,937,020	....	....	....	4,994	....	498
1835.....	27,583	3,400,639	353	230	12	1,815	....	345
1836.....	38,855	4,598,442	....	....	....	11,461	....	1,298
1837.....	21,733	1,879,868	12	15	....	400	....	40
1838.....	25,732	2,857,203	185	110	....	667	....	88
1839.....	30,330	5,404,967	519	467	10	150	....	241
1840.....	27,136	3,227,880	104,841	61,569	....	1,061	....	115
1841.....	43,131	5,114,836	12,548	7,136	4,769	26,394	444,305	80,379
1842.....	36,999	3,212,207	123,665	75,901	6,900	160,274	3,430,732	237,028
1843.....	21,050	1,262,616	....	....	3,230	656,328	4,569,434	305,293
1844.....	39,132	2,900,126	89,073	43,893	10,230	350,189	8,976,805	643,705
1845.....	26,169	1,985,037	135,688	67,882	14,140	96,907	5,687,675	497,066
1846.....	27,943	2,423,223	1,192,680	797,176	13,001	530,026	8,211,389	768,226
1847.....	29,745	2,583,775	15,526,525	13,760,310	73,940	14,367,105	17,798,770	3,471,597
1848.....	23,801	2,260,937	5,062,220	3,367,418	87,760	29,218,462	27,783,841	5,283,259
1849.....	21,857	1,771,123	12,396,242	7,496,676	111,885	53,150,465	21,388,265	6,432,194
1850.....	30,926	3,025,585	5,947,206	3,504,806	44,631	37,377,769	31,692,591	4,381,989
1851.....	23,698	3,458,885	2,760,329	1,354,879	9,258	14,729,169	6,623,738	1,587,351
1852.....	17,696	2,512,225	1,894,700	1,110,622	1,632	3,207,993	8,976,124	1,075,299
1853.....	32,236	3,438,423	1,653,840	983,690	17,156	13,297,379	9,725,186	2,239,094
1854.....	17,664	2,146,942	5,965,850	4,879,187	43,664	38,890,737	26,715,141	6,193,894
1855.....	24,203	3,507,760	5,935,234	5,492,420	54,663*	30,240,161	15,349,922	5,915,120

* 5,679 tierces were also exported in 1855.

Figure 3:

TABLE 8
PRICES OF PRIME MALE FIELD HANDS, 1830-60

<i>Year and Period</i>	Richmond	Charleston	Mid-Georgia	New Orleans
1830	\$ 425	\$ 500	\$ 700	\$ 800
1831	450	500	750	850
1832	500	550	800	900
1833	550	600	850	950
1834	600	650	900	1,000
1835	650	750	1,000	1,150
1836	800	1,100	1,200	1,250
1837	1,100	1,200	1,300	1,300
1838	900	1,100	1,175	1,225
1839	1,000	1,150	1,200	1,250
1840	750	775	900	1,000
1841	600	650	775	875
1842	500	600	700	750
1843	500	550	650	750
1844	500	550	650	700
1845	550	600	650	700
1846	600	650	700	750
1847	625	700	800	850
1848	650	725	900	950
1849	675	775	950	1,025
1850	700	800	1,000	1,100
1851	725	825	1,050	1,150
1852	775	850	1,100	1,200
1853	825	950	1,200	1,250
1854	900	1,000	1,250	1,300
1855	950	1,025	1,300	1,350
1856	1,000	1,075	1,350	1,425
1857	1,025	1,100	1,450	1,500
1858	1,075	1,150	1,550	1,600
1859	1,100	1,200	1,675	1,700
1860	1,200	1,225	1,800	1,800
1830-35	\$ 529	\$ 592	\$ 883	\$ 942
1836-40	910	1,053	1,115	1,205
1841-45	530	590	685	745
1846-50	650	730	870	935
1851-55	835	930	1,180	1,250
1856-60	1,100	1,150	1,565	1,605

SOURCE: Estimated visually, to the nearest \$25, from chart, "Approximate Prices of Prime Male Field Hands in Hundreds of Dollars per Head . . .," in Ulrich B. Phillips, *Life and Labor in the Old South*, Boston, Little, Brown, 1941, p. 177.

Figure 4:

TABLE 23
EFFECT OF A CHANGE IN THE PRICE OF SLAVES ON THE RATE OF RETURN

Hire	Price ^a	Rate of Return (per cent)	Change in Price	Change in the Rate of Return (per cent)	Change in Price Per ½ Per Cent Change in the Rate of Return
\$141.5	\$ 929	13.8			
142	1,100	11.3	\$181	2.4	\$36
141.5	929	13.8			
142	1,284	9.5	355	4.3	41
142	1,110	11.3			
142	1,284	9.5	174	1.8	48
143	721	18.5			
141.5	929	13.8	208	4.7	22
143	721	18.5			
142	1,110	11.3	389	7.2	27
143	721	18.5			
142	1,284	9.5	563	9.0	31
168	915	17.0			
167	1,241	12.0	326	5.0	33

^a Price is the discounted sum of the income stream when the slaves are held for twenty years.

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The Civil Rights Era *Philly Style*: Using Primary Sources to "Document Race"

Amy J. Cohen

"That's not fair!" This frequent complaint of children and adolescents can certainly be irritating to parents and teachers. It is, however, an indicator of why students become interested and even impassioned when learning about the Civil Rights movement. What could be more unfair than denying someone something as important as a job or a place to live simply because of his or her skin color? That such unjust practices were widespread less than half a century ago is probably not news to most Pennsylvania students. On the other hand, many will be surprised to learn that race-based discrimination was rampant not just in the South but in our home state as well.

Fortunately, recent scholarship has focused on the Northern Civil Rights movement, most notably University of Pennsylvania historian Tom Sugrue's comprehensive *Sweet Land of Liberty* and the more narrowly focused *Up South: Civil Rights and Black Power in Philadelphia* by Matthew Countryman. Furthermore, the November 2010 edition of the Historical Society of Pennsylvania's *Legacies* magazine was centered on the theme of "Pennsylvania, African Americans, and Civil Rights."

As a teacher of tenth grade African-American History from 2005 (the year the Philadelphia School Reform Commission made such a course a graduation requirement) until 2013, I always considered the study of the Civil Rights movement to be the culmination of the yearlong class. Throughout the course, my students and I delved into deeply disturbing chapters of American history. From the origins and development of the slave trade to the expansion of slavery following the invention of the cotton gin, from the failed promise of Radical Reconstruction to the violence, disenfranchisement and segregation of the Nadir period that followed, we explored a terrain of heartbreak and injustice. In spite of my attempts to emphasize resistance, community building, and African American agency, gross violations of Black rights and dignity from both individuals and the state are omnipresent in the curriculum. Thus by the spring of each year, I eagerly anticipated the opportunity to showcase a period in which Blacks fought back, the American system worked, and true and lasting change was established.

Throughout the year, local history is a major thrust of my class. Indeed, what first attracted me to teaching African-American history was learning about the deep and significant Black presence in Philadelphia while teaching an elective course on the city's history. During the first few years of teaching the civil rights era, I would focus on the major landmarks of the civil rights movement from *Brown v. Board* to the passage of the Voting Rights Act, with all of the expected, and exclusively Southern, stops along the way. Then, as the temperature was climbing and the school year was nearing its close, I'd squeeze in a few lessons about the local Civil Rights movement, usually with just enough time to devote a couple of days to Black Power and then give the final exam.

When given the opportunity through a Library of Congress Teaching with Primary Sources grant to write some new curriculum, I knew I wanted to find a way to incorporate the local story more fully into my conventional civil rights curriculum. Furthermore, I wanted to find a way to connect my students on a more personal and visceral level to the struggles of the civil rights era. And thus my contribution to the "*Documenting Race: Teaching African American History with Primary Sources*" project is a unit I developed entitled "The Civil Rights Era *Philly Style*: Local Echoes of Landmark Events." The throughlines (overarching goals for the unit) are as follow:

1. What were some of the successful strategies of non-violent direct action used during the Civil Rights movement?
2. What are examples of civil rights activism in Philadelphia that used strategies similar to those of renowned events of the civil rights era? How were these strategies adapted to the local context?
3. In what current circumstances might these same strategies prove useful? What issues or causes can be addressed today through non-violent direct action?

