

How has music influenced the Long Civil Rights Movement?



Civil Rights Movement Veterans. (2002) [Archived Web Site] Retrieved from the Library of Congress, <https://www.loc.gov/item/lcwa00096483>

Supporting Questions

1. What actions or issues arose as music became a motivating factor in the Civil Rights Movement?
2. What impact did the Highlander Folk School have on the growth of the Civil Rights Movement and its incorporation of music?
3. In what ways does music continue to expose injustices and promote causes?

9-12 Grade Teaching with Primary Sources Hub Don't Say It Can't Be Done: Civil Rights Songs of Protest by Stevie Kline and Joyce Inquiry by Joyce Mason

How has music influenced the Long Civil Rights Movement?	
Inquiry Standard	D2.His.16.9-12. Integrate evidence from multiple sources and interpretations into a reasoned argument about the past. D2.Civ.14.9-12. Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights
Staging the Compelling Question	<p>Music often helps an individual or group to express emotions, passions and solidify opinions about an event or social issue.</p> <ol style="list-style-type: none"> 1. Listen to Peter Seeger's song <i>Don't Say It Can't Be Done</i> (5 min.) Next listen to Paul McCartney sing <i>Blackbird</i> (2.48 min.) 2. What are these songs about? List the events mentioned in the songs on the class Padlet wall. 3. Class sharing: What images and feelings do the songs evoke? 4. Analyze the image of the man using the Library of Congress Primary Source Analysis Tool. Discuss how the image makes you feel. What connection does the image have with the words and the emotions of the songs?

Supporting Question 1	Supporting Question 2	Supporting Question 3
What actions or issues arose as music became a motivating factor in the Civil Rights Movement?	What impact did the Highlander Folk School have on the growth of the Civil Rights Movement and its incorporation of music?	In what ways does music continue to expose injustices and promote causes?
Formative Performance Task	Formative Performance Task	Formative Performance Task
Analyze the letters and videos listed below using Library of Congress Primary Source Analysis Tools or the SCIM-C process. Marian Anderson "A Life in Song" Exhibit Letter to the DAR from Eleanor Roosevelt Marian Anderson at Lincoln Memorial (UCLA News Reel) 1939 speech at Lincoln Memorial by Harold Ickes and Marian Anderson Walter White's letter to Eleanor Roosevelt	LOC interview with Guy and Candie Carawan addresses their work and the philosophy of the Highlander School Read article about <i>Highlander Today</i> Background to the song We Shall Overcome President Johnson's speech Video of President Johnson's speech	Analyze the songs listed below using the appropriate Library of Congress Primary Source Analysis Tools or the SCIM-C process. <i>Brave</i> by Sara Bareilles <i>Girl Crush</i> by Little Big Town Video President Obama singing <i>Amazing Grace</i> Video John Legend and Common singing <i>Glory</i>
Featured Sources	Featured Sources	Featured Sources
Source A: Marian Anderson's "A Life in Song" exhibit Source B: Eleanor Roosevelt Resigns from the DAR Source C: The Nation Gets a Lesson in Tolerance: Marian Anderson Source D: 1939 Speech at Lincoln Monument Source E: Letter from Walter White	Source A: Interview with Guy Hughes and Candie Carawan Source B: Highlander Folk School Today Source C: History of the song We Shall Overcome Source D: President Lyndon Johnson Uses the Words "We Shall Overcome" Source E: President Johnson's Speech on Voting Rights Source F: We Shall Overcome Historical Period	Source A: Sara Bareilles Source B: Lyrics to Brave Source C: Little Big Town Performs Girl Crush Source D: Lyrics to Girl Crush Source E: President Obama Sings Amazing Grace Source F: Glory Performance Source G: Lyrics to the song Glory

Summative Performance Task	ARGUMENT Write an argument made up of claims with evidence that responds to the compelling question, "How has music influenced the Long Civil Rights Movement?"
	EXTENSION Create a Public Service Announcement (Animoto) Student option to write song lyrics to be used in the PSA about a social injustice or civil rights issues. Should include primary source evidence supporting the claims in the PSA.

<p>Taking Informed Action</p>	<p>UNDERSTAND Determine what civil rights issues are present in your community. Prepare a list of injustices or civil right concerns which will be used to create a survey.</p> <p>ASSESS Conduct a survey within your school or neighborhood to determine who is affected by the civil rights issues. Match the issues to the original list, and if necessary refine the list.</p> <p>ACTION Evaluate the results of the survey and brainstorm possible solutions. Write a letter to a newspaper editor explaining your feelings about a present day social injustice. Teacher resource: Letter Generator</p>
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Inquiry Description

Music often helps individuals express their emotions, passions, and solidify opinions about an event or social issue. Protest songs serve as a means to combat social ills and cover a wide array of topics, including racism, sexism, poverty, imperialism, environmental degradation, war, and homophobia. This lesson makes a connection to popular culture by asking students to research and analyze contemporary and historic protest songs. Through class sharing, small group work, as well as individual input, students will respond to the compelling question.

