

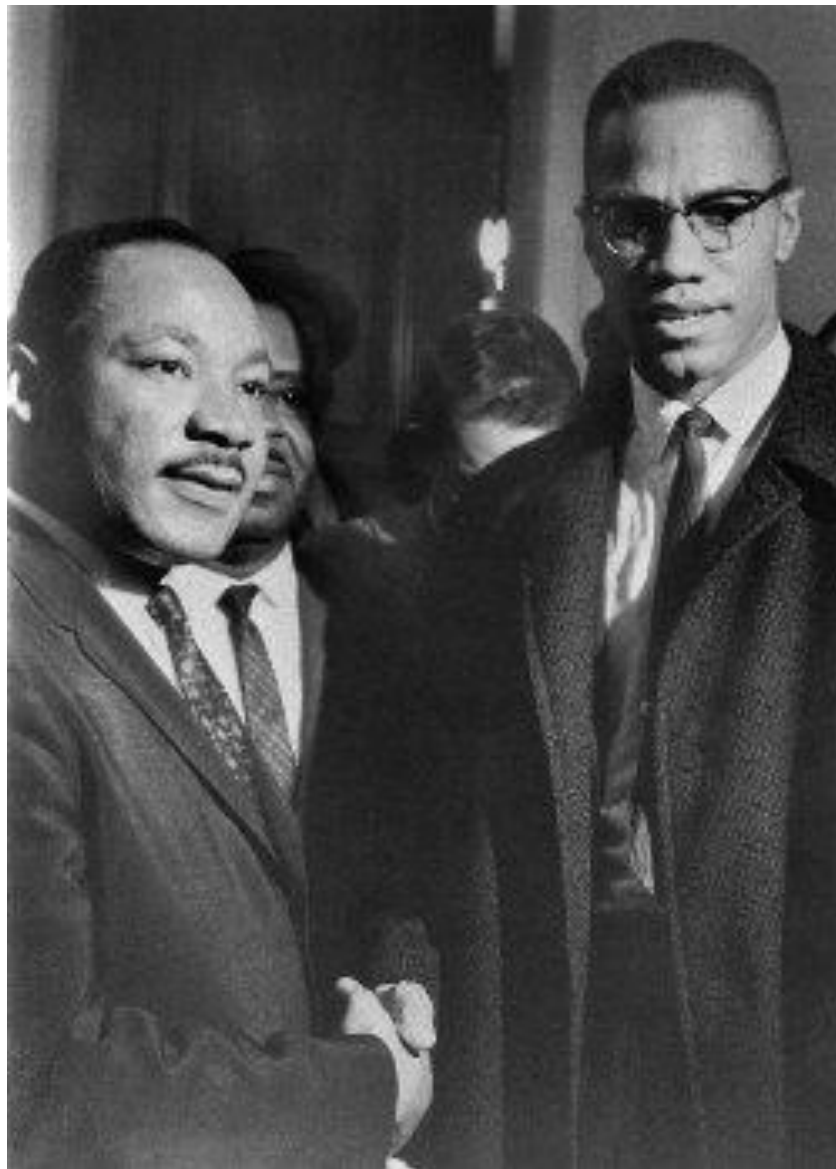
- Martin Luther King and Malcolm X - Contrasting Ideals of the Civil Rights Movement

Elizabeth A. Irish

AP U.S. History / GT
James E. Taylor High School - Katy ISD

Contacts:

elizabethirish@katyisd.org
elizabethanneirish@gmail.com



Background Information

The Civil Rights Movement

The civil rights movement encompassed the fight against racial segregation in the United States, demands for full voting rights for African Americans, and the drive to end legal discrimination based on race.

The movement's origins may be traced to the founding of the National Association for the Advancement of Colored People (NAACP) in 1909. The members of the NAACP, including W.E.B. Du Bois, envisioned African Americans taking a full and equal place in U.S. society—a radical position at a time when Jim Crow laws had erected a wall of legal segregation in the South, and when even in the North, black people were widely treated as inferior to white people.

The NAACP led legal challenges to segregation laws until, in the landmark case of *Brown v. Board of Education* (1954), the U.S. Supreme Court struck down the doctrine of separate but equal in the field of public education. The NAACP continued its vigilance in the courts and soon won a series of decisions that outlawed segregation in other areas of American life, from public parks to prisons. Those legal victories provided the foundation for the modern civil rights movement, which strove to put the courts' decisions into practice despite the resistance of the white power structure in the South.