By focusing on common strategies, the unit links major civil rights milestones directly to more obscure local efforts and provides students with a "toolkit" for their own activism. The unit is broken down into three separate lessons, each with its own set of essential questions and each focusing on a specific strategy: boycotts, sit-ins, and marches. For each strategy, students look at a well-known national example and a local case study. I've provided suggested formative assessments for each of these separate lessons as well as a culminating unit assessment in which students determine how these strategies could be utilized today. If followed to the letter, the entire unit would take about two weeks of standard 45-50 minute class periods. It is designed, however, so that each of the three (2-3

day) lessons can stand alone, and even the lessons themselves can be broken into separate components depending on the requirements of the curriculum, the goals of the teacher, the interest of the students, and so forth.

Central to each of the lessons are primary sources. Effective social studies teachers have long understood that primary sources are essential to the work of historians, and many of us already incorporate a rich variety of sources in our teaching. The advent of the Common Core State Standards (CCSS), with their emphasis on close reading of diverse forms of non-fiction, further underscores the importance of using primary sources on a regular basis. A recent article by Rich Cairn in the Library of Congress' *Teaching with Primary Sources Journal* concludes:

"Primary sources can provide the raw materials teachers need to support student achievement in the CCSS. Primary source-based learning is at the heart of the standards. Using photographs, maps, manuscripts, and other primary sources to engage students in learning and building critical thinking and constructing knowledge will help prepare students for success in school and beyond."

(http://www.loc.gov/teachers/tps/journal/common_core/article.html)

The first strategy explored is boycotts. I've found that the Montgomery Bus Boycott tends to be the civil rights event with which students are most familiar, and the names Martin Luther King and Rosa Parks are inevitably the first two mentioned when students are asked to name civil rights leaders. What I've also discovered, however, is that students generally have many of the basic facts of the boycott wrong which provides an excellent "teachable moment" and an opportunity to use primary sources to dispel myths.

The lesson begins with a series of true or false statements:

1. Rosa Parks was an elderly seamstress who refused to give up her seat because she was tired after a long day at work.
2. The Montgomery Bus Boycott was a spontaneous reaction to Rosa Parks' arrest.
3. The main demand of the boycotters was to be able to sit anywhere regardless of race.
4. The boycott ended when the bus system, on the brink of bankruptcy, agreed to allow Blacks sit in any seat.

Although students (and most adults!) generally believe each of these to be true, documents such as flyers, news articles, and even Rosa Parks' arrest record show each of the statements to be false. Following an inquiry-based method, students then dig deeper into learning about the Montgomery Bus Boycott by pursuing questions of interest to them and

then sharing their learning with their peers on a Google doc or chart paper. Next, students are shown a flyer with a bold red heading: "DO NOT SHOP at THE A & P STORES" (See Figure 1). Students are asked to determine the boycott's target (A & P Supermarkets), demands (the hiring of Black workers in offices, stores, and warehouses), organizers (Colored Preachers of Philadelphia and Vicinity), and duration (until demands were met). This flyer, found in the collection of the Historical Society of Pennsylvania, was produced as part of the Selective Patronage movement, a highly effective series of boycotts in which Philadelphia area Black consumers used their collective economic power to compel local companies to hire and promote African-American employees. To understand how the A & P and similar boycotts worked, students read accounts from the *New York Times*, *Wall Street Journal*, *Philadelphia Bulletin*, and *Philadelphia Tribune* and then piece together the keys to success of the movement. Having studied both Montgomery and the local example, students draw conclusions about the circumstances in which boycotting can be an effective strategy.

The next lesson begins with students examining "The Day They Changed Their Minds," a 1960 NAACP pamphlet about the Greensboro lunch counter sit-ins available on the Library of Congress website (see links below for primary sources). After getting some background about the sit-in movement, the students will again engage in independent research to be shared with their peers. The Philadelphia example of a sit-in took place at the Liberty Bell in March of 1965 in an effort by the University of Pennsylvania NAACP to bring attention to events in Selma, Alabama following Bloody Sunday and the murder of James Reeb (See Figure 2). In addition to a photo of the sit-in, students analyze a flyer listing the NAACP demands and a series of letters to both the park superintendent in charge of the Liberty Bell site and the editor of the *Evening Bulletin*, some supporting but mostly condemning the action of the sit-ins. As a lead-in to the next lesson, students conclude their study of sit-ins by reflecting on why participation in such a protest would have spurred greater activism and leadership by an individual like John Lewis who participated in sit-ins in both Nashville and Atlanta.

To begin the lesson on marches, students examine the program of the March on Washington that can be found at the Library of Congress website. After determining the purpose and structure of the march, students focus on the dilemma of young John Lewis,

the national chairman of the Student Nonviolent Coordinating Committee (SNCC), who was pressured by both the White House and the elder march organizers to alter a speech he'd written that was viewed as too incendiary. Students read the speech including the objectionable sections in italics, discuss what they think he should do, and then watch footage from "Eyes on the Prize" to learn what Lewis ultimately decided. After an opportunity to do further research about the March on Washington, students learn about Philadelphia's most well-known civil rights protest—marches organized to push for the desegregation of Girard College, a boarding school founded by financier Stephen Girard to serve "fatherless, White boys." Although court decisions rather than marches directly led to the integration of Girard College, the actions of the young marchers attracted national attention and garnered a 1965 visit to the site by Martin Luther King (See Figure 3). Students complete a webquest tied to *Civil Rights in a Northern City*, a remarkably rich website produced by Temple University Libraries that contains photographs, interviews, news articles, government documents, letters, and even live film footage related to the Girard College protests. To wrap up their look at marches, students write a reflection about the role of youth in the Civil Rights movement based on what they have learned about John Lewis's dilemma at the March on Washington and the key role played by young protestors at Girard College.¹

To conclude the entire unit, students use what they have learned about strategies of the civil rights era to develop a protest plan to address a current Philadelphia-area issue that they care deeply about. Students must explain whether or not boycotts, sit-ins, or marches would be effective tactics to make the change they desire and use evidence from the unit to support their ideas. The Google docs created on research days provide needed factual information about the civil rights era strategies and the examples of the courageous activists during the civil rights era will provide the inspiration. Perhaps this concluding activity may sound a bit idealistic—particularly since it is envisioned to take place at the very end of a long school year. If, however, one cannot wax idealistic when planning a unit

¹ Since leaving the classroom in 2013, I have been working as Director of Education for History Making Productions, a documentary film company. In addition to developing educational material to accompany our films, I assisted with the development of a series of three short "webisodes" about the Girard College protests entitled *Cecil's People*. To learn how to access these Emmy Award winning films, please read the article that follows this one.

on the Civil Rights movement, then when would such optimism and faith in the American system ever be appropriate?

Figure 1: “Do Not Shop the A&P Stores”