Structure

Using a variety of resources from the Library of Congress students will analyze letters, videos, oral history interviews, and songs of the Civil Rights Era to investigate the influence of music on the Civil Rights Movement and its participants. Students acting as historians will use the Library of Congress Analysis Guides to respond to the supporting questions and use this evidence to draw conclusions as they develop an argument to answer the compelling question. The inquiry will begin with the songs *Don't Say It Can't Be Done* and *Blackbird* to elicit questions about events in Civil Rights history and continue with the 1939 injustice done to singer Marian Anderson by the Daughters of the American Revolution and progress through the creation of the song *We Shall Overcome* at the Highlander Folk School, and finally identify civil rights issues found in contemporary songs that encourage and inspire.

Staging the Compelling Question	
Compelling Question	How has music influenced the Long Civil Rights Movement?
Featured Sources	<ul style="list-style-type: none"> ● Source A: Don't Say It Can't Be Done ● Source B: Paul McCartney's Blackbird ● Source C: Lynching ● Source D: Blackbird Lyrics ● Source E: Lyrics to Don't Say It Can't Be Done

Staging the compelling question

Students will listen to two contemporary songs about civil rights. Using a Padlet wall the students will list the events that are mentioned in the songs and come to understand the message of each song. Through class sharing they will uncover how music can touch a person's feelings. The use of the appropriate Library of Congress Analysis Tools will guide students as they observe, reflect and question.

Compelling Question

Featured Source A

Don't Say It Can't Be Done

Excerpt

Peter Seeger was an American folk singer and activist who was instrumental in making the song "We Shall Overcome" more singable. He performed Don't Say It Can't Be Done in 2010 at the Tarrytown Music Hall.

Source:

T. (2010). Pete Seeger sings "Don't Say It Can't Be Done" Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=iyhqgCfSigY>

Compelling Question

Featured Source B

Paul McCartney's Blackbird

Excerpt

Performance by Paul McCartney of the song BlackBird

Source:

P. (2009). Paul McCartney - Blackbird (Live). Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=RDxfjUEBT9I>

Compelling Question

Featured Source C

Lynching

Excerpt

Image of a 1925 lynching.

Source:

Lynching. (1925) [Image] Retrieved from the Library of Congress,
<https://www.loc.gov/item/npc2007012927>.

Compelling Question

Featured Source D

Blackbird Lyrics

Excerpt

Paul McCartney sings:

Blackbird singing in the dead of night

All your life

Take these sunken eyes and learn to see

You were only waiting for this moment to be free

Source:

"Blackbird" lyrics. (n.d.). Retrieved June 14, 2016, from <http://www.azlyrics.com/lyrics/beatles/blackbird.h..>

Compelling Question

Featured Source E

Lyrics to Don't Say It Can't Be Done

Excerpt

Peter Seeger words to Don't Say It Can't Be Done

Source:

"Take It From Dr. King" lyrics - PETE SEEGER. (n.d.). Retrieved June 14, 2016, from http://www.aldielyrics.com/lyrics/pete_seeger/take..

Supporting Question 1

Supporting Question	What actions or issues arose as music became a motivating factor in the Civil Rights Movement?
Formative Performance Task	Analyze the letters and videos listed below using Library of Congress Primary Source Analysis Tools or the SCIM-C process. Marian Anderson "A Life in Song" Exhibit Letter to the DAR from Eleanor Roosevelt Marian Anderson at Lincoln Memorial (UCLA News Reel) 1939 speech at Lincoln Memorial by Harold Ickes and Marian Anderson Walter White's letter to Eleanor Roosevelt
Featured Sources	<ul style="list-style-type: none"> ● Source A: Marian Anderson's "A Life in Song" exhibit ● Source B: Eleanor Roosevelt Resigns from the DAR ● Source C: The Nation Gets a Lesson in Tolerance: Marian Anderson ● Source D: 1939 Speech at Lincoln Monument ● Source E: Letter from Walter White
Additional Materials	<ul style="list-style-type: none"> ● SCIM-CWorksheet_General2.pdf (https://s3.amazonaws.com/idm-dev/u/a/1/a/9/558/a1a9a8ddf4f371ddc3d0675a916d9595988a48fd.pdf) ● Primary_Source_Analysis_Tool(1).pdf (https://s3.amazonaws.com/idm-dev/u/b/6/4/a/558/b64ae96304a889aa4018340402be1be22d74b1cf.pdf)

Beginning with the injustice to Marian Anderson and recognizing the support from Eleanor Roosevelt and others, students will begin the journey to explore the power and importance of music and musicians to the Civil Rights Movement.

Formative Performance Task

Through the analysis of the documents and video, students will examine the relationship of Marian Anderson and Eleanor Roosevelt to come to an understanding of our nation's emerging conscience of civil rights. The correspondence between Eleanor Roosevelt and Walter White, NAACP executive secretary, reveals concerns for the treatment of African-Americans.