The first desegregation effort to capture national attention grew out of an incident in 1955, when an African-American woman named Rosa Parks refused to yield her seat on a crowded Montgomery, Alabama bus to a white man. When she was arrested, the African-American community of Montgomery launched a boycott of the city bus system, the Montgomery Bus Boycott. Led by a young, African-American minister named Martin Luther King Jr., the protest eventually succeeded in the integration of the city's buses.

Civil rights activists of the early 1960s experimented with a variety of nonviolent tactics, from acts of individual defiance to mass marches and demonstrations. One of the most effective, the sit-in, was first put into practice in 1960 by four African-American college students who refused to move from a segregated Woolworth's lunch counter in Greensboro, North Carolina unless they were served. In 1961, members of the Congress of Racial Equality carried out another peaceful protest. Called the Freedom Riders, the group set out in two buses to integrate bus stations from Washington, D.C. to New Orleans.

The summer of 1963 witnessed major milestones for the civil rights movement. The Southern Christian Leadership Conference, founded by King and other ministers, targeted Birmingham, Alabama for a major desegregation march dubbed Project C, for confrontation. The police responded by attacking the peaceful protesters with batons, fire hoses, and dogs. Television and newsreel footage of the brutal assault shocked viewers across the country and aroused a great deal of sympathy for the movement. That sympathy heightened on August 28, 1963, when King delivered his famous "I Have a Dream" speech to 200,000 people following the massive March on Washington.

The following year, during the Freedom Summer of 1964, large numbers of courageous young people from virtually all the major civil rights organizations traveled to Mississippi to help African Americans register to vote. The civil rights workers remained determined in the face of threats and actual violence.

The political high point of the civil rights movement came with the passage of the Civil Rights Act (1964), which outlawed segregated public accommodations and banned racial discrimination in hiring, union membership, and projects receiving federal funds. Other important civil rights legislation followed, including the Voting Rights Act of 1965 and the Civil Rights Act of 1968, which banned discrimination in the sale and rental of housing.

Even as those major legislative goals were being met, the civil rights movement was fragmenting. It had come to rely primarily on the energy of young activists, many of whom began to drift away in the mid-1960s. In addition, some militants, including Stokely Carmichael and other leaders of the Student Nonviolent Coordinating Committee, had become increasingly disenchanted with white participation in the movement and began organizing themselves around the concept of black power. The assassination of King in 1968 dealt a final blow to the movement. Nevertheless, the work of civil rights activists had succeeded in transforming American politics, reshaping American society, and improving the lives of millions of African Americans.

Martin Luther King Jr.



Martin Luther King Jr. led the African-American struggle to achieve full rights of U.S. citizenship and showed how mass peaceful action could solve intractable social and political problems. He eloquently voiced the hopes and grievances of African Americans, persuading the majority of them to take him as their leader.

King was born on January 15, 1929 in Atlanta, Georgia, the son of the assistant pastor of the Ebenezer Baptist Church and the grandson of the Reverend Adam Daniel Williams, who had been the pastor of Ebenezer Baptist for more than 30 years. Martin's parents, the Reverend King Sr. and Alberta Williams, had an older child, Christine, and a younger, Alfred Daniel ("A. D."), who also became a minister. When Reverend Williams died in 1931, the Reverend King Sr. succeeded him and was pastor for more than 50 years, until his death in 1984.

The young King went to segregated public schools and then to Booker T. Washington High School, which he left after two years when he qualified to enter Morehouse College, now part of Atlanta University. As he pursued a major in sociology, his concern with social betterment was aroused. King received his degree in 1948, but the year before, he had been ordained a Baptist minister and had become assistant pastor to his father.

In 1948, King went north to Chester, Pennsylvania, where he entered Crozer Theological Seminary as one of six African-American students among some 90 whites. At Crozer, he first became acquainted with the Social Gospel movement of Walter Rauschenbusch and the works of Mohandas Gandhi, who had been assassinated in early 1948. He graduated with a bachelor in divinity degree in 1951, having been president of the senior class, the top student, and winner of a graduate fellowship.