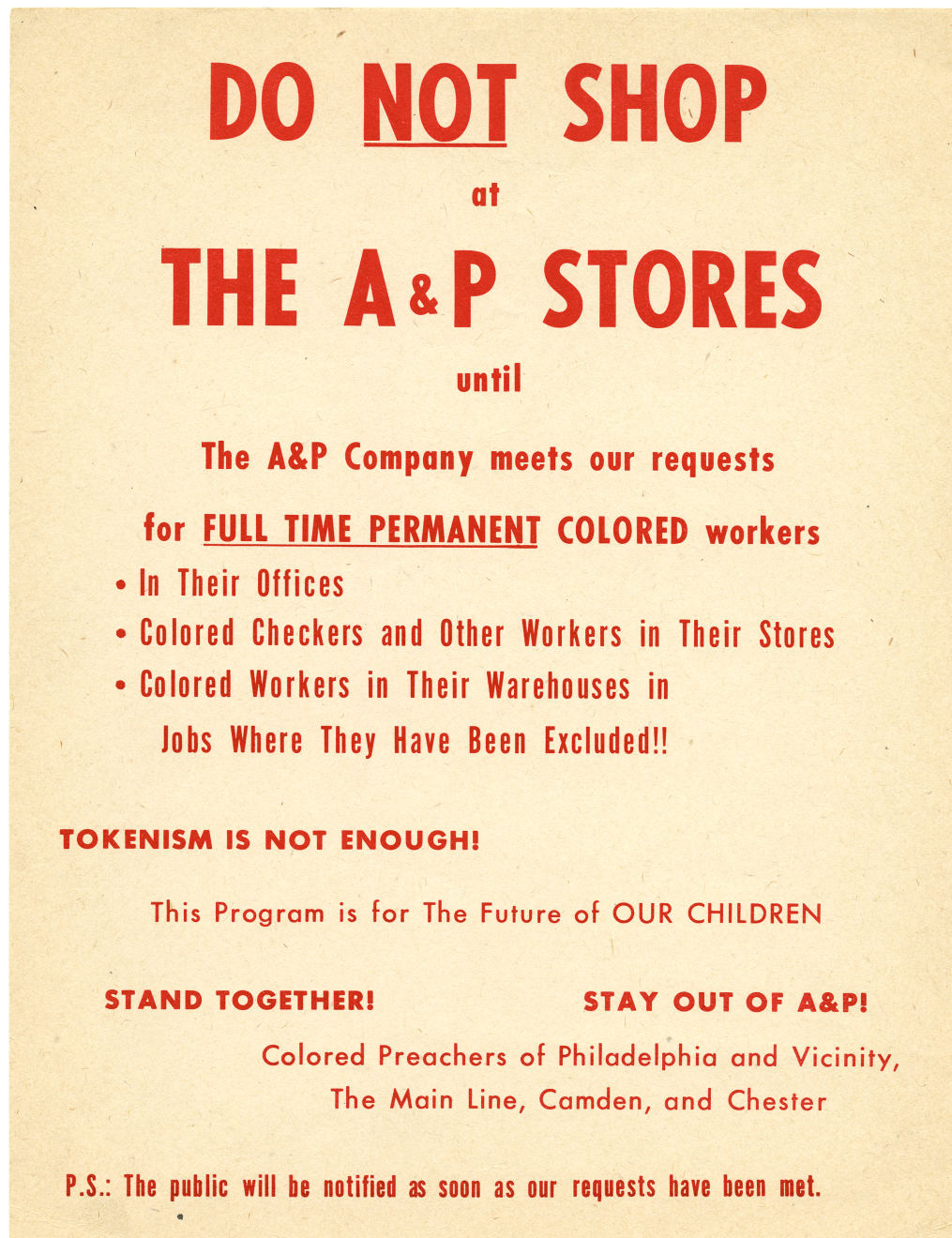


Image obtained from the Thelma McDaniel Collection [3064], Historical Society of Pennsylvania

Figure 2: Liberty Bell Sit-In, March 1965.



Image obtained from the Collections of Independence National Historical Park

Figure 3: Civil Rights Demonstrators at Girard College



Image Obtained from the Charles L. Blockson Afro-American Collection, John W. Mosley Photograph Collection, Temple University Libraries

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Montgomery Bus Boycott

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<http://memory.loc.gov/master/pnp/cph/3c00000/3c09000/3c09600/3c09643u.tif>
[\[kpp01.stanford.edu/index.php/encyclopedia/documentsentry/leaflet dont ride the bus come to a mass meeting on 5 december/\]\(http://kpp01.stanford.edu/index.php/encyclopedia/documentsentry/leaflet_dont_ride_the_bus_come_to_a_mass_meeting_on_5_december/\)](http://mlk-</p></div><div data-bbox=)

<http://www.archives.state.al.us/teacher/rights/lesson1/doc4.html>

<http://www.archives.state.al.us/teacher/rights/lesson1/doc3.html>

<http://www.archives.state.al.us/teacher/rights/lesson1/doc7.html>

Selective Patronage

<http://digitallibrary.hsp.org/index.php/Detail/Object/Show/idno/5108>

Lunch Counter Sit-ins

<http://www.loc.gov/exhibits/naacp/the-civil-rights-era.html#obj19>

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<http://www.nps.gov/inde/forteachers/upload/TheLibertyBellTeacherGuide11-6-07.pdf>,
p. 107.

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p.108

<http://www.nps.gov/inde/forteachers/upload/TheLibertyBellTeacherGuide11-6-07.pdf>,
pp. 109-114

March on Washington

http://www.libraries.wright.edu/community/outofthebox/files/2011/08/MLK_1.jpg

Girard College Protests

<http://northerncity.library.temple.edu>

About the Author: Amy J. Cohen is Director of Education at History Making Productions in Philadelphia, PA. She can be reached at amyc@historymakingproductions.com.

Teaching with Film: Philadelphia and Black History

Amy J. Cohen

Films can be a powerful tool for teaching African-American history. From *Amistad* to *Twelve Years a Slave*, from *42* to *The Butler*, many recent films reflect our current historical understanding of the African-American experience. But let's be honest here. It is the rare feature film, however, that one can truly justify showing in its entirety in the social studies classroom.

Fortunately, though, Pennsylvania teachers have access to a rich trove of high-quality films that are significantly shorter. History Making Productions, a film company based in Philadelphia, creates documentaries about the history of the region. After twenty years as a social studies teacher, I am currently Director of Education for the company.

Philadelphia: The Great Experiment, our best known project to date, is a series of thirty-minute episodes recounting the story of the city and its environs from the early 1600s through the late twentieth century. The multiple Emmy Award-winning films are fast-paced and contain a vivid mix of reenactments, state-of-the-art animations, rich primary sources, and compelling "talking head" experts.

Telling the stories of those who have been marginalized by conventional narratives is a central goal of the film project, thus African-American stories are a vital part of nearly each episode. A summary of African-American topics depicted in the films can be found below on page 47. All films are available at no charge at *historyofphilly.com*.

Also available for no charge at the website are educational materials that I have developed to accompany each episode. For ease of use, all materials follow the same basic format of activities to do BEFORE, DURING, and AFTER viewing the films. At least one primary source based activity is always included.

Teacher packets (with a 2-3 page lesson plan, answer keys, Common Core standards and quiz materials) and student packets (blank line masters, vocabulary lists, and primary sources) are in downloadable PDF format. The activities are meant to be used as an "a la carte" collection of options rather than as a soup-to-nuts fixed menu. Furthermore, the

materials are adaptable and have been used successfully in classrooms from third grade through college.

In addition to the thirty-minute episodes, three to ten-minute “webisodes” are also available. Even more classroom friendly in terms of length, many of these short films also have accompanying educational materials. A list of webisodes on African-American history topics follows.

In addition to the thirty-minute episodes, three to ten-minute “webisodes” are also available. Even more classroom friendly in terms of length, many of these short films also have accompanying educational materials. A list of webisodes on African-American history topics follows.

Even shorter clips called “Shortcuts” can be found at historyofphilly.com as well. These interview snippets, usually left on the proverbial cutting room floor, have been edited, labeled, and posted on-line. They are particularly helpful for students doing in-depth research on a given topic.

Finally, my professional development services are also available at no charge. I have presented to groups as small as a handful of teachers and as large as the entire social studies department of a district. If you would like to hear more about our materials or to schedule a time for me to come to your school, please get in touch at amyc@historymakingproductions.com

Philadelphia: The Great Experiment (films as of August, 2016)

In Penn's Shadow: 1680-1720

- Slavery and anti-slavery in Philadelphia's founding years

Franklin's Spark: 1720-1765

- The enslavement and escape of "Samson", owned by Governor James Logan
- The work of eccentric abolitionist Benjamin Lay
- Runaway ads in colonial newspapers (including Franklin's *Pennsylvania Gazette*)

The Storm: 1765-1820

- Slavery and the Founding Fathers

Fever: 1793

- The revolt of enslaved people in Haiti and evacuation to Philadelphia
- Role of Richard Allen and the African American community in serving as nurses; subsequent accusations of theft and price gouging

Disorder: 1820-1854

- Racism and riots in a city in transition
- Abolition and anti-abolition (including the burning of Pennsylvania Hall)
- Loss of the franchise by Black men

An Equal Chance: 1855-1871

- Philadelphia's Underground Railroad and Vigilant Committee
- William Still, Octavius Catto, and the fight for desegregation of streetcars
- Assassination of civil rights activist Octavius Catto during Election Day violence

The Floodgates Open: 1865-1876

- The Institute of Colored Youth that offered rigorous education to the Black elite
- Battle for desegregation of streetcars led by Octavius Catto and William Still
- Political & economic tensions between working class Irish & African Americans

Promise for a Better City: 1944-1964

- The 1944 PTC strike protesting the appointment of Black trolley operators
- Emergence of civil rights leaders Cecil B. Moore and Reverend Leon Sullivan
- The 1964 Columbia Avenue Riot

The Fight: 1965-1978

- Joe Frazier's boxing career
- "The Sound of Philadelphia" as developed by Kenny Gamble and Leon Huff
- Conflict between Mayor Rizzo and the African American community

Breakthrough: 1978-1994

- The election of Wilson Goode, the first African American mayor
- The MOVE bombing and fire