Supporting Question 1

Featured Source A

Marian Anderson's "A Life in Song" exhibit

Excerpt

Before Easter Sunday 1939, Marian Anderson had performed in the nation's capital only in churches and schools. Aware of her increasing recognition and popularity, manager Sol Hurok believed that it was time to select concert venues in the places where all the best performers appeared. In Washington, D.C., that place was Constitution Hall,

Source:

Penn Special Collections - Anderson exhibit. (n.d.). Retrieved June 14, 2016, from <http://www.library.upenn.edu/exhibits/rbm/anderson..>

Supporting Question 1

Featured Source B

Eleanor Roosevelt Resigns from the DAR

Excerpt

Many people spoke out against the Daughters of the American Revolution's policy, but the civil rights issue soon took on national importance; the D.A.R. had one member that was not willing to sit idly by as the organization discriminated against Marian Anderson, and that was Eleanor Roosevelt.

Source:

Franklin D. Roosevelt Presidential Library and Museum - Marian Anderson. (n.d.). Retrieved June 14, 2016, from <http://docs.fdrlibrary.marist.edu/TMIRHFEE.HTML>

Supporting Question 1

Featured Source C

The Nation Gets a Lesson in Tolerance: Marian Anderson

Excerpt

The YouTube video shows Marian Anderson's Easter Sunday Lincoln Memorial concert on April 9, 1939. It is originally from the UCLA Film & Television Archive's "Hearst Metrotone News Collection." The newsreel is titled *The Nation Gets a Lesson in Tolerance*.

Source:

U.C.L.A.(2010). "Marian Anderson Sings at the Lincoln Memorial" Newreel Story. Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=XF9Quk0QhSE>

Supporting Question 1

Featured Source D

1939 Speech at Lincoln Monument

Excerpt

Harold Ickes, Secretary of the Interior introduces Marian Anderson and states that "under this sky, all of us are free."

Source:

M. (2010). Marian Anderson 1939 Lincoln Memorial Speech and Song.MP4. Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=j8ML96wNl4A>

Supporting Question 1

Featured Source E

Letter from Walter White

Excerpt

NAACP Secretary Walter White to Eleanor Roosevelt concerning Marian Anderson's Easter Sunday concert and Spingarn Medal, April 12, 1939.

Source:

NAACP: A Century in the Fight for FreedomThe Great Depression. (n.d.). Retrieved June 15, 2016, from <http://www.loc.gov/exhibits/naACP/the-great-depres..>

Supporting Question 2

Supporting Question	What impact did the Highlander Folk School have on the growth of the Civil Rights Movement and its incorporation of music?
Formative Performance Task	<p>LOC interview with Guy and Candie Carawan addresses their work and the philosophy of the Highlander School</p> <p>Read article about <i>Highlander Today</i></p> <p>Background to the song We Shall Overcome</p> <p>President Johnson's speech</p> <p>Video of President Johnson's speech</p>
Featured Sources	<ul style="list-style-type: none"> ● Source A: Interview with Guy Hughes and Candie Carawan ● Source B: Highlander Folk School Today ● Source C: History of the song We Shall Overcome ● Source D: President Lyndon Johnson Uses the Words "We Shall Overcome" ● Source E: President Johnson's Speech on Voting Rights ● Source F: We Shall Overcome Historical Period
Additional Materials	<ul style="list-style-type: none"> ● Analyzing Sheet Music and Song Sheets.pdf (https://s3.amazonaws.com/idm-dev/u/6/0/b/c/558/60bc83f11f7d77bd1b9ef4d2cea717ea378fb28b.pdf)

Analyze the oral history interviews listed below and supporting documents using the appropriate Library of Congress Primary Source Tools or the SCIM-C process.

Formative Performance Task

By examining the sources from the Highlander Folk School students will discover the creation and eventual importance and significance of the song *We Shall Overcome* to the Civil Rights Movement. The song became a unifying and inspiring force as the Civil Rights Movement continued to grow and impact the political atmosphere of our entire nation.

Supporting Question 2

Featured Source A

Interview with Guy Hughes and Candie Carawan

Excerpt

In this interview Guy and Candie expand on their philosophy and the importance of the Highlander Folk School.

Source:

L. (2014). Civil Rights History Project: Candie Carawan and Guy Hughes Carawan. Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=sd4giyfZLAs>

Supporting Question 2

Featured Source B

Highlander Folk School Today

Excerpt

The Highlander Folk School on Monteagle Mountain is steeped in some of the most important times in American history, figuring prominently in organized labor efforts in the South and as a training ground for leaders of the Civil Rights Movement.

