



## Step 1: Getting familiar with the topic

- Do some research and then prepare **well-structured written answers** for the questions below.

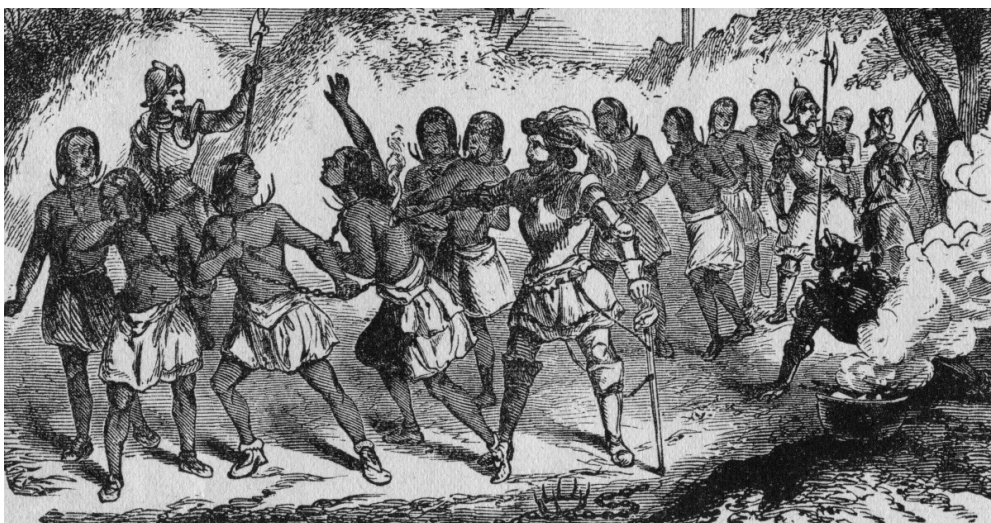
- 1) What is "systemic racism"? Find a definition and be able to explain it to the class.
- 2) What is "white privilege"? Find a definition and be able to explain it to the class.
- 3) What is meant by "racial profiling"? Explain the concept to the class.
- 4) Can you understand why people pulled down statues of Christopher Columbus in 2020? Why? Why not?
- 5) How does the slogan "*All lives matter!*" undermine the slogan "*Black lives matter!*"?
- 6) Should we keep politics out of sports? What do you think? Explain your position.

## Step 2: Case studies

- **Read** the texts and **watch** the videos.
- **Listen** to your teacher's input and **take notes** according to the Cornell method.

### TEXT 1: Why Columbus Day Courts Controversy

More than 500 years after he "discovered" the New World—kicking off centuries of exploration and colonization of the Americas—Christopher Columbus is still honored with a federal holiday on the second Monday of every October. As historians have continued to dig into the life of Christopher Columbus, controversy has arisen over continuing to honor the Italian explorer as a hero.



## **Columbus Saw Indigenous Americans as Obstacles**

Like many European explorers, Christopher Columbus encountered indigenous people throughout his voyages. There are three main sources of controversy involving his interactions with the indigenous people he labeled "Indians": the use of violence and slavery, the forced conversion of native peoples to Christianity and the introduction of a host of new diseases that would have dramatic long-term effects on native people in the Americas.

In an era in which the international slave trade was starting to grow, Columbus and his men enslaved many native inhabitants of the West Indies and subjected them to extreme violence and brutality. On his famous first voyage in 1492, Columbus landed on an unknown Caribbean island after an arduous three-month journey.

On his first day in the New World, he ordered six of the natives to be seized, writing in his journal that he believed they would be good servants. Throughout his years in the New World, Columbus enacted policies of forced labor in which natives were put to work for the sake of profits. Later, Columbus sent thousands of peaceful Taino "Indians" from the island of Hispaniola to Spain to be sold. Many died en route.

Those left behind were forced to search for gold in mines and work on plantations. Within 60 years after Columbus landed, only a few hundred of what may have been 250,000 Taino were left on their island.

As governor and viceroy of the Indies, Columbus imposed iron discipline on what is now the Caribbean country of Dominican Republic, according to documents discovered by Spanish historians in 2005. In response to native unrest and revolt, Columbus ordered a brutal crackdown in which many natives were killed; in an attempt to deter further rebellion, Columbus ordered their dismembered bodies to be paraded through the streets.

## **Disease and the Age of Exploration**

In addition to the controversy over enslavement and violent rule, the "Age of Exploration" that Columbus helped lead had the additional consequence of bringing new diseases to the New World which would, over time, devastate the native populations of many New World islands and communities.

In the broader sense, historians have used the phrase "Columbian exchange" to describe the exchange of plants, animals and goods between the East and West that his voyages sparked. Though the effects were widespread and cannot all be dismissed as negative, critics of Columbus have asserted that the worst aspects of this exchange added up to biological warfare.

Eventually, his methods and actions caught up with Columbus. A number of settlers lobbied against him at the Spanish court, accusing Columbus of mismanagement. In 1500, the king and queen sent in a royal administrator, who detained Columbus and his brothers and had them shipped home. Although Columbus regained his freedom and made a fourth and final voyage to the New World, he had lost his governorship and much of his prestige.

This historical record has cast Columbus' legacy under a cloud of controversy. Protests at Columbus Day parades, efforts to eliminate him from classroom curricula and calls for changing the federal holiday have all followed. Beginning in 1991, dozens of cities and a few states have adopted Indigenous Peoples' Day, a holiday that celebrates the history and contributions of Native Americans—rather than Columbus.

*SOURCE: www.history.com*

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## **TEXT 2: Trail of tears**



At the beginning of the 1830s, nearly 125,000 Native Americans lived on millions of acres of land in Georgia, Tennessee, Alabama, North Carolina and Florida—land their ancestors had occupied and cultivated for generations. By the end of the decade, very few natives remained anywhere in the southeastern United States. Working on behalf of white settlers who wanted to grow cotton on the Indians' land, the federal government forced them to leave their homelands and walk thousands of miles to a specially designated "Indian territory" across the Mississippi River. This difficult and sometimes deadly journey is known as the Trail of Tears.