The Crozer fellowship enabled King to enter Boston University, which he had chosen over an offer from Yale University because of his desire to study with its philosophy department. By 1953, he had completed the course requirements for the Ph.D., and he had met Coretta Scott, who was studying voice at the New England Conservatory. They married that summer and returned to Boston, Coretta to finish her work at the conservatory, her husband to write his Ph.D. dissertation on the concept of God in the thought of Paul Tillich and H. N. Wieman, while taking courses at Harvard University in Plato and existential philosophy and preaching in local churches. In 1955, Boston University awarded him the Ph.D.

The previous year, however, King had been called to his first ministry at the Dexter Avenue Baptist Church in Montgomery, Alabama, a strictly segregated city like any other in the South. King was beginning to be known for his preaching when, on December 1, 1955, Rosa Parks, a seamstress, was arrested for not giving up her bus seat to a white passenger. Her action, coming after the Supreme Court declared the segregation of schools unconstitutional in *Brown v. Board of Education* (1954), indicated the electrifying effects that decision had on African Americans, who henceforth would not tolerate situations they had long endured. The consequence was the subsequent Montgomery Bus Boycott. The Montgomery Improvement Association (MIA), formed by the ministers of the African-American churches, chose King as its president to lead the protest. As the nonviolent boycott and the violence of the white community went on during 1956, national and international attention focused on Montgomery, and King became prominent for his eloquence and his personal courage in the face of attacks on his home and himself. In November, the U.S. Supreme Court declared Alabama's laws segregating buses unconstitutional.

Some 60 Southern African-American leaders met in January 1957 at the Ebenezer Baptist Church in Atlanta to form a larger organization, the Southern Christian Leadership Conference (SCLC), to lead the struggle against segregation. King, elected its president, emphasized Gandhi's teaching of nonviolence and made the winning of African-American voting rights the first goal. His career was transformed as his fame and dedication grew. In March, he was invited to attend the ceremonies for the independence of Ghana, in West Africa. In May, he led a prayer pilgrimage of 25,000 people in Washington, D.C., demanding federal action on civil rights. In June 1958, he met with President Dwight D. Eisenhower to urge stronger federal protection of civil rights, and in September, his book *Stride Toward Freedom* was published, giving his account of the Montgomery protest. In February 1959, he and his wife went to India at the invitation of the Gandhian National Memorial Fund. In January 1960, he left his Montgomery pastorate for Atlanta, where the SCLC headquarters had been established, and he became co-minister of his father's church.

The Gandhian techniques of civil disobedience that King and the SCLC supported included not only the boycott but the sit-in, the protest march, and the Freedom Rides. The action of the Freedom Riders, traveling across state lines, was an effort to force the federal government to protect the rights of Southern citizens. In that and other aspects of his work, King gradually gained the support of President John F. Kennedy and his brother Robert F. Kennedy, the U.S. attorney general.

The struggle to integrate Birmingham, Alabama during the spring of 1963 involved King's most strenuous and courageous action. The city's police, under Commissioner Eugene "Bull" Connor, used brutal means—dogs, cattle prods, fire hoses—against the demonstrators. The American public witnessed horrifying scenes on television and in newspapers, bringing home the reality of the violence. King was arrested and thrown into a solitary cell, where he wrote a stirring "Letter from Birmingham Jail," defending nonviolent protest in answer to a statement by a group of local clergymen objecting to his tactics. Though sporadic

violence continued, the Birmingham campaign was finally successful, and black and white leaders agreed on a gradual procedure of desegregation. King gave his account of the Birmingham struggle in *Why We Can't Wait* (1964).

The March on Washington in August 1963, organized by King and the SCLC, was attended by a quarter of a million people, at least a fourth of whom were white. From the steps of the Lincoln Memorial, King gave his most famous speech, with its repeated words "I Have a Dream." In the fall of 1964, King was awarded the Nobel Peace Prize, and in his laureate address in Oslo, Norway, he saw the award as an affirmation of nonviolent protest. "The Movement," he declared, "seeks to liberate American society and to share in the self-liberation of all the people." His movement's efforts compelled Congress to pass the Civil Rights Act (1964), which committed the federal government to eliminating racial discrimination from American life.