Source:

Monteagle's storied Highlander Folk School deemed 'endangered' (n.d.). Retrieved June 14, 2016, from <http://www.timesfreepress.com/news/local/story/201..>

Supporting Question 2

Featured Source C

History of the song We Shall Overcome

The image shows a musical score for the song "We Shall Overcome". It includes a vocal line with lyrics and a piano accompaniment. The score is divided into three systems. The first system has lyrics: "heart I do be - lieve" and "heart I do be - lieve". The second system has lyrics: "We shall o - ver - come some day." and "We shall o - ver - come some". The third system has lyrics: "day." and "day.". Below the score are eight alternative lyrics, numbered 3 through 8. The piano accompaniment features a steady bass line and chords in the right hand, with triplets and sixteenth notes in the bass line.

3. The truth will make us free, the truth will make us free,
The truth will make us free some day,
Oh, deep in my heart I do believe
We shall overcome some day.

4. The Lord will see us through, the Lord will see us through,
The Lord will see us through some day,
Oh, deep in my heart I do believe
We shall overcome some day.

5. We shall overcome, we shall overcome,
We shall overcome some day,
Oh, deep in my heart I do believe
We shall overcome some day.

6. We shall live in peace, we shall live in peace,
We shall live in peace some day,
Oh, deep in my heart I do believe
We shall overcome some day.

7. We are not afraid, we are not afraid,
We are not afraid today,
Oh, deep in my heart I do believe
We shall overcome some day.

8. The whole wide world around, the whole wide world around,
The whole wide world around some day,
Oh, deep in my heart I do believe
We shall overcome some day.

We Shall-2

African American Odyssey. (n.d.). Retrieved June 15, 2016, from <http://cweb2.loc.gov/ammem/aahtml/exhibit/091900..>

We Shall Overcome

* New Words and Music Adaptation by
ZILPHIA HORTON, FRANK HAMILTON,
GUY CARAWAN and PETE SEEGER

Moderately slow with determination (♩ = 66)

The piano introduction consists of two staves. The right hand plays a series of chords in a descending sequence, while the left hand plays a steady eighth-note accompaniment. The music is marked *mf* and features several triplet markings.

The first system shows the vocal melody and piano accompaniment for the first two lines of lyrics. The vocal line is in the treble clef, and the piano accompaniment is in the bass clef. The lyrics are: "1. We shall o - ver - come, / 2. We'll walk hand in hand,". The piano accompaniment features a steady eighth-note pattern with triplet markings. The music is marked *mp*.

The second system continues the vocal melody and piano accompaniment. The lyrics are: "We shall o - ver - come, / We'll walk hand in hand, / We shall o - ver - come some / We'll walk hand in hand some". The piano accompaniment continues with the same eighth-note pattern and triplet markings. The music is marked *mp*.

The third system concludes the vocal melody and piano accompaniment. The lyrics are: "day, / day, / Oh, deep in my / Oh, deep in my". The piano accompaniment continues with the same eighth-note pattern and triplet markings. The music is marked *mf*.

*Royalties derived from this song are being contributed to The Freedom Movement under the trusteeship of the writers.

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Supporting Question 2

Featured Source D

President Lyndon Johnson Uses the Words "We Shall Overcome"

Excerpt

In this eloquent speech to the full Congress, President Lyndon B. Johnson used the phrase "we shall overcome," borrowed from African American leaders struggling for equal rights.

The speech was made on Monday, March 15, 1965, a week after deadly racial violence had erupted in Selma, Alabama. African Americans were attacked by police while preparing to march to Montgomery to protest voting rights discrimination. Transcript:

I speak tonight for the dignity of man and the destiny of Democracy. I urge every member of both parties, Americans of all religions and of all colors, from every section of this country, to join me in that cause.

At times, history and fate meet at a single time in a single place to shape a turning point in man's unending search for freedom. So it was at Lexington and Concord. So it was a century ago at Appomattox. So it was last week in Selma, Alabama. There, long suffering men and women peacefully protested the denial of their rights as Americans. Many of them were brutally assaulted. One good man--a man of God--was killed.

There is no cause for pride in what has happened in Selma. There is no cause for self-satisfaction in the long denial of equal rights of millions of Americans. But there is cause for hope and for faith in our Democracy in what is happening here tonight. For the cries of pain and the hymns and protests of oppressed people have summoned into convocation all the majesty of this great government--the government of the greatest nation on earth. Our mission is at once the oldest and the most basic of this country--to right wrong, to do justice, to serve man. In our time we have come to live with the moments of great crises. Our lives have been marked with debate about great issues, issues of war and peace, issues of prosperity and depression.

But rarely in any time does an issue lay bare the secret heart of America itself. Rarely are we met with a challenge, not to our growth or abundance, or our welfare or our security, but rather to the values and the purposes and the meaning of our beloved nation. The issue of equal rights for American Negroes is such an issue. And should we defeat every enemy, and should we double our wealth and conquer the stars, and still be unequal to this issue, then we will have failed as a people and as a nation. For, with a country as with a person, "what is a man profited if he shall gain the whole world, and lose his own soul?"

There is no Negro problem. There is no Southern problem. There is no Northern problem. There is only an American problem.