***Philadelphia: The Great Experiment* Webisodes with African American History**

Content

Before MOVE with Ramona Africa

Carolyn Davenport Moore: A Lens Through Time

Cecil's People Part One: The Will & The Wall*

Cecil's People Part Two: 7 Months and 17 Days*

Cecil's People Part Three: Over the Wall*

Cornbread: Darryl McCray

Crosstown Expressway

Dick Allen: A Lens Through Time

Georgie Woods: A Lens Through Time

Joe Frazier: Heavyweight Champion

Notes from a Colored Girl: Emilie Francis Davis*

Richard Allen: Apostle of Freedom

Sonny Driver: A Lens Through Time

Tasting Freedom: The Life of Octavius V. Catto

The Fight for Civil Rights: Philadelphia's Central Role*

Urban Renewal: The Remaking of Society Hill*

*Educational materials available on-line

Northern African-American Perspective of and Involvement in The Civil War: Introductory Lesson

David A. Hauschild II

This lesson, developed in a graduate-level Social Studies Education course, will help students develop a broader perspective and deeper understanding about African American involvement in the Civil War. Because this is just one introductory lesson, it will focus primarily on imagery depicting those affiliated with the Union during this time. This unit of study was designed for eighth graders studying American History within the School District of Philadelphia. The SDP serves students from a wide range of cultural backgrounds and reading competency levels and who may have social or behavioral needs. While eighth graders in this district would take the mandatory African-American History class in tenth grade, this lesson would be taught alongside the standard Civil War unit as to broaden a student's perspective and understanding, therefore giving them a solid frame of reference and background knowledge for their future high school classes. At this point in the unit, students should already have an understanding of the "basics" of the American Civil War. This lesson would fit into a full unit in which the "standard" textbook information is covered, but this offers students a chance to broaden their knowledge on something rarely touched on by the standard texts. It will be followed by exploring the perspective of an African American in the South, thus leading to compare and contrast activities on certain issues regarding family loyalty, freedom, and human rights.

Desired Results

My main goal is to broaden student understanding and perspective of historical context related to African Americans in the North during the Civil War. While I understand this may be difficult to assess, there are ways to do so within the entire unit as well as through tangible goals present within this lesson. Within the unit as a whole, students will become immersed with varying perspectives and viewpoints. As an end-unit project,

students will be able to pick one person from a list of notable figures during the Civil War and write a response to questions that touch on the aforementioned family loyalty, freedom, human rights, etc., speaking from the perspective of the person they have chosen. This will demonstrate their understanding of historical perspective, as well as display an understanding of the historical content. Within this particular lesson, students will critically analyze primary source documents via text and images as well as secondary sources, such as film and text.

Evidence

Within this unit, I will gauge students' ability to analyze primary source documents mainly through small group and class discussions. While this is an informal assessment, it will still establish whether or not students are able to critically analyze sources and apply what they get from those sources to the big picture. A fuller understanding would come at the end of the unit with the aforementioned perspective project. As a homework assignment, which will be described during the latter learning plan section, students are to respond to a few questions and give comments in their class journals. While I will read the students' responses, the primary purpose of the journals is to allow students to evaluate the lesson on their own, at their own pace, as homework. The idea of keeping a historical journal would not be limited to just this unit, but used throughout the class and school year as a whole. For this particular lesson, based on student responses or questions they might raise, I will be able to see where students stand following their personal reflections.

Learning Plan

Rationale

There are many reasons behind choosing this lesson, material, and particular format. The selfish reason being, the Civil War and all things included in that time period, fascinate me. This was a means of not only discovering information that I did not previously know, but it also gave me a chance to write a lesson from a perspective that I had not explored in the past. Seeing how my perspective was broadened in the few short days I had in Dr. Woyshner's class, I thought I could attempt to do the same with this one facet of history. More importantly, I plan to broaden my students' perspectives, thus giving

them a well-rounded understanding of historical context. As mentioned earlier, this class will be taught to eighth grade students and will therefore serve as a foundation for the African American History classes they will be required to take in their high school years. To incorporate all students, including special education and linguistically diverse students, this lesson incorporates video, images, texts, group activity, full class discussion, and individual homework. I plan to differentiate instruction to fully incorporate all students inclusively.

Materials

A computer with a projector would be absolutely ideal, but not necessary, for the optical illusion hook, critical analysis of historical images, and film clips, all explained in the next section. All sources will be cited and numbered in this section. Images will be attached at the end of this document, with the corresponding number to their source.

1. *[Five Civil War soldiers gathered on dirt porch outside home, African American youth seated near them]*. Photographed between 1861 and 1865, Photographic print. Library of Congress Prints and Photographs Division, (Washington, D.C.). <http://www.loc.gov/pictures/item/2013647782/>
2. *Music by the "Contra-Band."* 1861, Black and white print. Library of Congress Prints and Photographs Division, (Washington, D.C.). <http://www.loc.gov/pictures/item/2002723190/>
3. *Negroes Driven South by the Rebel Officers.* 1862, Wood engraving. Library of Congress Prints and Photographs Division, (Washington, D.C.). <http://www.loc.gov/pictures/item/92515014/>
4. Barnard, George N., *["Auction & Negro Sales," Whitehall Street]*. 1864, Black and white photograph. Library of Congress Prints and Photographs Division, (Washington, D.C.). <http://www.loc.gov/pictures/item/cwp2003000884/PP/>
5. *Negroes Leaving Their Home [by Boat; Civil War]*. 1864, Wood engraving. Library of Congress Prints and Photographs Division, (Washington, D.C.). <http://www.loc.gov/pictures/item/2007675634/>
6. Waud, William, *Negroes Mounting Cannon in the Works for the Attack on Ft. Sumter 1861 – Morris Island*. 12 April 1861, Pencil, Chinese white & black ink wash, drawing on green paper. Library of

Congress Prints and Photographs Division, (Washington, D.C.).

<http://www.loc.gov/pictures/item/2004661246/>

7. *City Point, Virginia. Negro Soldier Guarding 12-pdr. Napoleon. (Model 1857?)* 1865, Black and white photograph. Library of Congress Prints and Photographs Division, (Washington, D.C.).
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8. Nast, Thomas, *A Negro Regiment in Action/Th. Nast.* 1863, Wood engraving. Library of Congress Prints and Photographs Division, (Washington, D.C.). <http://www.loc.gov/pictures/item/92515008/>
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<http://www.loc.gov/pictures/item/2004660106/>
10. *Teaching the Negro Recruits the Use of the Minie Rifle.* 1863, Wood engraving. Library of Congress Prints and Photographs Division, (Washington, D.C.). <http://www.loc.gov/pictures/item/97512388/>
11. *Men of Color!* 1863, Poster. The Library Company of Philadelphia, (Philadelphia, PA)
<http://www.librarycompany.org/mcallisterexhibition/section3.htm>
12. Daniel R. Biddle and Murray Dubin, *Tasting Freedom: Octavius Catto and the Battle for Equality in Civil War America* (Philadelphia, PA: Temple University Press, 2010)
13. Wilbert L. Jenkins, *Climbing Up to Glory: A Short History of African Americans During the Civil War and Reconstruction* (Wilmington, DE: Scholarly Resources Inc., 2002)
14. *Glory*, Directed by Edward Zwick, 122 min., TriStar Pictures, 1989. DVD.

Procedures

This lesson is rooted in using historical perspectives to understand historical content. To introduce that in a fun and interactive way, I will be using a hook based on optical illusions and each student's own perspective of those images. First, each student takes out a piece of paper and something to write with. I introduce, with high energy and enthusiasm, how this is going to be fast paced and everyone needs to be on their toes (figuratively). From there, I will show the class a series of optical illusions (i.e. the

rabbit/duck and old/young woman pictures). Using a PowerPoint presentation, SMART Notebook, or overhead projections, I will show the class one illusion at a time for 3-7 seconds each. Every image will be followed by a blank screen to allow the students time to write down what they saw in the image before transitioning to the next. Timeliness and consistency are both keys to the success of this introduction. Upon completion of the series, we will go back as a class and take another look at the illusions one by one. Going through the images, students realize there are parts of the images they saw, parts of the images they did not know were there, and parts that their fellow students point out to them along the way. I chose to keep initial exposure to the illusions to a very short window to ensure that students will indeed miss something that others may see, unless they are extremely observant. If a school has the resources of SMART Boards and SMART Software, I have found that using SMART Notebook and letting students come up and trace exactly what they saw in the images brings an entirely new interactive element to this hook. Following the image presentation, I will facilitate a discussion in attempts to get students to come to the conclusion that their perspectives were changed or broadened and this altered how they saw the big picture. I will ask guiding questions that are rather vague so the students do the majority of the talking, such as simply asking students what happened internally for them with this exercise. I will then ask students how this can be brought back to history class in general and guide the dialogue to a discussion of historical perspective before delving into the content. Depending on quality of discussion, this activity should take 10-12 minutes.