## **The 'Indian Problem'**

White Americans, particularly those who lived on the western frontier, often feared and resented the Native Americans they encountered: To them, American Indians seemed to be an unfamiliar, alien people who occupied land that white settlers wanted (and believed they deserved). Some officials in the early years of the American republic, such as President George Washington, believed that the best way to solve this "Indian problem" was simply to "civilize" the Native Americans. The goal of this civilization campaign was to make Native Americans as much like white Americans as possible by encouraging them convert to Christianity, learn to speak and read English and adopt European-style economic practices such as the individual ownership of land and other property (including, in some instances in the South, African slaves). In the southeastern United States, many Choctaw, Chickasaw, Seminole, Creek and Cherokee people embraced these customs and became known as the "Five Civilized Tribes."

But their land, located in parts of Georgia, Alabama, North Carolina, Florida and Tennessee, was valuable, and it grew to be more coveted as white settlers flooded the region. Many of these whites yearned to make their fortunes by growing cotton, and they did not care how "civilized" their native neighbors were: They wanted that land and they would do almost anything to get it. They stole livestock; burned and looted houses and towns; committed mass murder; and squatted on land that did not belong to them.

State governments joined in this effort to drive Native Americans out of the South. Several states passed laws limiting Native American sovereignty and rights and encroaching on their territory. In *Worcester v. Georgia* (1832), the U.S. Supreme Court objected to these practices and affirmed that native nations were sovereign nations "in which the laws of Georgia [and other states] can have no force." Even so, the maltreatment continued. As President Andrew Jackson noted in 1832, if no one intended to enforce the Supreme Court's rulings (which he certainly did not), then the decisions would "[fall]...still born." Southern states were determined to take ownership of Indian lands and would go to great lengths to secure this territory.

## **Indian Removal**

Andrew Jackson had long been an advocate of what he called "Indian removal." As an Army general, he had spent years leading brutal campaigns against the Creeks in Georgia and Alabama and the Seminoles in Florida—campaigns that resulted in the transfer of hundreds of thousands of acres of land from Indian nations to white farmers. As president, he continued this crusade. In 1830, he signed the Indian Removal Act, which gave the federal government the power to exchange Native-held land in the cotton kingdom east of the Mississippi for land to the west, in the "Indian colonization zone" that the United States had acquired as part of the Louisiana Purchase. (This "Indian territory" was located in present-day Oklahoma.)

The law required the government to negotiate removal treaties fairly, voluntarily and peacefully: It did not permit the president or anyone else to coerce Native nations into giving up their land. However, President Jackson and his government frequently ignored the letter of the law and forced Native Americans to vacate lands they had lived on for generations. In the winter of 1831, under threat of invasion by the U.S. Army, the Choctaw became the first nation to be expelled from its land altogether. They made the journey to Indian Territory on foot (some "bound in chains and marched double file," one historian writes) and without any food, supplies or other help from the government. Thousands of people died along the way. It was, one Choctaw leader told an Alabama newspaper, a "trail of tears and death."

### **The Trail of Tears**

The Indian-removal process continued. In 1836, the federal government drove the Creeks from their land for the last time: 3,500 of the 15,000 Creeks who set out for Oklahoma did not survive the trip.

The Cherokee people were divided: What was the best way to handle the government's determination to get its hands on their territory? Some wanted to stay and fight. Others thought it was more pragmatic to agree to leave in exchange for money and other concessions. In 1835, a few self-appointed representatives of the Cherokee nation negotiated the Treaty of New Echota, which traded all Cherokee land east of the Mississippi for \$5 million, relocation assistance and compensation for lost property. To the federal government, the treaty was a done deal, but many of the Cherokee felt betrayed; after all, the negotiators did not represent the tribal government or anyone else. "The instrument in question is not the act of our nation," wrote the nation's principal chief, John Ross, in a letter to the U.S. Senate protesting the treaty. "We are not parties to its covenants; it has not received the sanction of our people." Nearly 16,000 Cherokees signed Ross's petition, but Congress approved the treaty anyway.

By 1838, only about 2,000 Cherokees had left their Georgia homeland for Indian Territory. President Martin Van Buren sent General Winfield Scott and 7,000 soldiers to expedite the removal process. Scott and his troops forced the Cherokee into stockades at bayonet point while whites looted their homes and belongings. Then, they marched the Indians more than 1,200 miles to Indian Territory. Whooping cough, typhus, dysentery, cholera and starvation were epidemic along the way, and historians estimate that more than 5,000 Cherokee died as a result of the journey.

By 1840, tens of thousands of Native Americans had been driven off of their land in the southeastern states and forced to move across the Mississippi to Indian Territory. The federal government promised that their new land would remain unmolested forever, but as the line of white settlement pushed westward, "Indian Country" shrank and shrank. In 1907, Oklahoma became a state and Indian Territory was gone for good.

## Can You Walk The Trail of Tears?

The Trail of Tears is over 5,043 miles long and covers nine states: Alabama, Arkansas, Georgia, Illinois, Kentucky, Missouri, North Carolina, Oklahoma and Tennessee. Today, the Trail of Tears National Historic Trail is run by the National Park Service and portions of it are accessible on foot, by horse, by bicycle or by car.

SOURCE: [www.history.com](http://www.history.com)

### Follow-up videos:

- ***The Trail of Tears: They knew it was wrong***

<https://www.youtube.com/watch?v=qalhDKLrWEO>

- **The Indian Problem**

<https://www.youtube.com/watch?v=if-BOZgWZPE>

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### TEXT 3: Native Americans and Mount Rushmore



The creation of Mount Rushmore is a story of struggle – and to some, desecration. The Black Hills are sacred to the Lakota Sioux, the original occupants of the area when white settlers arrived. For some, the four presidents carved in the hill are not without negative symbolism. The Sioux have never had much luck dealing with white men.

In the Treaty of 1868, the U.S. government promised the Sioux territory that included the Black Hills in perpetuity. Perpetuity lasted only until gold was found in the mountains and prospectors migrated there in the 1870s. The federal government then forced the Sioux to relinquish the Black Hills portion of their reservation.

These events fit the pattern of the late 19th century, a time of nearly constant conflict between the American government and Plains Indians. At his second presidential inauguration in 1873, Ulysses S. Grant reflected the attitudes of many whites when he said he favored a humane course to bring Native Americans "under the benign influences of education and civilization. It is either this or war of extermination." Many of the land's original occupants did not choose to assimilate; for them war, was the only option.