And we are met here tonight as Americans--not as Democrats or Republicans; we're met here as Americans to solve that problem. This was the first nation in the history of the world to be founded with a purpose.

The great phrases of that purpose still sound in every American heart, North and South: "All men are created equal." "Government by consent of the governed." "Give me liberty or give me death." And those are not just clever words, and those are not just empty theories. In their name Americans have fought and died for two centuries and tonight around the world they stand there as guardians of our liberty risking their lives. Those words are promised to every citizen that he shall share in the dignity of man. This dignity cannot be found in a man's possessions. It cannot be found in his power or in his position. It really rests on his right to be treated as a man equal in opportunity to all others. It says that he shall share in freedom. He shall choose his leaders, educate his children, provide for his family according to his ability and his merits as a human being.

To apply any other test, to deny a man his hopes because of his color or race or his

religion or the place of his birth is not only to do injustice, it is to deny Americans and to dishonor the dead who gave their lives for American freedom. Our fathers believed that if this noble view of the rights of man was to flourish it must be rooted in democracy. This most basic right of all was the right to choose your own leaders. The history of this country in large measure is the history of expansion of the right to all of our people.

Many of the issues of civil rights are very complex and most difficult. But about this there can and should be no argument: every American citizen must have an equal right to vote. There is no reason which can excuse the denial of that right. There is no duty which weighs more heavily on us than the duty we have to insure that right. Yet the harsh fact is that in many places in this country men and women are kept from voting simply because they are Negroes.

Every device of which human ingenuity is capable, has been used to deny this right. The Negro citizen may go to register only to be told that the day is wrong, or the hour is late, or the official in charge is absent. And if he persists and, if he manages to present himself to the registrar, he may be disqualified because he did not spell out his middle name, or because he abbreviated a word on the application. And if he manages to fill out an application, he is given a test. The registrar is the sole judge of whether he passes this test. He may be asked to recite the entire Constitution, or explain the most complex provisions of state law.

And even a college degree cannot be used to prove that he can read and write. For the fact is that the only way to pass these barriers is to show a white skin. Experience has clearly shown that the existing process of law cannot overcome systematic and ingenious discrimination. No law that we now have on the books, and I have helped to put three of them there, can insure the right to vote when local officials are determined to deny it. In such a case, our duty must be clear to all of us. The Constitution says that no person shall be kept from voting because of his race or his color.

We have all sworn an oath before God to support and to defend that Constitution. We must now act in obedience to that oath. Wednesday, I will send to Congress a law designed to eliminate illegal barriers to the right to vote. The broad principles of that bill will be in the hands of the Democratic and Republican leaders tomorrow. After they have reviewed it, it will come here formally as a bill. I am grateful for this opportunity to come here tonight at the invitation of the leadership to reason with my friends, to give them my views and to visit with my former colleagues.

I have had prepared a more comprehensive analysis of the legislation which I had intended to transmit to the clerk tomorrow, but which I will submit to the clerks tonight. But I want to really discuss the main proposals of this legislation. This bill will strike down restrictions to voting in all elections, federal, state and local, which have been used to deny Negroes the right to vote.

This bill will establish a simple, uniform standard which cannot be used, however ingenious the effort, to flout our Constitution. It will provide for citizens to be registered by officials of the United States Government, if the state officials refuse to register them. It will eliminate tedious, unnecessary lawsuits which delay the right to vote. Finally, this legislation will insure that properly registered individuals are not prohibited from voting. I will welcome the suggestions from all the members of Congress--I have no doubt that I will get some--on ways and means to strengthen this law and to make it effective.

But experience has plainly shown that this is the only path to carry out the command of the Constitution. To those who seek to avoid action by their national government in their home communities, who want to and who seek to maintain purely local control over elections, the answer is simple: open your polling places to all your people. Allow men and women to register and vote whatever the color of their skin. Extend the rights of citizenship to every citizen of this land. There is no Constitutional issue here. The command of the Constitution is plain. There is no moral issue. It is wrong--deadly wrong--to deny any of your fellow Americans the

right to vote in this country.

There is no issue of state's rights or national rights. There is only the struggle for human rights. I have not the slightest doubt what will be your answer. But the last time a President sent a civil rights bill to the Congress it contained a provision to protect voting rights in Federal elections. That civil rights bill was passed after eight long months of debate. And when that bill came to my desk from the Congress for signature, the heart of the voting provision had been eliminated.

This time, on this issue, there must be no delay, or no hesitation, or no compromise with our purpose. We cannot, we must not, refuse to protect the right of every American to vote in every election that he may desire to participate in.

And we ought not, and we cannot, and we must not wait another eight months before we get a bill. We have already waited 100 years and more and the time for waiting is gone. So I ask you to join me in working long hours and nights and weekends, if necessary, to pass this bill. And I don't make that request lightly, for, from the window where I sit, with the problems of our country, I recognize that from outside this chamber is the outraged conscience of a nation, the grave concern of many nations and the harsh judgment of history on our acts.

