

CHAPTER
21

GUIDED READING *The Triumphs of a Crusade*

Section 2

A. As you read this section, take notes to answer the questions about the time line.

1961	Freedom riders travel through the South. →	1. What was the goal of the freedom riders?	2. What was the Kennedy administration's response?
1962	James Meredith integrates Ole Miss.		
1963	Birmingham and the University of Alabama are integrated.	3. What was the goal of the march on Washington?	4. Who attended the march?
	Kennedy sends civil rights bill to Congress.		
	Medgar Evers is murdered.		
	March on Washington →		
1964	Birmingham church bombing kills four girls.	5. What was the goal of the Freedom Summer project?	6. Who volunteered for the project?
	Kennedy is assassinated.		
	Freedom Summer →		
1965	Three civil rights workers are murdered.	7. What role did the violence shown on television play in this march?	8. What did the march encourage President Johnson to do?
	Civil Rights Act is passed.		
1965	March from Selma to Montgomery →	9. What did the Voting Rights Act outlaw?	10. What did the law accomplish?
	Voting Rights Act is passed. →		

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B. On the back of this paper, explain **Fannie Lou Hamer's** role in the civil rights movement.



RETEACHING ACTIVITY *Triumph of a Crusade*

Section 2

Summarizing

Complete the chart below by explaining how each of the entries promoted the cause of the civil rights and greater equality for African Americans.

Occurrence	Significance
Freedom rides	
March on Birmingham	
Civil Rights Act of 1964	
24th Amendment	
March on Selma	
Voting Rights Act of 1965	

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PRIMARY SOURCE **Civil Rights Song**

"We Shall Overcome," the anthem of the civil rights movement, derives from an African-American hymn that was written in the early 1900s by Reverend C. A. Tindley. Later brought by South Carolina tobacco workers to Highlander Folk School in the Tennessee mountains, the hymn was first adapted for protest and sung in support of the 1930s labor movement.

We Shall Overcome

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

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.

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

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.

We'll walk hand in hand,
 we'll walk hand in hand,
We'll walk hand in hand some day.
Oh, deep in my heart, I do believe,
We shall overcome some day.

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

from *We Shall Overcome! Songs of the Southern Freedom Movement* compiled by Guy and Candie Carawan for The Student Nonviolent Coordinating Committee, Oak Publications.

Activity Options

1. Listen to a recording of this song or perform the song with classmates. If possible, have classmates who play musical instruments accompany you as you sing. Then discuss your response to the song and why you think it became the best-known protest song of the civil rights movement.
2. Listen to recordings of other civil rights songs such as "Keep Your Eyes on the Prize," "This Little Light of Mine," "Ain't Gonna Let Nobody Turn Me Round," "We Shall Not Be Moved," and "I'm Gonna Sit at the Welcome Table." Then compare and contrast these songs with "We Shall Overcome" in terms of lyrics, tempo, melody, and rhythm.



Section 2

PRIMARY SOURCE *from* “I Have a Dream”
by Martin Luther King, Jr.

On August 28, 1963, more than 250,000 people took part in a march on Washington, D.C., in support of the civil rights bill. As you read this part of the speech that Dr. King delivered that day, think about his dream and whether it has come true.

I say to you today, my friends, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed, “We hold these truths to be self-evident; that all men are created equal.” I have a dream that one day on the red hills of Georgia, sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

I have a dream today!

I have a dream that one day down in Alabama—with its vicious racists, with its Governor having his lips dripping with the words of interposition and nullification—one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low. The rough places will be plain and the crooked places will be made straight, “and the glory of the Lord shall be revealed, and all flesh shall see it together.”

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle

together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. And this will be the day. This will be the day when all of God’s children will be able to sing with new meaning, “My country ’tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrims’ pride, from every mountainside, let freedom ring.” And if America is to be a great nation, this must become true.

So let freedom ring from the prodigious hilltops of New Hampshire, let freedom ring from the mighty mountains of New York; let freedom ring from the heightening Alleghenies of Pennsylvania; let freedom ring from the snow-capped Rockies of Colorado; let freedom ring from the curvaceous slopes of California. But not only that. Let freedom ring from Stone Mountain of Georgia; let freedom ring from Lookout Mountain of Tennessee; let freedom ring from every hill and molehill of Mississippi. “From every mountainside, let freedom ring.”

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children—black men and white men, Jews and Gentiles, Protestants and Catholics—will be able to join hands and sing in the words of the old Negro spiritual, “Free at last. Free at last. Thank God Almighty, we are free at last.”