In South Dakota, Sitting Bull and Crazy Horse led various Sioux tribes against the U.S. Army. They had a notable success against General George Armstrong Custer and his troops, but the army's defeat at the Battle of Little Bighorn in America's centennial year, 1876, would cause the federal government to redouble its efforts. (Some of the area in which Rushmore stands was eventually purchased by the state of South Dakota and developed as Custer State Park; the rest was part of the Black Hills National Forest.) South Dakota was also the site of the last major defeat of Native Americans at the Battle of Wounded Knee in 1890.

In his bestselling 1970 history of Native Americans' experiences in the West, *Bury My Heart at Wounded Knee*, Dee Brown explains that the "battle" was actually a massacre where hundreds of unarmed Sioux women, children, and men were shot and killed by U.S. troops. The history of Wounded Knee would spur American Indian Movement (A.I.M.) activists to occupy the site in 1973. They demanded the federal government honor the treaties made with various tribes. The FBI became involved in what became known as the Second Siege at Wounded Knee, and a tense standoff resulted in the death of two Native Americans and injury to others on both sides. Violence continued to erupt for several years, including a June 26, 1975 firefight on the Pine Ridge Reservation in South Dakota that ended with the death of two FBI agents and one Native American. In a case that continues to spur controversy, A.I.M. member Leonard Peltier was convicted of killing the FBI agents, and sentenced to two consecutive life sentences in prison.

In 1927, with a history of turmoil as a background, a white man living in Connecticut came into the Black Hills and dynamited and drilled the faces of four white men onto Mount Rushmore. At the outset of the project, Gutzon Borglum had persuaded South Dakota state historian Doane Robinson the presidents would give the work national significance, rejecting Robinson's initial suggestion that the sculpture honor the West's greatest heroes, both Native Americans and pioneers.

The insult of Rushmore to some Sioux is at least three-fold:

1. It was built on land the government took from them.
2. The Black Hills in particular are considered sacred ground.
3. The monument celebrates the European settlers who killed so many Native Americans and appropriated their land.

To counter the white faces of Rushmore, in 1939 Sioux Chief Henry Standing Bear invited sculptor Korczak Ziolkowski, who worked briefly at Rushmore, to carve a

memorial to the Sioux nation in the Black Hills. Perhaps wary of Borglum's troubles with financial administrators, Ziolkowski personally bought a mountain top with a granite ridge and financed the entire project privately. The statue, envisioned as a freestanding sculpture of the great Sioux chief Crazy Horse, will be much larger than any of the Rushmore figures. Korczak Ziolkowski died in 1982, but his family continues to work on this awesome undertaking; Crazy Horse's face was completed and dedicated in 1998. Although the subject of this work addresses one aspect of Rushmore's offenses, the land is still considered Sioux property, and the mountain that the Ziolkowskis are carving is still sacred. The Crazy Horse monument is not without its own dissenters and critics.

*SOURCE: American Experience | PBS*

**Follow-up video:**

- **Native Americans protest Trump's Mt. Rushmore rally**

[https://www.youtube.com/watch?v=5D\\_hK5n5SS8](https://www.youtube.com/watch?v=5D_hK5n5SS8)

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**The American Civil War - Lessons from the American Civil War**

**Powerpoint**

## TEXT 4: Civil Rights Movement



The civil rights movement was a struggle for social justice that took place mainly during the 1950s and 1960s for Black Americans to gain equal rights under the law in the United States. The Civil War had officially abolished slavery, but it didn't end discrimination against Black people—they continued to endure the devastating effects of racism, especially in the South. By the mid-20th century, Black Americans had had more than enough of prejudice and violence against them. They, along with many white Americans, mobilized and began an unprecedented fight for equality that spanned two decades.

### **Jim Crow Laws**

During Reconstruction, Black people took on leadership roles like never before. They held public office and sought legislative changes for equality and the right to vote.

In 1868, the 14th Amendment to the Constitution gave Black people equal protection under the law. In 1870, the 15th Amendment granted Black Americans the right to vote. Still, many white Americans, especially those in the South, were unhappy that people they'd once enslaved were now on a more-or-less equal playing field.

To marginalize Black people, keep them separate from white people and erase the progress they'd made during Reconstruction, "Jim Crow" laws were established in the South beginning in the late 19th century. Black people couldn't use the same public facilities as white people, live in many of the same towns or go to the same schools. Interracial marriage was illegal, and most Black people couldn't vote because they were unable to pass voter literacy tests.

Jim Crow laws weren't adopted in northern states; however, Black people still experienced discrimination at their jobs or when they tried to buy a house or get an education. To make matters worse, laws were passed in some states to limit voting rights for Black Americans.

Moreover, southern segregation gained ground in 1896 when the U.S. Supreme Court declared in *Plessy v. Ferguson* that facilities for Black and white people could be "separate but equal."

## **World War II and Civil Rights**

Prior to World War II, most Black people worked as low-wage farmers, factory workers, domestics or servants. By the early 1940s, war-related work was booming, but most Black Americans weren't given the better paying jobs. They were also discouraged from joining the military.

After thousands of Black people threatened to march on Washington to demand equal employment rights, President Franklin D. Roosevelt issued Executive Order 8802 on June 25, 1941. It opened national defense jobs and other government jobs to all Americans regardless of race, creed, color or national origin.

Black men and women served heroically in World War II, despite suffering segregation and discrimination during their deployment. The Tuskegee Airmen broke the racial barrier to become the first Black military aviators in the U.S. Army Air Corps and earned more than 150 Distinguished Flying Crosses. Yet many Black veterans met with prejudice and scorn upon returning home. This was a stark contrast to why America had entered the war to begin with—to defend freedom and democracy in the world.

As the Cold War began, President Harry Truman initiated a civil rights agenda, and in 1948 issued Executive Order 9981 to end discrimination in the military. These events helped set the stage for grass-roots initiatives to enact racial equality legislation and incite the civil rights movement.

## **Rosa Parks**

On December 1, 1955, a 42-year-old woman named Rosa Parks found a seat on a Montgomery, Alabama bus after work. Segregation laws at the time stated Black passengers must sit in designated seats at the back of the bus, and Parks had complied.

When a white man got on the bus and couldn't find a seat in the white section at the front of the bus, the bus driver instructed Parks and three other Black passengers to give up their seats. Parks refused and was arrested.

As word of her arrest ignited outrage and support, Parks unwittingly became the "mother of the modern day civil rights movement." Black community leaders formed the Montgomery Improvement Association (MIA) led by Baptist minister Martin Luther King, Jr., a role which would place him front and center in the fight for civil rights.