But even if we pass this bill the battle will not be over. What happened in Selma is part of a far larger movement which reaches into every section and state of America. It is the effort of American Negroes to secure for themselves the full blessings of American life. Their cause must be our cause too. Because it's not just Negroes, but really it's all of us, who must overcome the crippling legacy of bigotry and injustice.

And we shall overcome.

As a man whose roots go deeply into Southern soil, I know how agonizing racial feelings are. I know how difficult it is to reshape the attitudes and the structure of our society. But a century has passed--more than 100 years--since the Negro was freed. And he is not fully free tonight. It was more than 100 years ago that Abraham Lincoln--a great President of another party--signed the Emancipation Proclamation. But emancipation is a proclamation and not a fact.

A century has passed--more than 100 years--since equality was promised, and yet the Negro is not equal. A century has passed since the day of promise, and the promise is unkept. The time of justice has now come, and I tell you that I believe sincerely that no force can hold it back. It is right in the eyes of man and God that it should come, and when it does, I think that day will brighten the lives of every American. For Negroes are not the only victims. How many white children have gone uneducated? How many white families have lived in stark poverty? How many white lives have been scarred by fear, because we wasted energy and our substance to maintain the barriers of hatred and terror?

And so I say to all of you here and to all in the nation tonight that those who appeal to you to hold on to the past do so at the cost of denying you your future. This great rich, restless country can offer opportunity and education and hope to all--all, black and white, North and South, sharecropper and city dweller. These are the enemies: poverty, ignorance, disease. They are our enemies, not our fellow man, not our neighbor.

And these enemies too--poverty, disease and ignorance--we shall overcome.

Now let none of us in any section look with prideful righteousness on the troubles in another section or the problems of our neighbors. There is really no part of America where the promise of equality has been fully kept. In Buffalo as well as in Birmingham, in Philadelphia as well as Selma, Americans are struggling for the fruits of freedom.

This is one nation. What happens in Selma and Cincinnati is a matter of legitimate concern to every American. But let each of us look within our own hearts and our own communities and let each of us put our shoulder to the wheel to root out

injustice wherever it exists. As we meet here in this peaceful historic chamber tonight, men from the South, some of whom were at Iwo Jima, men from the North who have carried Old Glory to the far corners of the world and who brought it back without a stain on it, men from the east and from the west are all fighting together without regard to religion or color or region in Vietnam.

Men from every region fought for us across the world 20 years ago. And now in these common dangers, in these common sacrifices, the South made its contribution of honor and gallantry no less than any other region in the great republic.

And in some instances, a great many of them, more. And I have not the slightest doubt that good men from everywhere in this country, from the Great Lakes to the Gulf of Mexico, from the Golden Gate to the harbors along the Atlantic, will rally now together in this cause to vindicate the freedom of all Americans. For all of us owe this duty and I believe that all of us will respond to it.

Your president makes that request of every American.

The real hero of this struggle is the American Negro. His actions and protests, his courage to risk safety, and even to risk his life, have awakened the conscience of this nation. His demonstrations have been designed to call attention to injustice, designed to provoke change; designed to stir reform. He has been called upon to make good the promise of America.

And who among us can say that we would have made the same progress were it not for his persistent bravery and his faith in American democracy? For at the real heart of the battle for equality is a deep-seated belief in the democratic process. Equality depends, not on the force of arms or tear gas, but depends upon the force of moral right--not on recourse to violence, but on respect for law and order.

There have been many pressures upon your President and there will be others as the days come and go. But I pledge to you tonight that we intend to fight this battle where it should be fought--in the courts, and in the Congress, and the hearts of men. We must preserve the right of free speech and the right of free assembly. But the right of free speech does not carry with it--as has been said--the right to holler fire in a crowded theatre.

We must preserve the right to free assembly. But free assembly does not carry with it the right to block public thoroughfares to traffic. We do have a right to protest. And a right to march under conditions that do not infringe the Constitutional rights of our neighbors. And I intend to protect all those rights as long as I am permitted to serve in this office.

We will guard against violence, knowing it strikes from our hands the very weapons which we seek--progress, obedience to law, and belief in American values. In Selma, as elsewhere, we seek and pray for peace. We seek order, we seek unity, but we will not accept the peace of stifled rights or the order imposed by fear, or the unity that stifles protest--for peace cannot be purchased at the cost of liberty.

In Selma tonight--and we had a good day there--as in every city we are working for a just and peaceful settlement. We must all remember after this speech I'm making tonight, after the police and the F.B.I. and the Marshals have all gone, and after you have promptly passed this bill, the people of Selma and the other cities of the nation must still live and work together.

And when the attention of the nation has gone elsewhere they must try to heal the wounds and to build a new community. This cannot be easily done on a battleground of violence as the history of the South itself shows. It is in recognition of this that men of both races have shown such an outstandingly impressive responsibility in recent days--last Tuesday and again today.