Continuing with the theme of analyzing pictures, I will then show a presentation of primary source documents via PowerPoint presentation or SMART Notebook (if possible), as well as copied handouts so each student can physically hold the documents. These documents will be a series of photographs, drawings, etchings, and posters from the Civil War era, all of which come from multiple different perspectives (White-Southern, White-Northern, Black-Southern, Black-Northern) and depict African Americans in a variety of ways. By having the previous knowledge of “standard” Civil War information, students will be able to explore each picture guided by my questions using Sourcing, Inside-the-Frame/Outside-the-Frame, Framing Historical Questions, and Interpreting Visual Codes and Conventions techniques (Schocker and Woyshner, 2013; Mattson, 2010). These

activities will get students thinking about different sides of the bigger story that is the Civil War and allow us to transition to talking about only one particular viewpoint, which is African Americans in the North. Students should be taking notes on observations to refer back to later as we go through multiple perspectives. This process uses more images and deeper discussion than the hook and should take roughly 30-35 minutes.

Diving deeper into the content is a rather straightforward presentation of facts via small lecture aided by the use of secondary sources, as well as a few primary sources, mostly referencing the pictures used in the analysis earlier. Other than those images, the primary source document I will be using is the powerful "*Men of Color!*" poster. Secondary sources will be clips from the film *Glory*, as well as passages taken from "Tasting Freedom" and "Climbing Up to Glory." These images, passages, and videos will guide the lecture through concrete historical facts. While this section will have lecture aspects, students will, on an individual and (ideally) voluntary basis, read the text aid out loud to maintain active involvement. This portion should take about 25-30 minutes.

In conclusion, students will be given the homework assignment to write in their journals. Like previous lessons before, they will write one thing that they learned, one thing that they still have questions about, and one thing they would like to know more about, all in regards to this specific lesson. In addition, they have the opportunity to write any further comments and answer the prompt: "What are some of the arguments African Americans might have made for and against participating in the Union Army?" Students will be asked to support their responses with facts and perspectives talked about in class from this or previous lessons. The presentation of this assignment should take the remaining 3-5 minutes.

Reflection

As pointed out through my procedure, the majority of my lesson is based around class discussion and the students coming to their own conclusions with little more than guidance via questions from their teacher. For this introductory lesson, I will serve primarily as a facilitator, rather than an instructor. How students respond and the discussion or questions that they put forth will ultimately guide the lesson as a whole. While the content of the small lecture will remain the same, depending on how students

interact with each other and their teacher during the first two activities will gauge what I will need to emphasize. Based on the student journal entries given as homework, I will know what students took from the lesson; which points they understand, and which they do not. Based on any potential trends, I will know what subject matter I need to revisit, if any. The journals will also show me if the students grasp the intangible idea of historical perspective, which can be applied to any historical content across any time period, especially considering further lessons, units, and specific content areas.

Images:

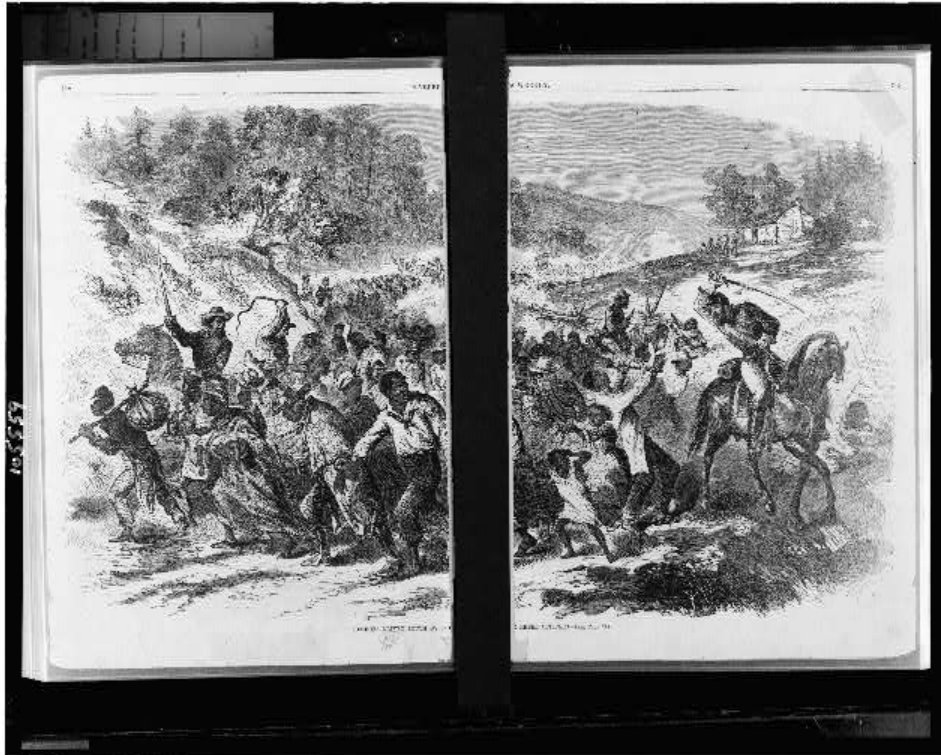
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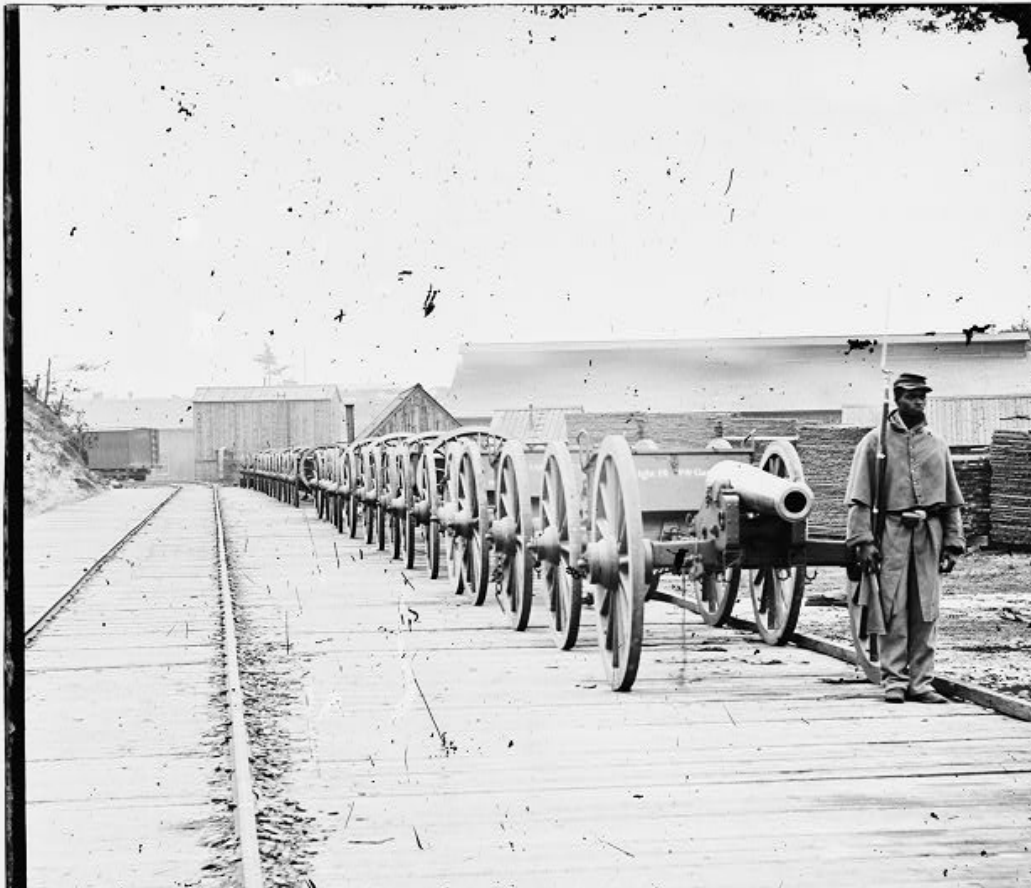
5.



6.



7.