Parks' courage incited the MIA to stage a boycott of the Montgomery bus system. The Montgomery Bus Boycott lasted 381 days. On November 14, 1956 the Supreme Court ruled segregated seating was unconstitutional.

### **Little Rock Nine**

In 1954, the civil rights movement gained momentum when the United States Supreme Court made segregation illegal in public schools in the case of *Brown v. Board of Education*. In 1957, Central High School in Little Rock, Arkansas asked for volunteers from all-Black high schools to attend the formerly segregated school.

On September 3, 1957, nine Black students, known as the Little Rock Nine, arrived at Central High School to begin classes but were instead met by the Arkansas National Guard (on order of Governor Orval Faubus) and a screaming, threatening mob. The Little Rock Nine tried again a couple of weeks later and made it inside, but had to be removed for their safety when violence ensued.

Finally, President Dwight D. Eisenhower intervened and ordered federal troops to escort the Little Rock Nine to and from classes at Central High. Still, the students faced continual harassment and prejudice.

Their efforts, however, brought much-needed attention to the issue of desegregation and fueled protests on both sides of the issue.

### **Civil Rights Act of 1957**

Even though all Americans had gained the right to vote, many southern states made it difficult for Black citizens. They often required prospective voters of color to take literacy tests that were confusing, misleading and nearly impossible to pass.

Wanting to show a commitment to the civil rights movement and minimize racial tensions in the South, the Eisenhower administration pressured Congress to consider new civil rights legislation.

On September 9, 1957, President Eisenhower signed the Civil Rights Act of 1957 into law, the first major civil rights legislation since Reconstruction. It allowed federal

prosecution of anyone who tried to prevent someone from voting. It also created a commission to investigate voter fraud.

### **Woolworth's Lunch Counter**

Despite making some gains, Black Americans still experienced blatant prejudice in their daily lives. On February 1, 1960, four college students took a stand against segregation in Greensboro, North Carolina when they refused to leave a Woolworth's lunch counter without being served.

Over the next several days, hundreds of people joined their cause in what became known as the Greensboro sit-ins. After some were arrested and charged with trespassing, protesters launched a boycott of all segregated lunch counters until the owners caved and the original four students were finally served at the Woolworth's lunch counter where they'd first stood their ground.

Their efforts spearheaded peaceful sit-ins and demonstrations in dozens of cities and helped launch the Student Nonviolent Coordinating Committee to encourage all students to get involved in the civil rights movement. It also caught the eye of young college graduate Stokely Carmichael, who joined the SNCC during the Freedom Summer of 1964 to register Black voters in Mississippi. In 1966, Carmichael became the chair of the SNCC, giving his famous speech in which he originated the phrase "Black power."

### **Freedom Riders**

On May 4, 1961, 13 "Freedom Riders"—seven Black and six white activists—mounted a Greyhound bus in Washington, D.C., embarking on a bus tour of the American south to protest segregated bus terminals. They were testing the 1960 decision by the Supreme Court in *Boynton v. Virginia* that declared the segregation of interstate transportation facilities unconstitutional.

Facing violence from both police officers and white protesters, the Freedom Rides drew international attention. On Mother's Day 1961, the bus reached Anniston, Alabama, where a mob mounted the bus and threw a bomb into it. The Freedom Riders escaped the burning bus, but were badly beaten. Photos of the bus engulfed in flames were widely circulated, and the group could not find a bus driver to take them further. U.S. Attorney General Robert F. Kennedy (brother to President John F. Kennedy) negotiated with Alabama Governor John Patterson to find a suitable driver, and the Freedom Riders resumed their journey under police escort on May 20. But the officers left the group once they reached Montgomery, where a white mob brutally attacked the bus. Attorney General Kennedy responded to the riders—and a call from Martin Luther King, Jr.—by sending federal marshals to Montgomery.

On May 24, 1961, a group of Freedom Riders reached Jackson, Mississippi. Though met with hundreds of supporters, the group was arrested for trespassing in a "whites-only" facility and sentenced to 30 days in jail. Attorneys for the National

Association for the Advancement of Colored People (NAACP) brought the matter to the U.S. Supreme Court, who reversed the convictions. Hundreds of new Freedom Riders were drawn to the cause, and the rides continued.

In the fall of 1961, under pressure from the Kennedy administration, the Interstate Commerce Commission issued regulations prohibiting segregation in interstate transit terminals.

### **March on Washington**

Arguably one of the most famous events of the civil rights movement took place on August 28, 1963: the March on Washington. It was organized and attended by civil rights leaders such as A. Philip Randolph, Bayard Rustin and Martin Luther King, Jr.

More than 200,000 people of all races congregated in Washington, D. C. for the peaceful march with the main purpose of forcing civil rights legislation and establishing job equality for everyone. The highlight of the march was King's speech in which he continually stated, "I have a dream..."

King's "I Have a Dream" speech quickly became a slogan for equality and freedom.

### **Civil Rights Act of 1964**

President Lyndon B. Johnson signed the Civil Rights Act of 1964—legislation initiated by President John F. Kennedy before his assassination—into law on July 2 of that year.

King and other civil rights activists witnessed the signing. The law guaranteed equal employment for all, limited the use of voter literacy tests and allowed federal authorities to ensure public facilities were integrated.

### **Bloody Sunday**

On March 7, 1965, the civil rights movement in Alabama took an especially violent turn as 600 peaceful demonstrators participated in the Selma to Montgomery march to protest the killing of Black civil rights activist Jimmie Lee Jackson by a white police officer and to encourage legislation to enforce the 15th amendment.

As the protesters neared the Edmund Pettus Bridge, they were blocked by Alabama state and local police sent by Alabama governor George C. Wallace, a vocal opponent of desegregation. Refusing to stand down, protesters moved forward and were viciously beaten and teargassed by police and dozens of protesters were hospitalized.

The entire incident was televised and became known as "Bloody Sunday." Some activists wanted to retaliate with violence, but King pushed for nonviolent protests and eventually gained federal protection for another march.

## **Voting Rights Act of 1965**

When President Johnson signed the Voting Rights Act into law on August 6, 1965, he took the Civil Rights Act of 1964 several steps further. The new law banned all voter literacy tests and provided federal examiners in certain voting jurisdictions.

It also allowed the attorney general to contest state and local poll taxes. As a result, poll taxes were later declared unconstitutional in *Harper v. Virginia State Board of Elections* in 1966.