The bill I am presenting to you will be known as a civil rights bill. But in a larger sense, most of the program I am recommending is a civil rights program. Its object is to open the city of hope to all people of all races, because all Americans just must

have the right to vote, and we are going to give them that right.

All Americans must have the privileges of citizenship, regardless of race, and they are going to have those privileges of citizenship regardless of race.

But I would like to caution you and remind you that to exercise these privileges takes much more than just legal rights. It requires a trained mind and a healthy body. It requires a decent home and the chance to find a job and the opportunity to escape from the clutches of poverty.

Of course people cannot contribute to the nation if they are never taught to read or write; if their bodies are stunted from hunger; if their sickness goes untended; if their life is spent in hopeless poverty, just drawing a welfare check.

So we want to open the gates to opportunity. But we're also going to give all our people, black and white, the help that they need to walk through those gates. My first job after college was as a teacher in Cotulla, Texas, in a small Mexican-American school. Few of them could speak English and I couldn't speak much Spanish. My students were poor and they often came to class without breakfast and hungry. And they knew even in their youth the pain of prejudice. They never seemed to know why people disliked them, but they knew it was so because I saw it in their eyes.

I often walked home late in the afternoon after the classes were finished wishing there was more that I could do. But all I knew was to teach them the little that I knew, hoping that I might help them against the hardships that lay ahead. And somehow you never forget what poverty and hatred can do when you see its scars on the hopeful face of a young child.

I never thought then, in 1928, that I would be standing here in 1965. It never even occurred to me in my fondest dreams that I might have the chance to help the sons and daughters of those students, and to help people like them all over this country. But now I do have that chance.

And I'll let you in on a secret--I mean to use it. And I hope that you will use it with me.

This is the richest, most powerful country which ever occupied this globe. The might of past empires is little compared to ours. But I do not want to be the president who built empires, or sought grandeur, or extended dominion.

I want to be the president who educated young children to the wonders of their world. I want to be the President who helped to feed the hungry and to prepare them to be taxpayers instead of tax eaters. I want to be the President who helped the poor to find their own way and who protected the right of every citizen to vote in every election. I want to be the President who helped to end hatred among his fellow men and who promoted love among the people of all races, all regions and all parties. I want to be the President who helped to end war among the brothers of this earth.

And so, at the request of your beloved Speaker and the Senator from Montana, the Majority Leader, the Senator from Illinois, the Minority Leader, Mr. McCulloch and other members of both parties, I came here tonight, not as President Roosevelt came down one time in person to veto a bonus bill; not as President Truman came down one time to urge passage of a railroad bill, but I came down here to ask you to share this task with me. And to share it with the people that we both work for.

I want this to be the Congress--Republicans and Democrats alike--which did all these things for all these people. Beyond this great chamber--out yonder--in fifty states are the people that we serve. Who can tell what deep and unspoken hopes are in their hearts tonight as they sit there and listen? We all can guess, from our own lives, how difficult they often find their own pursuit of happiness, how many problems each little family has. They look most of all to themselves for their future, but I think that they also look to each of us.

Above the pyramid on the Great Seal of the United States it says in latin, "God has

favoring our undertaking." God will not favor everything that we do. It is rather our duty to divine His will. But I cannot help but believe that He truly understands and that He really favors the undertaking that we begin here tonight.

President Lyndon B. Johnson - March 15, 1965

Post-note: On August 6, 1965, President Johnson signed the Voting Rights Act banning the practice of administering literacy, knowledge or other tests which had been traditionally used to keep African Americans from voting. Racial unrest in the nation continued, however, as a major riot broke out in the Watts section of Los Angeles on August 11, 1965, resulting in the deaths of 34 persons and \$40 million in damages.

Source:

The History Place - Great Speeches Collection: Lyndon B. Johnson Speech - We Shall Overcome. (n.d.). Retrieved June 14, 2016, from <http://www.historyplace.com/speeches/johnson.htm>

Supporting Question 2

Featured Source E

President Johnson's Speech on Voting Rights

Excerpt

On March 15, 1965 President Johnson delivers a speech asking Congress to help him pass legislation that dictates clear, uniform guidelines for voting regardless of race or ethnicity and that allows all citizens to register to vote free from harassment.

Source:

M. (2008). President Lyndon Johnson - Speech on Voting Rights. Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=MxEauRq1WxQ>

Supporting Question 2

Featured Source F

We Shall Overcome Historical Period

Excerpt

"It was the most powerful song of the 20th century. It started out in church pews and picket lines, inspired one of the greatest freedom movements in U.S. history, and went on to topple governments and bring about reform all over the world. Word for word, the short, simple lyrics of "We Shall Overcome" might be some of the most influential words in the English language."