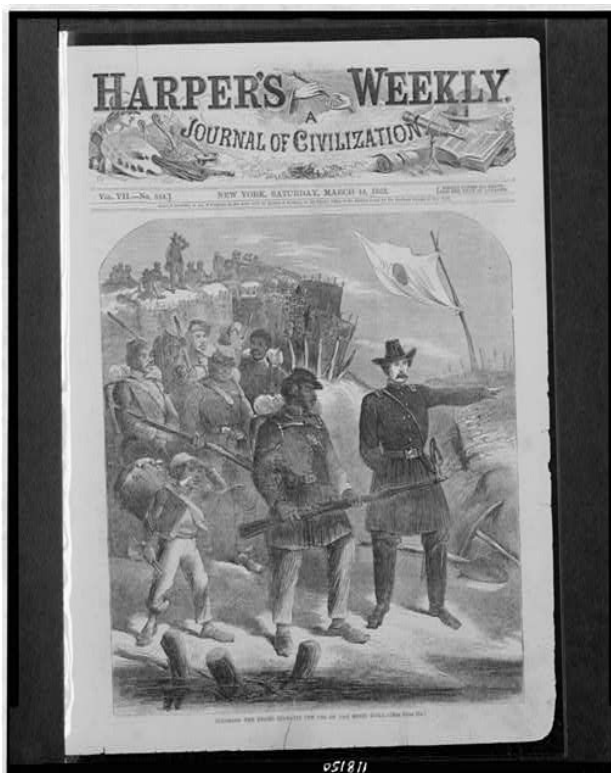
8.



9.



10.



MEN OF COLOR OF PHILADELPHIA!

The Country Demands your Services. The Enemy is Approaching. You know his object. It is to Subjugate the North and Enslave us. Already many of our Class in this State have been Captured and Carried South to Slavery, Stripes and Mutilation. For our own sake and for the sake of our Common Country we are called upon now to

COME FORWARD!

Let us seize this great opportunity of vindicating our manhood and patriotism through all time. The General Commanding at this post is arranging for the

DEFENCE OF THE CITY!

He will need the aid of every Man who can shoulder a musket or handle a pick. We have assured him of the readiness of our people to do their whole duty in the emergency. We need not ask you to justify us in having made this assurance. The undersigned have been designated a Committee to have this matter in charge. Members of this Committee will sit every day at

BETHEL CHURCH, cor. of 6th & Lombard Streets

AND AT

UNION CHURCH, Coates Street below York Avenue

Their business will be to receive the Names of all Able Bodied Men of Color who are willing to share with others the burdens and duties of Entrenching and Defending the City. Men of Color! you who are able and willing to fight or labor in the work now to be done, call immediately and report yourselves at one or the other of the above named places.

E. D. Bassett,
Wm. Whipper,
D. B. Turner,
Jas. McCrummell,
A. S. Cassey,
A. M. Green,
J. W. Page,
L. R. Seymour,
Rev. J. Underdue,
John W. Price

Wm. D. Forten,
Rev. S. Smith,
N. W. Depee,
Dr. J. H. Wilson,
J. W. Cassey,
P. J. Armstrong,
J. W. Simpson,
Rev. J. B. Trusty,

Fred. Douglass,
Rev. J. Asher,
Rev. J. C. Gibbs,
Daniel George,
Robert M. Adger,
Henry M. Cropper,
Rev. J. B. Beebe,
Rev. J. A. Williams,
Rev. A. L. Stanford,
Thomas J. Bowers,

John P. Burr,
Rolt. Jones,
O. V. Catto,
Thos. J. Dorsey,
I. D. Cliff,
Jacob C. White,
Morris Hall,
James Needham,

Jas. R. Gordon,
Samuel Stewart,
David B. Rowser,
Henry Minton,
Daniel Colley,
J. C. White, Jr.,
Rev. J. P. Campbell,
Rev. W. J. Alston,
J. P. Johnson,
Franklin Turner.

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- Mattson, R. (2010). Using visual historical methods in the K-12 classroom: Tactical heuristics. ." In Desai, D., Hamlin, J., and Mattson, R. (Eds.), *History As Art, Art as History: Contemporary Art and Social Studies Education*, New York: Routledge.
- Schocker, J. B. and Woyshner, C. (2013). Representing African American women in U.S. history textbooks. *The Social Studies*, 104(1), 23-31

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Teaching Black History through Discovery Mapping

Jeffrey Michaelangelella Evans

Introduction

This lesson, designed for a graduate class in Social Studies Education, is part of a larger unit on the Modern Civil Rights Movement. Students will have studied the *Brown v. Board of Education* decision, the GI Bill, organization of civil rights in general, the Civil Rights Act of 1964, and various individuals and how they were part of a larger community of political activism. The lesson serves to explore the idea of institutional racism, the emerging underclass, and the need for affirmative action in the 1970s through the discovery of student neighborhoods and mapping of such. It will be followed by a discussion of various social programs designed to change the status quo and promote desegregation such as affirmative action and enforced bussing.

As both a professional cartoonist and educator certified in the areas of Art, K-12 and Secondary Social Studies, it has always been my goal to integrate the arts into the curriculum whenever there is a best of fit. For five years, I taught at the Arts Academy at Benjamin Rush, a special admissions school in the City of Philadelphia where visual and media literacy skills permeate the secondary curriculum. I received my training at Temple University's Tyler School of Art and the Kubert School (formerly The Joe Kubert School of Cartoon and Graphic Art). Prior to instruction at the state level, I taught in various capacities for the Philadelphia Mural Arts Program and many community outreach programs in the tri-state area. The lesson discussed in this article was designed for thirty-three students in an 11th grade African-American History course. Students within this group are typically 45% White, 40% Black, 10% Latino, and 5% other. Students come from a variety of socio-economic backgrounds ranging from economically disadvantaged to upper middle class. In short, the target group is diverse across the board.

Learning Goals and PDE Standards

In my unit planning, I am partial to a backwards design approach, and feel that assessment has always been a challenge. However, I have realized over the last several years, teachers should choose the approach that suits their pedagogical styles and the

students with whom they work. As such, I have developed my own planning strategy that works from both ends of lesson planning—beginning and ending—simultaneously. This grew out of my work as a graphic novelist; I often write and draw from both ends.

In this lesson, I cover the following PDE standards:

Standards: Geography 7.1.12.A, 7.3.12.ABC

Students will understand how people and groups impact geographic space. They will analyze the shaping of places by economic characteristics.

History: 8.1.12.BC, 8.2.12.C, 8.3.12.C

Students will synthesize and analyze historical sources, in both Pennsylvania and nationally, through the use of primary and secondary sources to assist with historical interpretation. Students will also evaluate how continuity and change have impacted the Philadelphia region prior to and after the Modern Civil Rights Movement.

Arts and Humanities: 9.1.12.ABGH

Students will create a work of art and analyze its aesthetic value related to historical data. Students will improve over several sessions and incorporate materials safely into the work.

In regards to assessment tools, I have created a rubric (see attached) that assesses each component of the lesson. Students will receive grades for class discussion, homework, their map, and sets for the written reflection (assessed with PSSA writing rubric).

Next, I share with students the big ideas, goals, and objectives for the lesson:

Big Ideas

1. Students will learn how racism affects multiple domains while remaining, at times, enigmatic.
2. Students will understand the culture in which affirmative action and forced bussing grew as a way of combating segregation and institutional racism.
3. Students will understand how one section of government, and the people involved, can INDIRECTLY affect another via *Brown v Board of Education* and the GI Bill's effects on population displacement.
4. Students will learn more about their own neighborhoods in demographic and economic terms.

Goals

1. Students will understand, analyze, and evaluate the construction, growth, and perpetuation of the US Interstate Highway System.
2. Students will analyze the role institutional racism contributed, if any, to choices of highway development and geographic population displacement.

3. Students will analyze the demographic data of their own neighborhoods and create connections to the neighborhoods of their peers.
4. Students will create connections between the GI Bill and *Brown v. Board of Education*, Civil Rights and enigmatic forms of racism.

Objectives

1. Students will view, evaluate, and discuss “Dare Not Walk Alone.”
2. Students will create a map of their neighborhoods using Google Earth and maps.
3. Students will explore their neighborhoods and list their findings.
4. Students will synthesize their exploration observations with their neighborhood maps.
5. Students will discuss and evaluate the history of highway development in Philadelphia’s de-housed areas through the use of historical maps.
6. Students will read, analyze, and interpret US Census and Philadelphia demographic data of their own neighborhoods.
7. Students will synthesize demographic data for their neighborhoods onto their maps.
8. Students, using their maps as a guide, will reflect upon their findings in a 2-3 page five-paragraph essay.

Assessment

Students will be assessed using a rubric (see attached). The rubric will be handed out to students at the beginning of the lesson. Students will have a clear idea of what is expected.