In the spring of 1965, King organized two marches of many thousands from Selma to Birmingham to emphasize the need for a federal voting rights law. President Lyndon B. Johnson signed the Voting Rights Act on August 6 in King's presence. His support of Johnson began to waver, however, and in 1967, he declared his opposition to the Vietnam War and became cochairman of an organization concerned about the war. He further broadened his concerns from racism to include unemployment and poverty. An attempt to improve slum conditions in Chicago was a failure. Some of his younger, more radical followers fell away as they found King unacceptably moderate. Riots in the ghettos of Newark, Harlem, Detroit, and Los Angeles challenged his nonviolent teaching.

To highlight the problems of the poor, both black and white, King planned a Poor People's Campaign in the form of a march and campground in Washington during April 1968. In March, he led protesters in Memphis in support of a strike of sanitation workers. "I've been to the mountaintop . . . and I've seen the Promised Land," he told his followers shortly before, on April 4, he was shot by a sniper, James Earl Ray, as he stood on the balcony of his motel room talking with Jesse Jackson and other followers. In 1999, his death was declared the work of a conspiracy rather than that of a lone gunman.

King's work is carried on at the Martin Luther King Jr. Center for Nonviolent Social Change in Atlanta. In 1986, his birthday, January 15, became a national holiday.

Malcolm X



Malcolm X was important in shaping a Black Muslim and black power movement that challenged the nonviolent and integrationist struggle for African-American equality favored by Martin Luther King's civil rights movement.

Born Malcolm Little in Omaha, Nebraska on May 19, 1925, Malcolm was one of eight children of Earl Little, a Baptist minister and follower of Marcus Garvey, the black nationalist, and Louise Little. For many years, Malcolm knew only poverty and violence. In 1929, the family moved to East Lansing, Michigan, where white racists tried to burn down their house. Two years later, Earl was run down by a trolley car, probably an act of murder. By that time the country was mired in the Great Depression, and Louise found it impossible to feed and care for her children. The children were placed in separate foster homes and institutions, and Louise was declared incompetent and placed in a mental hospital, where she spent the next quarter century.

At 13, Malcolm was sent to a juvenile detention home for a minor act of mischief. Three years later, he went to live with a sister in Boston. No longer attending school, he took on odd jobs and learned about street life in the black ghetto. Eventually he got a job as sandwich man on trains between Boston and New York City and was quickly introduced to drugs and crime in Harlem. Sporting a zoot suit (a fad in the 1940s, it was a suit with long, draped pants, tight at the ankle, and a jacket with wide shoulders), Malcolm became a recognized underworld figure. He talked his way into a draft exemption from the armed forces during World War II. Back in Boston, he was arrested in 1946 for burglary and sentenced to 10 years in prison. He was 20 years old.

Prison was to be Malcolm's salvation. He began to read history, philosophy, and religion. Through his brother, he learned about the Nation of Islam, also known as the Black Muslims, led by Elijah Muhammad. Based in Chicago, Muhammad preached against white racism and advocated a Muslim way of life, which forbade drinking, smoking, and drugs; he insisted that members have jobs. The movement's separatist ideology was extreme. Not only did it dismiss the civil rights movement's goal of full black integration into white society as illusory, it also depicted all whites as descended from the devil, born to harm blacks.

By the time Malcolm was released from prison in 1952, he was committed to the Nation of Islam and took the name Malcolm X, dropping what the Muslims considered a slave name. He progressed through the ranks rapidly, recruiting first in Detroit, then Boston and Philadelphia, and finally in New York. Malcolm had become an eloquent speaker, and owing largely to his efforts, which included starting a national Muslim newspaper, the movement attracted thousands of members. In 1959, the nation

watched a television documentary on the Muslims called "The Hate That Hate Produced" on *The Mike Wallace Show*, and by the end of the year, the Muslims could claim 100,000 followers. One source of new recruits for the Muslims was the country's jails. An estimated 600 convicts joined the movement each year, most of them staying out of jail when released and dramatically altering their values and behavior.

On one hand, the Muslims were effective in organizing schools and businesses and in providing encouragement and moral support for their members. On the other hand, the movement frightened whites and the growing civil rights movement. Since the Muslims were anti-integration, they considered nonviolence absurd and would not cooperate in demonstrating with such groups as the National Association for the Advancement of Colored People or the Congress of Racial Equality. Malcolm was especially extreme in his statements of hate for whites.

By the early 1960s, Malcolm's position of leadership had brought him into conflict with Muhammad as well as with some of the other leaders, who criticized him for forgetting the original religious intentions of the Muslims and being swayed by the glory of politics. When in 1963 Malcolm spoke of President John F. Kennedy's assassination as a case of "the chickens coming home to roost," suggesting that the hate directed at African Americans had been responsible for the killing of the president, Muhammad suspended him from the movement.