Source:

We Shall Overcome Historical Period: Postwar United States, 1945-1968. (n.d.). Retrieved June 15, 2016, from <http://www.loc.gov/teachers/lyrical/songs/overcome..>

Supporting Question 3

Supporting Question	In what ways does music continue to expose injustices and promote causes?
Formative Performance Task	Analyze the songs listed below using the appropriate Library of Congress Primary Source Analysis Tools or the SCIM-C process. <i>Brave</i> by Sara Bareilles <i>Girl Crush</i> by Little Big Town Video President Obama singing <i>Amazing Grace</i> Video John Legend and Common singing <i>Glory</i>
Featured Sources	<ul style="list-style-type: none"> ● Source A: Sara Bareilles ● Source B: Lyrics to <i>Brave</i> ● Source C: Little Big Town Performs <i>Girl Crush</i> ● Source D: Lyrics to <i>Girl Crush</i> ● Source E: President Obama Sings <i>Amazing Grace</i> ● Source F: <i>Glory</i> Performance ● Source G: Lyrics to the song <i>Glory</i>

Students will listen to contemporary songs that expose civil rights issues.

Formative Performance Task

Students will analyze the songs to make a connection to the past and present issues regarding civil rights, and how songs continue to unify, encourage and support the eradication of injustice.

Sara Bareilles *Brave*

Girl Crush by Little Big Town

President Obama sings *Amazing Grace*

John Legend and Common sing *Glory* at the 2015 Oscars

Supporting Question 3

Featured Source A

Sara Bareilles

Excerpt

Sara Bareilles performs the song *Brave*.

Source:

S. (2013). Sara Bareilles - Brave. Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=QUQsqBqxoR4>

Supporting Question 3

Featured Source B

Lyrics to Brave

Excerpt

You can be amazing

You can be the outcast

Or you can start speaking up,,,

Source:

"Brave" lyrics. (n.d.). Retrieved June 14, 2016, from <http://www.azlyrics.com/lyrics/sarabareilles/brave..>

Supporting Question 3

Featured Source C

Little Big Town Performs Girl Crush

Excerpt

Music video by Little Big Town performing *Girl Crush*.

Source:

L. (2014). Little Big Town - Girl Crush (Live From iHeart Radio Theater). Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=WjwXbBqiXnU>

Supporting Question 3

Featured Source D

Lyrics to Girl Crush

Excerpt

Songwriter Lori McKenna penned the lyrics to *Girl Crush*.

Source:

GIRL CRUSH Lyrics - LITTLE BIG TOWN. (n.d.). Retrieved June 14, 2016, from <http://www.elyrics.net/read/l/little-big-town-lyri..>

Supporting Question 3

Featured Source E

President Obama Sings Amazing Grace

Excerpt

President Obama sings *Amazing Grace* at the funeral for South Carolina State Senator Clementa Pinckney.

Source:

C. (2015). President Obama sings Amazing Grace (C-SPAN). Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=IN05jVNBS64>

Supporting Question 3

Featured Source F

Glory Performance

Excerpt

John Legend and Common perform *Glory* at the 2015 Oscars.

Source:

H. (2015). JOHN LEGEND: PERFORMING 'Glory from Selma' AT OSCARS 2015. Retrieved June 14, 2016, from <https://www.youtube.com/watch?v=iVmoixNtKsA>

Supporting Question 3

Featured Source G

Lyrics to the song Glory

Excerpt

The lyrics to the song *Glory* that John Legend and Common sang at the Oscars; the song is from the 2015 movie *Selma*.

Source:

"Glory" lyrics. (n.d.). Retrieved June 14, 2016, from <http://www.azlyrics.com/lyrics/johnlegend/glory.ht..>

Summative Performance Task	
Compelling Question	How has music influenced the Long Civil Rights Movement?
Argument	Write an argument made up of claims with evidence that responds to the compelling question, "How has music influenced the Long Civil Rights Movement?"
Extension	Create a Public Service Announcement (Animoto) Student option to write song lyrics to be used in the PSA about a social injustice or civil rights issues. Should include primary source evidence supporting the claims in the PSA.

Argument

The argument provides students an opportunity to make claims using evidence from images, lyrics, videos, letters, and documents, as well as, the information gained from the initial survey.

Extension

The extension activity allows students to integrate technology to create a contemporary message about civil rights issues.

Taking Informed Action

Understand	Determine what civil rights issues are present in your community. Prepare a list of injustices or civil right concerns which will be used to create a survey.
Assess	Conduct a survey within your school or neighborhood to determine who is affected by the civil rights issues. Match the issues to the original list, and if necessary refine the list.
Action	Evaluate the results of the survey and brainstorm possible solutions. Write a letter to a newspaper editor explaining your feelings about a present day social injustice. Teacher resource: Letter Generator

Information and found evidence will support opinion statements made in the letter to the newspaper editor. Focus on one or two issues that were initially identified and supported by the survey.

- [revised teacher resource.docx](https://s3.amazonaws.com/idm-dev/u/4/0/0/5/558/4005e64c7b4c325f31c15400edd6b5dc083cc11a.docx) (https://s3.amazonaws.com/idm-dev/u/4/0/0/5/558/4005e64c7b4c325f31c15400edd6b5dc083cc11a.docx)