The lesson is scaffolded. This is done for a variety of reasons the least of which is to assist in assessment. By creating several smaller steps in the lesson, I am better able to understand individual student’s areas of difficulty, confusions, or misconceptions about the content. In effect, the smaller chunks of instruction are assessed both individually and as a larger whole thus allowing for informal assessment at each step in the process.

The written reflection will serve as a capstone to the lesson. Students will internalize the information and lesson activities using a familiar strategy like the five paragraph essay. From here, I can determine what may need to be reviewed and highlighted in the follow-up lesson about strategies for desegregation of the 1970s.

Learning Plan

Rationale

Institutional Racism can sometimes be a difficult topic to understand depending on one's experiences and background. In my experience, students need clear, concise examples. Without them, what follows is often much more controversial. For example, I observed a colleague introduce a lesson about affirmative action without any prior discussion or setup. As it was solely explained from an employment perspective many students, mostly White, were outraged. The hope with this lesson is to provide a history for, examples of, and possible solutions for institutional racism as a means to better understanding programs created to combat it especially with regard to the Black Lives Matter Movement.

Students learn through doing. By creating maps of their own neighborhoods, students will naturally take ownership of their learning. The demographic information will broaden students' perspectives of their own identity.

My general method for instruction is to scaffold the ideas and activities and to begin with a strong hook. In this case, students will view and discuss an engaging, yet provocative film, "Dare Not Walk Alone." From this, students will begin the activities without knowing exactly what the end game will be. They will be concerned with the tasks at hand and not the instructional content at first. From this baseline, students will revisit content from the film and look at the history of such. From here, they slowly expand upon their prior knowledge to analyze new perspectives and understandings of their own neighborhoods.

Materials

The lesson will utilize the following materials: Projector, computer with DVD player and speakers, "Dare Not Walk Alone film," 18x24" drawing paper, pencils, erasers, rulers, colored pencils, markers, pens, PowerPoint presentation, masking tape.

Procedures

Students will begin by viewing the first half of "Dare Not Walk Alone" during a typical 55-minute class period. The film will be stopped after 45 minutes. The last 10 minutes of the period will be spent discussing what was seen. Students will discuss how the marches in St. Augustine were different from previous ones. Students will discuss ways

in which the St. Augustine community was different from other areas like Selma and Montgomery.

On the second day of the lesson, students will finish viewing the film. They will discuss how the transportation system of St. Augustine affected minority communities. Students will list questions they still have after seeing the film in its entirety. These questions will be collected and returned at the end of the lesson.

On day three, students will use Google Earth and Maps to explore their neighborhoods. They will draw their neighborhood on 18x24" paper using a pencil and ruler. Students will be given a homework assignment asking them to explore their neighborhood, preferably on foot but safety is paramount. They will note the types of homes, businesses, vehicles, streets or highways, restaurants, and other observances and add the information to their maps at the next class. In short, they will DISCOVER their neighborhood in ways they have not previously.

On day four, students will discuss what they observed in their homework exploration. They will add these items to their maps and complete for homework if necessary.

On day five, students will place their maps together on a large wall. They will create a larger geographic neighborhood with their maps. Students will then view and discuss a teacher-led PowerPoint presentation on the history of American Highway development. They will look at maps of de-housed populations in Philadelphia and compare to the location of the interstate system in the city. Students will then be directed to US Census and Philadelphia demographic data. In small groups, students will note demographic information on their maps. Students will take their maps home and reflect in 2-3 pages on conclusions made by the exercise (see attached).

The lesson will conclude with a discussion of student papers. Students will then receive their self-created questions from the first day regarding the film and discuss in small groups. This will segue into the next lesson on affirmative action and forced bussing.

The lesson is differentiated in hopes of allowing multiple ways for learning, especially with exceptional populations. Included within the lesson, are a reading activity (demographic data), a film, an art activity, kinesthetic activity (exploration), individual and group work, a short lecture, and a written reflection. This will allow students many avenues

for learning success. The PowerPoint will keep the lecture both focused and concise. Students can take the information and apply it to their own understanding of their neighborhoods.

Reflection

As this lesson is newly developed, reflection should be planned for in the following ways. The lesson should be adjusted based on student participation. If group and class discussion is fruitful, the lesson should be extended to allow more time. If students have many questions, again, time should be extended. In short, the lesson is about student ownership and engagement in their learning. Sometimes this takes more time and should be flexible. Some questions to consider for future planning and reflection:

Are students actively engaged in the lesson? Does the art activity distract, in any way, from learning the content of the lesson? A few weeks after the lesson, talk to several small groups of students and ask them to reflect on the lesson. What do they have to say? In what ways can their input assist in lesson improvement?

Reflection Essay Description (to be handed out to each student)

We began the week by viewing and discussing a film about the fight for civil rights, desegregation, and integration of St. Augustine, FL. We then created maps of our own neighborhoods and looked at information and data about them. We then discussed the role of highway construction on displacing the working class and minorities in Philadelphia. Through all of this, we viewed the information through the lens of institutional racism. Please discuss what you've learned this week in a five-paragraph essay. Include your outline.

To help you begin, think about the following:

1. *What is institutional racism? Does it exist? Why or why not?*
2. *What were the effects of the GI Bill and Brown v Board on highway construction in Philadelphia?*
3. *How might this lesson be received differently if it were taught during the 1970s?*
4. *(How) has creating a map of your neighborhood influenced your perspective of where you live?*
5. *How has learning about the demographics of your neighborhood affected you?*

Rubric Example PROVIDED AT BEGINNING OF LESSON

	Class and Group Discussion (x1)	Homework and Map Creation (x2)	Written Reflection (x2)
5	Student was engaged in discussion through the lesson's entirety. Student provided feedback and participated in their groups in an equitable way.	Student thoroughly documented and explored their neighborhood as evidenced in their map. Student's map incorporates student understanding of demographic data and is extremely clear, concise, and legible.	The written reflection is graded using the familiar PSSA five-paragraph essay rubric. Your grade for the paper will be converted into points and average into the lesson grade. Your paper grade divided by 10 is the point value.
4	Student was engaged in discussion through most of the lesson. Student adequately participated in their small group discussion and activity.	Student documented and explored their neighborhood as evidenced in their map. Student's map shows adequate understanding of demographic data and is clear, concise, and legible.	.
3	Student participated in discussion only intermittently. Student was not an equal partner in their small group.	Student documented their neighborhood but it is unclear as to the extent of their exploration. The student did not elaborate much past Google. Student's map shows some understanding of demographic data but needs improvement	
2	Student did not participate in quality discussion and was a burden to their peers.	Little or no evidence of documentation or exploration. The student map is unclear and illegible.	
1	Student did not attend class or participate in any type of discussion.	Student work is unacceptable. Very little understanding of the assignment is evident.	

Total: _____/25 x4= Final Lesson Grade: _____

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Epilogue, Black History is more than skin color

LaGarrett J. King

Like many people, I am an admirer of game shows. One of my favorite game shows is *Jeopardy*. Since I was a young child, I would play along at home and attempt to answer the questions before the contestants. I imagine that I got the majority wrong but I did get my fair share correct. My favorite and most successful topic would be history, where I knew the majority of the answers. It would feel good to get these questions correct because, like most people, I consider the contestants on jeopardy to be very smart, maybe smarter than the average person. So when jeopardy held their College Championship series in February 2014 and included the category of Black History, I was intrigued. The contestants, Laurie, Tucker, and Whitney, all White collegiates, had a series of topics such as international cinema showcase, weather verbs, and Kiwi Fauna. Throughout the game, the college students selected every category and did not attempt one Black history question until it was the only category left. Out of the five questions, the contestants got three correct.

While not surprised, I did find it odd that not one contestant selected Black history during the duration of the game until it was the only option they had left. While I will not speculate whether the exclusion was racist, as some would imply, I would say that the apprehension to answer questions regarding Black history is an indictment to the legacy of how social studies and history curriculum have been developed and implemented. Since the late 19th century, Black educators, and some Whites, have been pushing for a more critical, honest, thorough, and anti- racist account of Black history in schools (King, 2014a; Woyshner, 2012). Early mainstream school history curriculum ignored Black history and when they were featured, the narratives were less than favorable. Take for instance the Sherman Williams' (1898) textbook narrative about Black people and their place in society:

He [God] first made the Black man realized he had done badly, and then created successively lighter races, improving as He went along (p.117). To the White man He gave a box of books and paper, to the Black, a box of tools so that could work for the White man ... which he has continued to do (p. 117).