On his part, Malcolm had become suspicious of Muhammad's lifestyle and morals and the general Muslim policy of "nonengagement" from active confrontation with racism. In 1964, he broke with Muhammad and formed his own group, called the Muslim Mosque, Inc., determined to make the group international and to initiate a back-to-Africa movement. The same year, he made a pilgrimage to Mecca and visited several African countries, meeting and having discussions with prominent Muslim leaders and scholars. He discovered that the views of many Muslims differed from his racist views, and he seriously reconsidered his position. When he returned to the United States, he announced that his visit in the Islamic world had helped to alter his view that all whites were evil and racist. He now believed that the plight of African Americans was caused by Western civilization and hoped that Islamic leaders abroad would help him bring before the United Nations the issue of American racism and its capitalistic ramifications in Africa. He formed the Organization of Afro-American Unity to unify black groups he had previously feuded with. This willingness to work with integrationists offended more militant Muslim followers at the same time that his anticapitalism brought support from Marxists, though he was not actually committed to Marxism.

In early 1965, Malcolm's house was firebombed, and a week later, he was assassinated on February 21, 1965 while speaking at a rally at the Audubon Ballroom in Harlem. He was 39 years old. He had long believed he would be killed by the Black Muslims, but although two of the three men convicted of shooting him were members of the Nation of Islam, no conspiracy was ever proved.

Malcolm, who had renamed himself El-Hajj Malik El-Shabazz after his pilgrimage to Mecca, was survived by his wife Betty Shabazz, whom he had married in 1958, and four children. His funeral was attended by many African-American leaders, including Bayard Rustin, who had differed with him, and a huge crowd of followers. His words and actions have continued to fuel separatist tendencies in African-American communities, especially during moments, such as the late 1960s and late 1980s, when progress toward the integration of black and white America has been halted or reversed.

That people responded so strongly in different ways to a man who began his life by hating whites and ended it by having questioned his own deepest convictions is evidence of Malcolm X's influence and at the same time characteristic of an era of great struggle in the American conscience.

*Background Informational Articles by: ABC-CLIO - American History
www.americanhistory.abc-clio.com/home/default.aspx

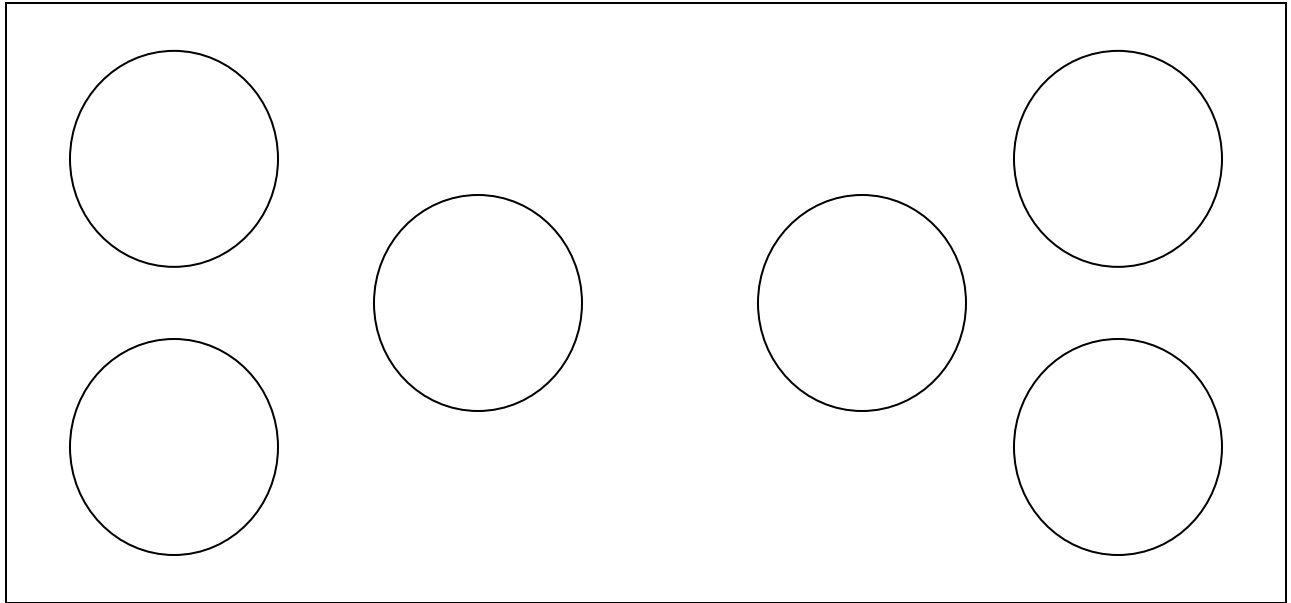
- The Socratic Seminar Learning Strategy - In Practice: How it's used in Class