## **Civil Rights Leaders Assassinated**

The civil rights movement had tragic consequences for two of its leaders in the late 1960s. On February 21, 1965, former Nation of Islam leader and Organization of Afro-American Unity founder Malcolm X was assassinated at a rally.

On April 4, 1968, civil rights leader and Nobel Peace Prize recipient Martin Luther King, Jr. was assassinated on his hotel room's balcony. Emotionally-charged looting and riots followed, putting even more pressure on the Johnson administration to push through additional civil rights laws.

## **Fair Housing Act of 1968**

The Fair Housing Act became law on April 11, 1968, just days after King's assassination. It prevented housing discrimination based on race, sex, national origin and religion. It was also the last legislation enacted during the civil rights era.

The civil rights movement was an empowering yet precarious time for Black Americans. The efforts of civil rights activists and countless protesters of all races brought about legislation to end segregation, Black voter suppression and discriminatory employment and housing practices.

*Source: [www.history.com](http://www.history.com)*

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<h3><b>Examples of Jim Crow Laws - Separate Is Not Equal</b></h3>
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"It shall be unlawful for a negro and white person to play together or in company with each other in any game of cards or dice, dominoes or checkers."

**–Birmingham, Alabama, 1930**

"It shall be unlawful for any white prisoner to be handcuffed or otherwise chained or tied to a negro prisoner."

**–Arkansas, 1903**

"No colored barber shall serve as a barber to white women or girls."

**–Atlanta, Georgia, 1926**

"Marriages are void when one party is a white person and the other is possessed of one-eighth or more negro, Japanese, or Chinese blood."

**–Nebraska, 1911**

"Any person...presenting for public acceptance or general information, arguments or suggestions in favor of social equality or of intermarriage between whites and negroes, shall be guilty of a misdemeanor and subject to a fine not exceeding five hundred dollars or imprisonment not exceeding six months or both fine and imprisonment in the discretion of the court."

**–Mississippi, 1920**

"Separate free schools shall be established for the education of children of African descent; and it shall be unlawful for any colored child to attend any white school, or any white child to attend a colored school."

**–Missouri, 1929**

"Any white woman who shall suffer or permit herself to be got with child by a negro or mulatto...shall be sentenced to the penitentiary for not less than eighteen months." **–Maryland, 1924**

"All railroads carrying passengers in the state (other than street railroads) shall provide equal but separate accommodations for the white and colored races, by providing two or more passenger cars for each passenger train, or by dividing the cars by a partition, so as to secure separate accommodations."

**–Tennessee, 1891**

"The Corporate Commission is hereby vested with power to require telephone companies in the State of Oklahoma to maintain separate booths for white and colored patrons when there is a demand for such separate booths."

**–Oklahoma, 1915**

*Source: [www.americanhistory.si.edu](http://www.americanhistory.si.edu)*

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<b>VIDEO LESSON: The new Jim Crow laws</b>
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- **Watch this TED talk by Michelle Alexander.**

<https://www.youtube.com/watch?v=SQ6H-Mz6hgw>

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## **TEXT 5: “Shut Up and Dribble”: You Can’t Keep Politics Out of Sports**

### **Sports and Politics Have Been and Will Continue to Be Intertwined**

People always want to see things through a political lens. If there’s even a hint of public interest, someone will find a way to link it to a larger theme. This applies to both entertainment and show business. Ever since we started paying attention to prominent figures, they have used their influence to shed light onto issues that they feel need attention.

That being said, during the last few years there has been backlash from certain groups, advocating that celebrities keep their opinions to themselves and athletes just stick to being jocks. This issue flared up again when LeBron James and Kevin Durant, two of the greatest basketball players of their generation, were told to “Shut up and dribble” by Fox News’ Laura Ingraham after they criticized Donald Trump’s leadership skills.

This is nothing new. Colin Kaepernick still can’t find a quarterback job on any National Football League team after he faced criticism for kneeling during the national anthem. The growing number of athletes of colour who took part in kneeling led to the President of the United States—the supposed leader of the Free World—to call for them to be fired.

This is emblematic of a much larger issue. Athletes are no longer seen as people who have their own thoughts and are permitted of expressing their opinions.

In the modern day sports market, they are expected to only do one thing: be a jock. They’re allowed to have big personalities and entertain people, so long as it doesn’t rub anyone the wrong way or speak on issues that are deemed taboo for the sporting world.

Richard Sherman, former cornerback of the NFL’s Seattle Seahawks, had an explosive and emphatic interview following a playoff win in which he was a key part. He was later branded a “thug” by members of the sports media, including ESPN’s Skip Bayless, despite having a 4.2 grade point average in high school and graduating from Stanford University. Donald Trump called all the players who knelt during the anthem “sons of bitches”.

The reality is, athletes have been taking political stances for decades and their portrayal as villains is by no means a new trend.

In the 1968 Mexico City Olympics, American 200-meter gold and bronze medalists Tommie Smith and John Carlos raised one hand with a black glove while the national anthem played. While they were attacked by nearly every mainstream sports media outlet, their image is now one of the most iconic political statements in sporting history.

Muhammad Ali, the greatest boxer of all time, was banned from his sport, turned into a pariah, and missed out on the prime of his career for refusing conscription for what he deemed to be an unjust war. He was immediately vilified by both the press and politicians, yet he inspired many as one of the first prominent athletes to double as a social activist.

At the end of the day, sports have a long history of being connected to social movements. If sports are part of our culture, we can't vilify the most prominent members of said culture when they shed light on issues they feel strongly about.

So, if what you want is just bland old sports, without addressing the world that these athletes live in, then go play a sports video game. You can't keep politics out of sports, you're just going to have to get used to it.

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**TEXT 6: Historic meaning of the Confederate flag still strong**



The Confederate flag is still a symbol of southern pride. Visiting Wal-Mart, you'll find it on bumper stickers, hats and t-shirts of the local Elon and Burlington customers that shop there. Many Elon students also have Confederate flag bumper stickers and paraphernalia.

Ask anyone who has this symbol, and they'll most likely tell you it has something to do with "southern pride." But if you're a Northerner like me, you might become uneasy by this.