The last century has seen major improvements in school history curriculum. While the above prose would now be labeled as problematic and racist, we still continue to have

issues concerning how Black people are presented in the curriculum and teachers' pedagogical choices. K-12 history education research has continued to lament how the curriculum lacks substantive information regarding Black history (Brown & Brown, 2016; King, 2016; Woodson, 2016). Additionally, news outlets have reported on the several cases where teachers' pedagogical choices have been harmful for students. A few examples include:

1. Mock slave auctions in Ohio, Virginia, Illinois;
2. Black girls being tied under desks to simulate the middle passage;
3. Slavery reenactments through recess and field trips;
4. Slavery assignments including journals, mathematical word problems, and thank you notes to Abraham Lincoln; and
5. Slavery bingo and video games.

Some readers may be appalled at some of the curricular and pedagogical choices made by the teachers, some may consider these innocuous attempts at diversity teaching, or some may even mark the teachers as outliers (or maybe rogue teachers) to the majority of classrooms. As a researcher of K-12 Black history, I speak to many people regarding their experiences with Black history teaching, and I can tell you that these examples of the problematic notions of Black history in schools are just the tip of the iceberg (remember these stories are the ones that are reported to the news outlets) and have been going on for decades.

So why do teachers have a hard time with teaching Black history? While the answer has many different dimensions that include the lack of knowledge in K-12 preparation, teacher education, and professional development, the problem also lies within our anti-Black historical culture. Now, when I say anti-Black, I am not simply talking about racial discrimination against Black people. What I am referring to is an ideology that continues to structure Black people in dehumanizing ways. Stated another way, anti-Blackness is the continual recognition that Black people are slaves, not in a commodified sense but through our psyche that has conditioned society, since enslavement, to regard Black people as "other than human" (Dumas, 2016, p. 13).

Michael Dumas (2016) notes that anti-Blackness dispossesses Black people's

human agency, desire, and freedom... Slavery is how Black existence is imagined and enacted upon, and how non-Black people—and particularly Whites— assert their own right to freedom, and right to the consumption, destruction, and/or simple dismissal of the Black (p. 13).

These concepts are seen throughout contemporary social studies and history curricula. Black history is largely told through three eras, enslavement, reconstruction, and Civil Rights. These themes elicit a fragmented and non-coherent history of Black people and only signal their humanity through victimization, without agency, until the 1960s. Our curriculum fetishes Black suffering without a critical examination of the oppressors' role in the deconstruction of Black humanity. Enduring pain becomes desensitized as the actions become normalized Black abuse. Rarely is there ever any contextualization as to why these actions were occurring, which may infer that Black people passively accepted dehumanization. In many ways, our curriculum attempts to humanize the oppressor while not really attending to the full humanity of Black people. Rarely are narratives balanced with the life of Black children, Black family relations, Black coping mechanisms, and the socio-sexual experiences of Black women. Our curriculum tells us that those who owned slaves were men and women of their time; they struggled against the morality of slavery; and many were “good” people. My point here is not to infer fallacies in these concepts, but to simply say the effort to humanize is one sided.

Black Agency has its conditions also. Some agency is favored over other forms of agency. For example, the notion of non-violence is somehow constructed as the moral form of Black protest although violence against Black people was prevalent and protected throughout history as well as celebrated as strategy to help establish the United States. Black history also is only seen as important if Black people's presence had an impact on the advancement of White people or White ideas. Our curriculum tends to favor certain Black people that are made to be exceptional, those who are not part of what we consider as mainstream Black culture. We also tend to focus on Black firsts, those Black historical figures who were trailblazers in society. Our narratives of these trailblazers tend to minimize their accomplishments as relating to only their “firstness” and not their critical intellectual agency (King, 2014b; Smith, 2015). My point here is to say, we typically teach *about* Black people, not *through* Black people and the reasons may rest in our anti-Black

ways of seeing Black people and their history as not really important to the development and ethos of the United States. Therefore, Black people's thoughts, ideas, feelings, and their full humanity is never truly valued.

Teaching *through* Black people can not only be achieved with primary sourcing. We will actually have to totally transform the way in which we conceptualize Black history. Our curriculum attempts to take Eurocentric themes and ideas and force Black faces within those spaces, which I argue is an ineffective way to teach Black history. Stated another way, what is historically important to White people may not be historically important to Black people. Educational policy in regards to Black history is inclusion of what society has said is the mainstream narrative. In the efforts to diversify and provide multiple perspectives, the curriculum just adds Black people to the existing narrative (Woyshner & Schocker, 2015). What happens, therefore, is not a critical account of Black people's material realities; the narrative becomes a continuation of the progressive, mainly White epistemic logic that pervades our history curriculum. There seems to be little consideration that challenges that Black history is more than skin color. There are specific theoretical and practical reasons for why Black people did the things that they did and those ideas are lost by attempting to keep the same logic that applies to a history dominated by White people and their historical events.

These statements may make people uncomfortable given the United States' liberal prism where everyone is the same and that everything has to be integrated. For example, despite the popular axiom, the United States is solely not a country of immigrants. By situating that comment, history naturally leaves out Black people (as well as Mexican American and indigenous populations) whose entrance into the United States was not immigration. Our curriculum favors one set of founding fathers, when there were Black founding fathers (King, 2014b) who establish essentially a separate country for Black citizens. Black independence in the United States was not July 4, 1776 but June 19, 1865, when the enslaved populations in Galveston, Texas, received word that they were no longer enslaved due to the North's victory during the Civil War. Even when we look at themes such as the Progressive Era, things were not so progressive for Blacks, as simultaneously during progressiveness, Black people were experiencing the nadir (Logan, 1954), some of the worst and most violent parts of their history as U.S. citizens.

At the current moment, I am in the beginning of talks and inquiries about how this new Black history curriculum will look. This undertaking will be a national effort lead by a selected group of University professors from education, history, and ethnic studies and will also include social studies teachers, parents, and community Black history educators. Once the rough drafts are developed, there will be selected advisors from the same fields listed above that will provide additional comments and suggestions. The point here is to establish some enduring questions, issues, and topics that are appropriate for a critical, engaging, thorough, and antiracist account of Black history. It is too soon in the process to discuss specifics, but I envision a Black history curriculum that “balances themes of victimization and oppression, and perseverance and resistance, constantly acknowledging and highlighting African American agency and subtle forms of resistance without trivializing the multitude of tragedies and setbacks that African Americans have encountered for centuries” (Dagbovie, 2010, p. 51). To do this, some major units of analysis such as the permanence of race and racism, connections to transnational and Diasporic identities, exploring intersectional notions of Blackness, promoting Black aesthetics, and engaging with the tensions of Black political thought through various interest groups will be essential in developing a Black history curriculum that attempts to capture the full humanity (not essentializes) of Black people.

While we have a lot of work to do, I would be amiss not to acknowledge the efforts of the teachers everyday who attempt and are successful in making Black history an enriching experience in the lives of their students. Black history has developed throughout the years and is now an established part of the educational lexicon. We now have at least ten states that mandate Black history to be taught in their classrooms. Many school districts have Black history courses as electives; a few city school districts like Philadelphia, Chicago, and Minneapolis have developed Black history curriculum, with Philadelphia making Black history a graduation requirement. At the time of publication, a new National African American Museum of History and Culture with educational resources will have opened its door in Washington, D.C. The publication of this special issue as well as a forthcoming special issue on Black history in *Social Education* (edited by myself and Terrie Epstein), signals the importance of Black history to society and the social studies community.

As I close, I leave with the words of Carter G. Woodson who in 1929 surmised:

Instruction with respect to the life and history of the Negro requires probably more preparation than any other phase of social science for the simple reason that no other problems have been so grossly misrepresented and so generally misunderstood. To undertake to give instruction in this field in which one is not prepared, then, would be a most expensive error for which future generations must pay in suffering from other misunderstandings like the many which handicap us today. It requires centuries for truth to overcome error. (p. 367)

While I can only imagine what it was to be a Black person living in 1929, I do understand what it means to be a Black person in 2016 as the United States struggles with racism, acts of State sanctioned violence against Black bodies, and the simple fact that the Black Lives Matter movement is controversial, are indications of our “most expensive error” in teaching Black history through the years. If history is about identity, then our Black history curriculum is a matter of life and death. If a child does not see that Black people are fully human in our curriculum, that to be Black is simply to be enslaved, to not have contributed anything of substance to this country, that Black people do not add to our democracy only subtract and create problems for democracy, and that race does not matter and racism is not an institutional problem, then Black lives will never matter. In turn, just like Laurie, Tucker, and Whitney (our *Jeopardy* contestants) our citizens will refuse to face our problems with anti-Blackness until it is the only option we have left.

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