I try to use this strategy about once every three weeks or so, sometimes more sometimes less depending on the material we are covering. The students love it! I usually give them a short reading quiz on the material and then give them a daily grade based on their participation in the seminar. I use a scoring rubric for their daily participation grade. The rubric looks something like this:

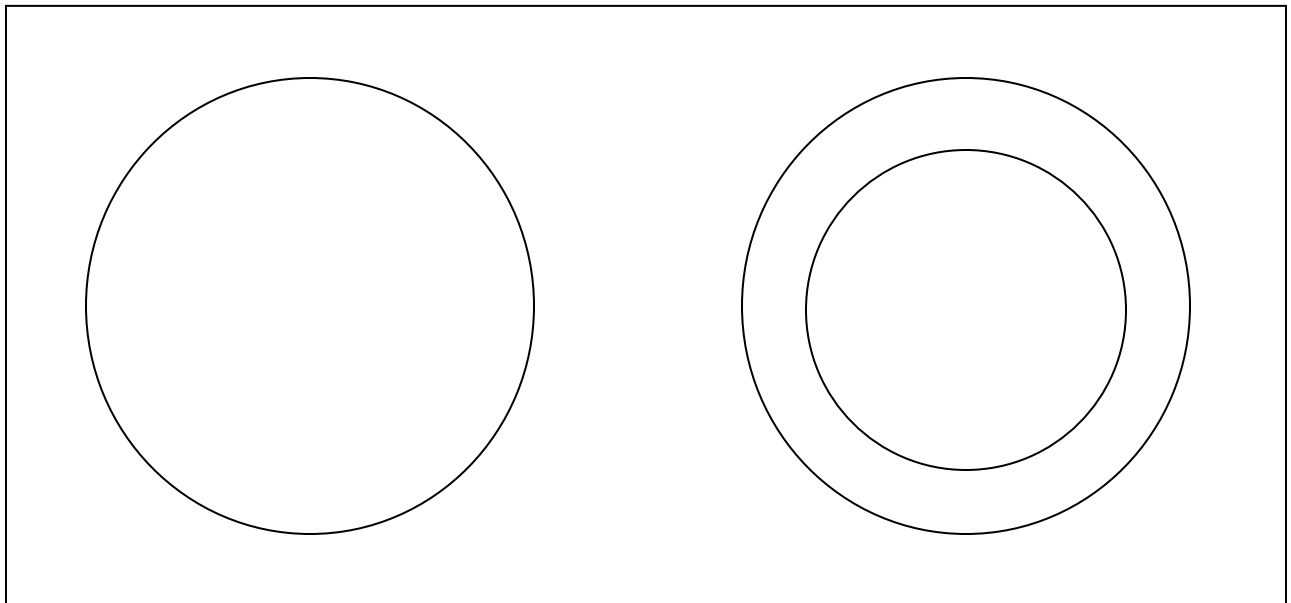
Name	Preparation	Relevant, Instructive, and Critical Questions and Answers	No Interruptions	Constant Eye Contact and Active Listening	Referenced Text and Did NOT Repeat a Reference	Total Score
1.	20	15	10	20	20	85
2.						
3.						
4.						
5.						
6.						
7.						
8.						

Tricks of the Trade: I have been doing this particular strategy for several years and have developed a number of tricks to help make this strategy more successful for me and my students.