No matter where you grew up, you will very likely receive an extremely biased education, especially regarding the Civil War. The New York public school district that I was taught in left me with the impression that it was a battle between the North, the good guys, and the South, the bad guys. The Northerners were abolitionists, fighting from the good of their hearts to end slavery. The Southerners were the cruel masters of the slaves, fighting to keep their wicked slavery ideals.

I also came to college thinking the Confederate flag was and is an evil symbol of hate. (Obviously, I was in for a rude awakening when I came to Elon.) But to the Southerners I've met that identify with it, they think of the flag as a symbol of the joys

and values of being Southern. Many of these qualities, like common courtesy, are some of the things that are so refreshing about the South compared to New York. It's not that people aren't nice in the North; they just don't care to be.

But the flag will never be an acceptable symbol, neither to Northerners, civil rights activists, or African-Americans. Sure, the flag no longer means the enforcement of slavery to most of the Southerners that associate with it, but some things will never change to those on the outside who view it.

After the Holocaust, there was a movement in America to change the Swastika, once an aboriginal symbol of peace, back into its original meaning. The symbol, it was claimed, was once a good symbol and could be used for good again. The movement died when it became apparent that the world would forever associate Swastika's with the Nazis, never again with anything to do with peace.

The Confederate flag, unfortunately, falls into the same category. You can try to change its meaning, but outsiders will always view it as a sign of hatred and bigotry.

This has real consequences, most notably in the Southern-dominated sport of Nascar. Blacks have been trying to be a part of the sport for years, but with symbols like the Confederate flag still prevalent at many Nascar races, it has been hard to stay focused. Why would anyone want to be a part of a system that encourages a racist flag to be flown at its events?

The Confederate flag has to go. There are many good qualities about the South, but there are other ways to glorify them than just this one. Its meaning has not and will not change: even if Southerners consider it to be just a symbol, it is still entrenched in racism.

*SOURCE: Jason Pressberg - [www.elon.edu](http://www.elon.edu)*

<b>Follow-up video:</b>
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- **Myths about Confederate Monuments**

<https://www.youtube.com/watch?v=55ehKPUm7dc>

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## TEXT 7: Iwwer Geschicht a Geschichten

A sengem Lieserbréif "N'oublions pas l'histoire" am Luxemburger Wort vum 20. Juni 2020 schreift de Raymond Schaack, et wier absurd fir de Charles de Gaulle an de Winston Churchill als Rassisten ze bezeechen. Déi zwee Staatsmänner hunn zweifellos eng wesentlech Roll gespillt an der Bekämpfung vun Nazi-Däitschland, deem seng Staatsräsoun op rassistesche Motiver fundéiert huet. Et gëtt wuel kaum Leit, déi dem Churchill an dem de Gaulle iergendeppes ausser Respekt heifir entgéint bréngen wëllen.

Mä dofir ass et nach laang net "absurd" festzustellen, dass den Churchill an den de Gaulle, als Kanner vun hirer Zäit, Rassiste waren. Liest een hir Aussoen a betruecht een hir Politik géigeniwwer Inder an Afrikaner engersäits an Araber anerersäits, fält all aner Konklusioun schwéier. Wien dëst als "absurd" ofdeet, ass net wierklech un der Geschicht interesséiert, mä u bequeme Fiktiounen, déi zwar "eng" Geschicht zielen, mä d'Vergaangene just selektiv erëmspigelen.

Et kann een deem entgéinen, dass deemools d'Europäer allgemeng rassistesch waren, a mir si net duerch d'Lëns vun eiser haitege Welt beurteele sollen. Sou novollzéibar dëst Argument och schéngt, ignoréiert et d'Tatsach, dass Denker wéi de Franz Boas dës imperialistesche Ofneigung vum Aneren net gedeelt hunn, an dass d'Affer dovun - Afrikaner, Inder, Araber - wuel kloer woussten, dass se inakzeptabel war. Wien de Rassismus vun Churchill an de Gaulle entschëllegt, well Rassismus déi Zäit de rigueur war, dierft sech schwéier doen, d'Erënnerung un e Gandhi héich ze halen.

Den Här Schaack gesäit d'Fuerderung, Statuen ofzerappen, an enger Linn mat dem Bildersturm vun de protestantesche Reformer an der Zerstéierung vu Konscht a Prunk während de franséschen a russesche Revolutiounen. Dobäi si getrei Ofbildunge vun aflossräiche Männer a Steen oder Metall, déi vun de meeschten onbemierkt matzen a Stied erëmstinn, wuel kaum gläichzesetzen mam Verloscht vun effektive Kulturgidder wéi dem Hieronymus Bosch sengen reliéise Gemälde. De Verglach hält kenger eeschtaften Iwwerleeung Stand.

Et geet heibäi och net ëm Denkmaler, mä ëm reng Statuen, an den Ënnerscheid ass elementar. En Denkmal huet als Zil ze erënneren - un Erfolleger, genee esou wéi un Atrocitéiten. Statuë bilden dogéint just of. Fir eng nuancéiert Betruechtung bleift do wéineg Spillraum.

Ech stelle mir den öffentleche Raum vir wéi d'Schlofzëmmer vu menger Jugend. Déi véier Wänn waren do fir meng Helden ze éieren: Museker, Fussballer, Schauspiller. Puster vu Mënschen, fir déi ech keng bedéngungslos Affinitéit hat, hounge keng do. Si hunn awer hir Plaz anerwäerts fonnt: a mengem Bicherregal, a mengem Zäitschrëften, e Mausclick ewech.

D'Gefor, dass Statuë Mënschen also op en onverdénge Status erhiewen, ass reell. Wa mir dofir Statuë vu Mënschen, déi Schold un ongeheierlechen Atrocitéiten droen, wëllen ofbauen, schued dat der Erënnungskultur net.

Am Géigendeel. Et kreéiert Plaz fir méi Erënnung, manner Erhiewung. Et gëtt d'Méiglechkeet eisen ëffentleche Raum esou unzepassen, dass en engem haitege Versteesdemech vun eiser Geschicht gerecht gëtt, an och deene Minoritéiten, deenen hir Virfahren Affer vun Haass a Grujeldote goufen, d'Gefill gëtt, sech doran erëm ze fannen. Fir déi Elementer, un déi mir erënnere wëllen ouni se ze erhiewen, gëtt et aner Plazen: Muséeën, Bibliothéiken a virun allem och d'Schoul.