Discussion Questions

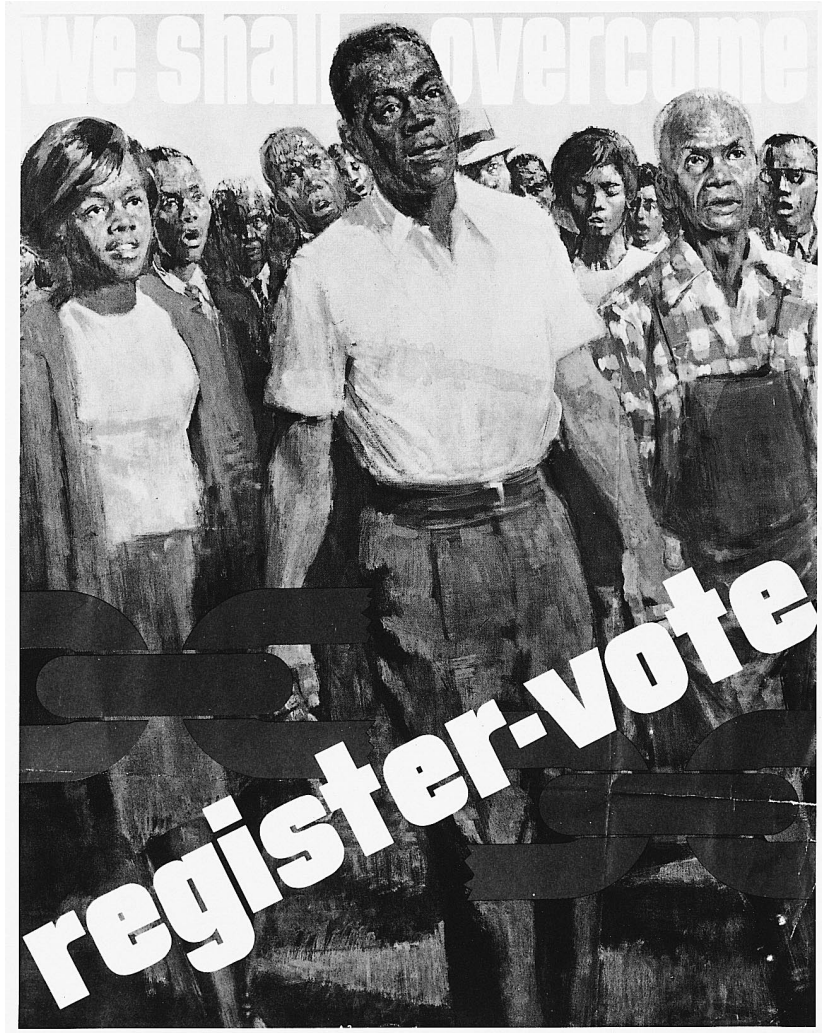
1. What does Dr. King mean when he says he has a dream that the nation “will live out the true meaning of its creed”?
2. What criticisms does King level at American society?
3. Do you think that King’s dream has been fulfilled? Explain your response.

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PRIMARY SOURCE **Political Poster**

During the Freedom Summer of 1964, hundreds of civil rights volunteers, both black and white, converged on Mississippi to conduct voter registration drives. This is one of their posters.



We Shall Overcome Register-Vote Poster. Schomburg Center for Research in Black Culture, Art and Artifacts Division, The New York Public Library, Astor, Lenox and Tilden Foundations.

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Discussion Questions

1. What images and slogans does this poster use to persuade African Americans to register to vote?
2. Which images or slogans do you think are most persuasive?
3. If you were to design a poster for Freedom Summer, what images or slogans would you use? Take into consideration what you have learned about the project and about the opposition that civil rights activists faced.



AMERICAN LIVES **A. Philip Randolph** *A Life Fighting for Equality*

Section 2

"[African Americans] have reached the limit of their endurance when it comes to going into another Jim Crow Army to fight another war for democracy—a democracy they have never gotten."—A. Philip Randolph, testimony to the Senate Armed Services Committee, 1948

For many decades, A. Philip Randolph (1889–1979) worked to achieve equal rights for African Americans. His work began before World War I and did not end until the 1970s. His efforts had a profound effect on government policy.

Randolph was born and educated in Florida. After graduating from high school, he left home for New York City. He promised to return the next summer—but he never did. He took college courses that gave him a radical point of view. In 1917, he began a journal called *The Messenger*. He used it to denounce labor unions for refusing to aid African-American workers in their attempts to organize. He also campaigned against African Americans joining the army during World War I. Because of that stand, he was arrested, but he was soon released.

In the 1920s, Randolph continued speaking out. In 1925 he founded and became head of the Brotherhood of Sleeping Car Porters (BSCP). This union was formed by African Americans who worked as porters and maids on trains with sleeping cars. The Pullman Company, which employed them, refused to recognize the union. It fired workers who joined the union and threatened others not to join. Randolph tried to organize support for the union on the outside and spoke to inspire members. It took many years, but with the New Deal, the union had a chance. The Roosevelt administration passed laws that gave greater power to unions. In 1935, Pullman finally recognized the union. That same year Randolph won another victory. The American Federation of Labor (AFL) welcomed the Brotherhood as a member union. Two years later, Randolph and Pullman agreed to a new contract that raised workers' pay, cut their hours, and guaranteed money for overtime work.

Randolph's next major success came in 1941. In the early years of World War II, there was much debate about whether the United States should enter the war. Randolph loudly insisted that African Americans should not participate as long as racism continued at home. He organized the March on

Washington Movement and promised to lead thousands of blacks in a massive protest against the lack of equal rights. President Roosevelt feared that Nazi Germany would use such a protest for propaganda that would embarrass the United States. He tried to convince Randolph to call off the march, but Randolph refused. Finally, the president issued Executive Order 8802, stopping companies and unions that worked with the government from discriminating against blacks. He also set up the Fair Employment Practices Committee to investigate any cases of discrimination. Randolph then agreed to cancel the march.

A few years later, he put similar pressure on President Truman. Truman issued an order in 1948 to end segregation in the armed forces.

Throughout the 1950s, Randolph continued to work for African-American rights both within the labor movement and in the country at large. As the civil rights movement picked up steam in the 1950s and early 1960s, Randolph stepped forward. In 1963, he was named as the chief organizer of the massive march on Washington of August 28. He joined other leaders in meeting with President Kennedy to push him toward laws that would guarantee equal rights. The march helped create a climate of popular support that encouraged Congress to pass the Civil Rights Act of 1964 and Voting Rights Act of 1965. Randolph retired as head of the BSCP in 1968 but remained active in the civil rights movement until his death at age 90.

Questions

1. What did Randolph mean, in the quote at the top of the page, by a "Jim Crow Army"?
2. How did the New Deal help Randolph's fight on behalf of the Brotherhood?
3. Some African-American leaders criticized Randolph for canceling the 1941 march. Do you think he was right to do so? Explain.