- ❖ Rotate the students that are in each of the groups, after a few times of being together; they will have a tendency to get off task. Mix up the group members - it keeps them honest.
- ❖ I prefer to use the multiple group classroom set-up; you can always have an inner / outer circle set-up or one big group (depending on the size of your class). For me, the multiple group set-up is the best (e.g., see next page). My class sizes are about 25 - 30 per class, but I have had as few as 15 in a class period. This strategy works well with all different class sizes.
- ❖ Since I use the multiple group set-up, it can get a bit noisy (that is ok, I always tell my students there is a difference between good noise and bad noise). In order to control the noise level in class, I have a collection of stuffed animals that I use to help control the noise level. The group leader is responsible for passing the animal and recognizing individuals who wish talk. A student is only allowed to talk if he or she is holding the animal.
- ❖ Always give a reading quiz before the seminar begins - hold students accountable for the reading.
- ❖ Always give a grade for participating in the seminar - hold students accountable for participating in the strategy.
- ❖ Nothing is out on the student's desk except the questions and reading.
- ❖ Give the students the reading in advance. I usually give my students all of their readings six weeks in advance with a schedule of when each one is due.
- ❖ Do not give them the questions ahead of time.
- ❖ Teach students the strategy before you start to expect results with the content. I always do a practice seminar the first or second week of school. The purpose of this is to teach the students the strategy. I don't care about the content in this first attempt. I usually have one group go and the rest of the class circles around them to watch while I provide feed back.
- ❖ Do not expect outstanding results unless you encourage active participation in your classes. Students must feel comfortable with speaking in class in order for this to be effective. If they are used to sitting and copying notes in a lecture format, it will be awkward for them at first.
- ❖ Rome was not built in a day. This is a difficult but effective strategy. If it is not successful the first time, keep trying, the students have to get comfortable with it.
- ❖ Once you get this down, you and your students will love it! I always enjoy these days more than any other. It's very rewarding see and hear students from my first period class walking through the halls seventh period still arguing about their seminar topic in history. As an educator, it does not get any better than this!



Multiple-Group Set-Up



One-Group Set-Up

Inner-Outer Group Set-Up

Contrasting Ideals of the Civil Rights Movement - Excerpts

Martin Luther King, Jr. - Excerpted from commencement address, Lincoln University, June 6, 1961.

....if we are to implement the American dream, we must continue to engage in creative protest in order to break down all of those barriers that make it impossible for the dream to be realized....I am convinced more than ever before that, as the powerful, creative way opens, men and women who are eager to break the barriers of oppression and of segregation and discrimination need not fall down to the levels of violence. They need not sink into the quicksands of hatred. Standing on the high ground of noninjury, love, and soul force, they can turn this nation upside down and right side up.

I believe, more than ever before, in the power of nonviolent resistance. It has a moral aspect tied to it. It makes it possible for the individual to secure moral ends through moral means. This has been one of the great debates of history. People have felt that it is impossible to achieve moral ends through moral means....In the long run of history, destructive means cannot bring about constructive ends.

The practical aspect of nonviolent resistance is that it exposes the moral defenses of the opponent. Not only that, it somehow arouses his conscience at the same time, and it breaks down his morale. He has no answer for it. If he puts you in jail, that's all right; if he lets you out, that's all right too. If he beats you, you accept that; if he doesn't beat you - fine. And so you go on, leaving him with no answer. But if you use violence, he does have an answer. He has the state militia; he has police brutality....

I know sometimes we get discouraged and sometimes disappointed with the slow pace of things. At times we begin to talk about racial separation instead of racial integration, feeling that there is not other way out. My only answer is that the problem never will be solved by substituting one tyranny for another. Black supremacy is as dangerous as white supremacy, and God is not interested merely in the freedom of black men and brown men and yellow men. God is interested in the freedom of the whole human race and in the creation of a society where all men can live together as brothers, where every man will respect the dignity and the worth of human personality....

Malcolm X - Excerpted from, "Message to the Grass Roots," November 10, 1963.

....As long as the white man sent you to Korea, you bled. He sent you to Germany, you bled. He sent you to the South Pacific to fight the Japanese, you bled. You bleed for white people, but when it comes to seeing your own churches being bombed and little black girls murdered, you haven't got any blood. You bleed when the white man says bleed; you bite when the white man says bite; and you bark when the white man says bark. I hate to say this about us, but it's true. How are you going to be nonviolent in Mississippi, as violent as you were in Korea? How can you justify being nonviolent in Mississippi and Alabama, when your churches are bombed, and your little girls are being murdered, and at the same time you are going to get violent with Hitler, and Tojo, and somebody else you don't even know?