Wa mir historiesch Personnagen ewéi e Leopold II. anescht betruechten wéi d'Leit et nach virun 100 Joer gemaach hunn, da si mir dëse Leit et net schëlleg, hir no haiteger Siicht falsch Decisioun ze perpetuéieren, an deem mir einfach näischt maachen. Evolutioun an Upassung un nei Erkenntnisser gehéieren zur Geschichtsschreiwung an zur Erënnungskultur dozou.

Sollte mir also Statuen vun Churchill an de Gaulle ofrappen? Net onbedéngt. Meng perséinlech Siicht ass, dass dës Männer, trotz hiren eendeitege Schwächte, kënne mat Statuë fir hir Verdéngschter bei der Befreiung vun Europa geéiert ginn. Dat dierf awer net ausser Uecht loosen, wat fir e Message eis Veréierung vun hinnen un déi Leit schéckt, deenen hir perséinlech Familljengeschichten déif verwuerzelt sinn mat den Antipathien, déi vun dëse Männer ausgaange sinn.

D'Debatt doriwwer, wéi mir grouse Staatsmänner Éieren erweisen, a wéi mir dëst mat enger korrekter geschichtlecher Kontextualiséierung verbanne kënnen, dierf dowéinst keen Tabu sinn. Alles anescht géif effektiv bedeiten, dass een näischt aus der Geschicht geléiert hätt.

Source: Chris Pesch - [www.pianoctail.lu](http://www.pianoctail.lu)

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## **TEXT 8: Bill Russell's hope for America: That this time will be different**

We are living in strange times, but I've seen stranger. There's the kind of strange that means uncommon or out of the ordinary. The COVID-19 pandemic is surely representative of that. Then there's the kind of strange that means peculiar, perverse, uncomfortable and ill at ease. Now that's the kind of strange I've known my whole life. It's the kind of strange Billie Holiday sang about when she sang, "Southern trees bear a strange fruit. Blood on the leaves and blood on the root," referring, of course, to the then common practice of the lynching of Black people.

It's the kind of strange that has dogged America from the beginning. The kind of strange that justified indigenous genocide in the name of "civility." It's the kind of strange that built a country out of the labor of that "peculiar" institution known as slavery. It's the kind of strange that justified Jim Crow, mass incarceration, police brutality, and the inequities that persist in every facet of the Black American experience.

It's the kind of strange that leads to fighting each other instead of the system, that often attacks those who speak out instead of those who commit injustices. It's the kind of strange that accepts an inept and cowardly president who caters to white supremacists. It's the strange voice that condemns those brave enough to kneel during the American anthem until America lives up to its unfulfilled promise, but rationalizes the behavior of a racist who kneels on a Black man's neck for 8 minutes and 46 seconds until the life is choked out of him.

Let me remind you of that unfulfilled promise, the one right there in the Declaration of Independence: "All men are created equal" . . . "they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness."

I've been waiting my whole life for America to live up to that promise and the fact that it hasn't, that in America the systemic and pervasive killing of Black and brown people has never been strange in the "out of the ordinary" sense of the word, but only in the "uncomfortable and ill at ease" sense of the word, adds up to nothing less than, in the words of that Billie Holiday song again, a strange and bitter crop of injustices, with bulging eyes and the twisted mouth, for the rain to gather, for the wind to suck, for the sun to rot, for the tree to drop.

Yet, I am heartened by the waves of Black Lives Matter protesters risking their lives to march among our streets. I am heartened by the Minneapolis City Council's pledge to dismantle the Minneapolis Police Department in response to their protests. And I sincerely hope that these kinds of strange days are forever behind us, and that real, lasting change will finally be realized. Our lives depend on it.

*SOURCE: Boston Globe - Bill Russell 2020*

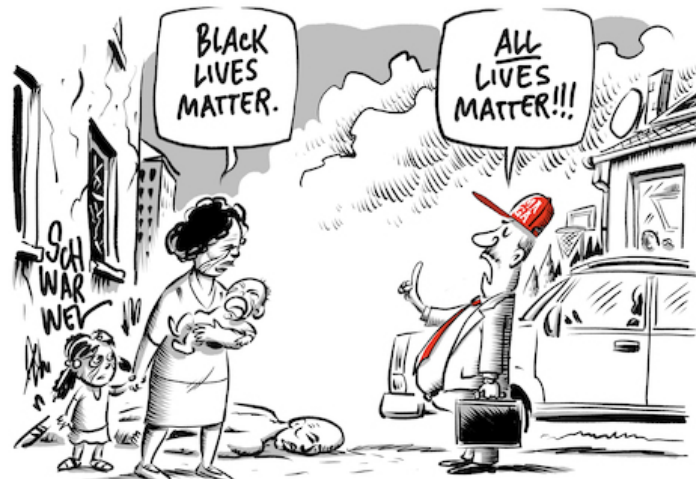
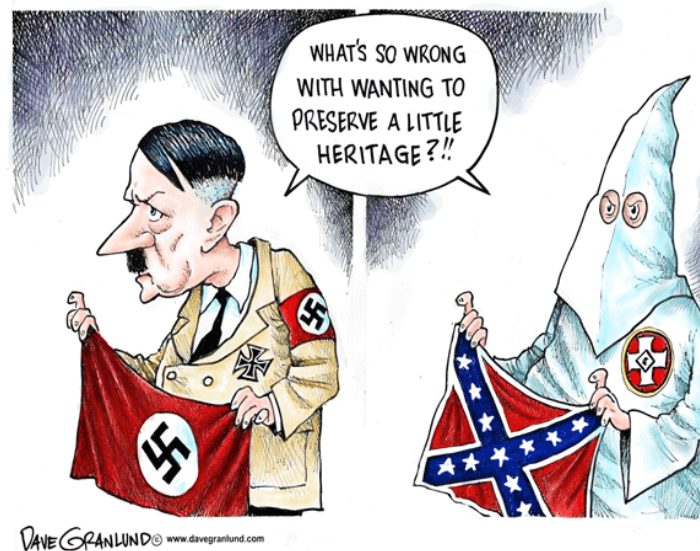
### Step 3: Personal project / group work

- Choose one of the following projects.
- Create a presentation based on your teacher's guidelines.