If violence is wrong in America, violence is wrong abroad. If it is wrong to be violent defending black women and black children and black babies and black men, then it is wrong for America to draft us and make us violent abroad in defense of her. And if it is right for America to draft us, and teach us how to be violent in defense of her, then it is right for you and me to do whatever is necessary to defend our own people right here in this country....

So....brothers and sisters....You don't have a turn-the-other-cheek revolution....That's no revolution....

Revolution is bloody, revolution is hostile, revolution knows no compromise, revolution overturns and destroys everything that gets in the way. And you, sitting around here like a knot on the wall, saying, "I'm going to love these folks no matter how much they hate me." No, you need a revolution. Whoever heard of a revolution where they lock arms....singing "We Shall Overcome"? You don't do that in a revolution. You don't do any singing, you're too busy swinging....

Our religion teaches us to be intelligent. Be peaceful, be courteous, obey the law, respect everyone; but if someone puts his hand on you, send him to the cemetery. That's good religion. In fact, that's that old-time religion. That's the one that Ma and Pa used to talk about: an eye for an eye, and a tooth for a tooth, and a head for a head, and a life for a life. That's a good religion. And nobody resents that kind of religion being taught but a wolf, who intends to make you his meal.

This is the way it is with the white man in America. He's a wolf - and you're sheep. Any time a shepherd, a pastor, teaches you and me not to run from the white man and, at the same time, teaches us not to fight the white man, he's a traitor to you and me. Don't lay down a life all by itself. No, preserve your life, it's the best thing you've got. And if you've got to give it up, let it be even-steven.

The Socratic Seminar

Seminar Rules:

1. Participants may not express an opinion without first referencing the text.
2. No reference may be repeated.
3. Participants will take turns (you **MAY NOT** talk until it is your turn).
4. Participants will value the opinions of the other participants.
5. Participants will treat one another with respect.

Seminar Questions:

Question 1: *After reading the excerpts from Martin Luther King, Jr. and Malcolm X, which argument or viewpoint do you find to be the most compelling? Why?* (Everyone must answer this question - you do not need to reference the text for this question): the order is to the left of the leader.

Question 2: *According to Martin Luther King, Jr., what are the special advantages of nonviolent resistance? Using what you know about the Civil Rights Movement, was nonviolent resistance effective? Why or why not (provide evidence to support your idea)?* (Anyone may answer this question - you should reference the text before answering): the leader will recognize those who wish to answer this question.

Question 3: *According to Malcolm X, what is the basis of a successful revolution? What do you think accounts for the drastic contrast of ideals between Martin Luther King, Jr. and Malcolm X? Whose ideals do you think were more realistic within the context of American society during the 1960's?* (Anyone may answer this question - you should reference the text before answering): the leader will recognize those who wish to answer this question.

Question 4: *How do Martin Luther King, Jr. and Malcolm X view each other and their opposing ideals? Were their opposing viewpoints of each other fair criticisms? Why or why not?* (Anyone may answer this question - you must reference the text before answering): the leader will recognize those who wish to answer this question.

Question 5: *Can the use of violence ever be a justifiable means to achieve an end goal or bring about real change? Why or why not (provide supporting examples from history or from today's current state of affairs)?* (Anyone may answer this question - you must reference the text before answering): the leader will recognize those who wish to answer this question.

Question 6: *Do you like this strategy? What would and would not work in your classroom?* (Everyone must answer this question - you do not need to reference the text for this question): the order is to the right of the leader.

NOTE: For the first and last questions, if you wish to speak more than once (after the entire circle has spoken), then you may raise your hand and the group leader will recognize you for additional comments.

Bibliography

Sources for the Background Information

- "The Civil Rights Movement." American History. 2008. ABC-CLIO. 12 Jun. 2008 <<http://www.americanhistory.abc-clio.com>>.
- "Martin Luther King Jr." American History. 2008. ABC-CLIO. 12 Jun. 2008 <<http://www.americanhistory.abc-clio.com>>.
- "Malcolm X." American History. 2008. ABC-CLIO. 12 Jun. 2008 <<http://www.americanhistory.abc-clio.com>>.

Source for the Seminar Excerpts

- Dudley, William. (Editor). *Opposing Viewpoints in American History: Volume II - From Reconstruction to the Present*. San Diego, CA: Greenhaven Press, Inc., 1996.