1. Why was Harriet Tubman called the Moses of her people? Present her story. (1840s-1860s)
2. Explain the rise of the Ku Klux Klan and its relevance until today. (1865-?)
3. Explore the problems surrounding the 1915 film: *The Birth of a Nation*. (1915)
4. Explain the tragedy behind the Black Wall Street Massacre and give your opinion. (1921)
5. Analyse the protest song "Strange Fruit" by Billie Holiday. (1939)
6. Why is Ella Baker considered to be the mother of the Civil Rights Movement? Present her story. (1930s-1980s)
7. Present the story of the internment of Japanese Americans during WWII. (1942-1945)
8. Explain the tragedy behind Bombingham (Birmingham, Alabama) and give your opinion. (1947-1965)
9. Discuss the practice of lynching by means of the Emmett Till story and give your opinion. (1955)
10. Discuss the practice of segregation by means of the Claudette Colvin and Rosa Parks story (1955-1956)
11. Explain the tragedy behind the James Meredith story and give your opinion. (1962)
12. Compare Malcolm X's "by any means necessary" approach to Martin Luther King's non-violent approach in the context of the Civil Rights Movement. Give your opinion. (1965)
13. Present the story of the Black Panther Movement and give your opinion. (1966)
14. Present the story of Muhammad Ali and the Vietnam War. Give your opinion. (1967)
15. Present the story of John Carlos and Tommie Smith. Give your opinion. (1968)
16. Present the story of the Central Park Five. Give your opinion. (1989)
17. Present the story of Rodney King and the LA Riots. Give your opinion. (1991/1992)
18. Present the story of Trayvon Martin and give your opinion. (2012)
19. Present the story of Michael Brown and give your opinion. (2014)
20. Present the story of Tamir Rice and give your opinion. (2014)
21. Present the story of Eric Garner and give your opinion. (2014)
22. Discuss the "23 ways you can die if you're black in America" campaign and give your opinion. (2016)
23. Write a review on Netflix's documentary *13th*. (2016)
24. Present the Colin Kaepernick story and give your opinion. (2016-)
25. Present the story of George Floyd and give your opinion. (2020)

## Step 4: Spontaneous feedback

- Look at the following visual prompts.
- Describe, compare and analyse them in context.



# Racism and discrimination

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## Racism

Racism is a **destructive** force in a society. It **disempowers** people by **devaluing** their identity. It destroys public **cohesion** and creates divisions in **communities**. We are often **prejudiced against** other races, religions or cultures simply because we are **suspicious** of people whose skin colour, accents and **customs** are different from our own. This can be explained by our **inherent** fear of **the other** and the **unfamiliar**. Instead of being afraid of differences, we should **embrace** racial and cultural **diversity**. However, recent political **discourse** by people such as Donald Trump **fuel** the fear of the other. Mexicans are depicted as **rapists**, Afro-Americans are referred to as **super-predators** and immigrants in general are compared to a **plague**. This type of **rhetoric** creates false **stereotypes** and allows politicians to **blame foreigners** and **minorities** for all the problems. Hence, **refugees**, immigrants or people of colour often become the **scapegoats** of a nation.

Education and integration are powerful tools against this **prejudice** and **injustice**. **Segregation** and intolerance are not. A recent study in England has shown that, people who live in areas with a low rate of immigration are mostly afraid of refugees and immigrants. Whereas the majority of people in big multi-cultural cities are not afraid of foreigners. This proves that once you learn about other cultures and actually get to know people from these communities your **irrational** fear of them is reduced or even erased.

Racism and discrimination

# Keywords

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**destructive**

- zerstörerisch

**to disempower**

- entmachten

**to devalue**

- abwerten

**cohesion**

- Zusammenhalt

**community**

- Gemeinschaft

**to be prejudiced against-**

Vorurteile haben gegenüber

**to be suspicious of**

- misstrauisch sein gegenüber

**customs**

- Bräuche

**inherent**

- angeboren

**the other**

- das Andersein

**unfamiliar**

- unbekannt

**to embrace**

- begrüßen

**diversity**

- Vielfalt

**discourse**

- Diskurs, Rede

**to fuel sth**

- etwas anheizen, schüren

**rapist**

- Vergewaltiger

**predator**

- Raubtier

**plague**

- Seuche

**rhetoric**

- Redekunst

**stereotypes**

- Klischee

**to blame**

- jem. die Schuld geben

**foreigner**

- Ausländer

**minority**

- Minorität

**refugees**

- Flüchtlinge

**scapegoat**

- Sündenbock

**segregation**

- Rassentrennung

**injustice**

- Ungerechtigkeit

**irrational**

- unvernünftig

# Keywords

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One of the problems that remains is that of **systemic racism**. In the USA for example, the history of coloured people is full of **struggles** for **equality** and justice. **White supremacy** and discrimination are still problems in today's society. Extreme patriotism and nationalism once again depict foreigners as inferior to the white race. The rise of **extreme right parties** and the tolerance of **hate speech** towards minorities indicates that the old problems **persist**. Moreover, specific laws and political decisions still turn coloured people into **second-class citizens** and **oppress** them. In the last decades, **police brutality** and **mass incarcerations** of black people have lead to violent **protests** and **demonstrations** over and over again. In 2020, African-Americans made up 6,5% of the American population but 40,2% of the prison populace. These statistics indicate that **racial profiling** is real and that there is a serious problem with **law enforcement** and the **judicial system** in the USA. As one black protester pointed out in 2020: "Given the systematic exploitation and discrimination of coloured people over the past centuries, white people should count themselves lucky that all we want is equality and not **revenge**."

**systemic racism** - check your course  
**struggle** - Kampf  
**equality** - Gleichheit  
**white supremacy** - Weiße Überlegenheit  
**extreme right parties** - rechtsradikale Parteien  
**hate speech** - Hassreden  
**to persist** - fortdauern  
**second-class citizens** - Bürger zweiter Klasse  
**to oppress** - unterdrücken  
**police brutality** - Polizeigewalt  
**mass incarcerations** - Masseneinsperrungen  
**racial profiling** - check your course  
**law enforcement** - Ordnungskräfte  
**judicial system** - Justizwesen  
**revenge** - Rache

# CHECKPOINT

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## Can you answer these questions with adequate vocabulary?

1. Why are people often afraid of the other and the unfamiliar?
2. How can we fight this fear of the other?
3. How do politicians fuel this fear of the other?
4. Which struggles do coloured people still face today?
5. Why should white people count themselves lucky because black people only want equality and not revenge? Explain.
6. Is racism a problem in your circle of friends?
7. Have you ever been exposed to racism? Explain.
8. How innocent is casual racism among friends or in chat groups?