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A Culturally Relevant Conceptual Unit Plan for the Engagement of African American Male Adolescents in the Rochester City School District

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A Culturally
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Conceptual Unit
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Engagement of
African American
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the Rochester City
School District

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Abstract

The implementation of the Common Core State Standards, coupled with the usage of pre-scripted lessons, has seemingly widened the achievement gap for African American male students. In a school district such as the Rochester City School District, in Rochester, NY, the graduation rates for this group of students is and has been consistently low. This project was created in an effort to introduce these specific students to an alternative in literacy instruction versus the traditional scripted lesson plans. The Conceptual Unit Plan within this project was constructed to engage adolescent African-American males within an English classroom, aid in their continued literacy learning and development and promote reading for enjoyment throughout the classroom, through the use of a Culturally Relevant Teaching pedagogy. The Conceptual Unit Plan designed, focuses on the theme of “Stereotypes”, and acknowledges and incorporates the lives and backgrounds of the inner-city students within the Greater Rochester region of New York State. While Common Core State Standards are the foundations of each lesson, all forms of text or media used in this unit plan focus on the history of racial tension in the area, life stories of minority men who have grown up in the area, and originate from authors or situations that may mirror the students’ cultural experiences or personal lives in order to give students a sense of ownership and identity in their learning process.

ACKNOWLEDGEMENTS:

As I traversed through the process of completing this project and this program, I was frequently asked by many who happened upon my story, “How are you doing this?” Well, I would like to acknowledge those that helped me to make it to the finish line.

First, thank you Jesus. My foundation in my faith gave me strength to persevere when all else failed. The bible verse, Jeremiah 29:11, was the kind reminder I oftentimes quoted to myself. As cliché as this may sound, thank you Mommy. What makes this “thank you” special is who my mother is: Debra Joseph-McEwen. This woman has shown me that no matter what odds are stacked against you, you can accomplish your heart’s desires if you ‘tough it out’ and stay the course. Thank you for being a living example of a love that knows no bounds, who understands the outcomes of sacrificing for the greater good, and being my rock in all my hard places. To my village: my father, siblings, cousins, and extended family, thank you for every encouraging word, for keeping my children when I needed to breathe or finish tasks and for being pillars when I was not my strongest. Also, to my elementary teacher turned work colleague, Debra Nelson, for providing me with the authentic documents that framed the lessons in this project.

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achievement in the completion of this project because you deserve the world and all the equity that it can possibly afford you. You deserve a level playing field in the game called life, and I can only hope this project, and others like it, offer you that opportunity.

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CHAPTER I

Introduction:

This capstone project was created in an effort to increase and promote the literacy learning and development and engagement of minority males, specifically African-American male students within the secondary education setting, in their participation within an English classroom; and also promote reading for enjoyment throughout the literacy classroom experience. The Conceptual Unit Plan created, focuses on the topic of “Stereotypes”, and centered on the lives and backgrounds of inner-city students within the Greater Rochester region of New York State. While Common Core State Standards are the foundation of each lesson, all forms of text or media used in this unit focus on the history of racial tension in the area, life stories of minority men who have grown up in the area, and come from authors or situations that may mirror the students’ cultural experiences or their personal lives. This unit will promote class-wide reading aloud, self-reflection, and ways to support both verbal and written arguments. Though the focus will be to engage minority male students in the English classroom, the texts and topics should be relatable for most students in the class.

PROBLEM STATEMENT

The African American male adolescent graduation rate is at a disproportionate low in comparison with any other adolescent student population; therefore, in order to maintain or refocus their engagement in school, a shift toward culturally relevant

teaching pedagogy and a change in curriculum needs to take place, especially in the English Language Arts classroom.

There is often an assumption that males, especially minority males, just don't like English and that English isn't a strong subject for them in general. This assumption often leads teachers to allow these students to sit back and never engage in class discussions or tasks as long as they aren't being a behavioral problem. This assumption also leaves some teachers to grade the students on a more lenient scale, passing or promoting them to the next grade, without ever having to address the student and their actual strengths or deficits in the areas of literacy. Teachers who rely on purely canonical or traditional texts to propel their lessons, do a disservice to all of their students by not giving every student a chance to have their cultural voice and identity recognized, to make connections to the text (i.e. text-to-text, text-to-self, text-to-world) and the student being able to confidently add to classroom discussions.

A lack of culturally relevant pedagogy in today's curriculum may be a significant contributing factor regarding the negative impact on the student's individual literacy growth and development and ELA classroom experience as a whole. Culturally relevant teaching is imperative especially in an inner-city classroom, where many students will not produce work for teachers if they do not trust them, think that teachers do not respect them, cannot relate to where they come from or value their ideas, opinions and perspectives. How do we as teachers build that bridge to creating not just successful minority male English students, but successful English classrooms? This conceptual unit will aim to answer that.

SIGNIFICANCE OF THE PROBLEM

There is almost no place, in the United States of America, more pronounced than the Rochester City School District that highlights the need for change in curriculum. The overall graduation rate in the Rochester City School district as of June 2014 was 43% according to the Data NYSED website. Out of this 43%, only 39% of the African American and Male students were graduates. What is more disturbing is that only 5% of these students received a 75% or higher on their English Regents exam and 25% of these African American male students dropped out. If those percentages aren't alarming enough, let's break that down into the actual numbers. The graduating class of 2014 started their sophomore year, with 696 African American males. By the time those young men reached the end of their graduating year, only 244 graduated with a Regents diploma; furthermore, only 17 African American males graduated with an advanced Regents diploma (NYSED). Looking at those numbers, if one in every four African American male adolescents left high school in the city of Rochester with nothing to show for it that translates into about 178 young men who entered the workforce or exited school far from qualified to contribute to society on an economic scale. Now what's so significant about these statistics, one may ask? Well, these statistics are a culmination of possibly avoidable pitfalls that can ultimately lead to our nation paying a high price in regard to possible outcomes later on, in the form of per prison inmate funding.

These young men often become a part of the school to prison pipeline. The school to prison pipeline is defined as a nationwide system of local, state and federal education and public safety policies that pushes students out of school and into the

criminal justice system. This system disproportionately targets youth of color and youth with disabilities (Losen and Wald). The connection between this system and these numbers can be seen as apparent if you view the alarming number of violent crimes per capita in the city of Rochester and the city's dismal graduation rate. Though there may be no direct correlation between the two, they could be reflections of each other. In 2011, about 65% of the arrests that were made in the city of Rochester were that of African Americans (McDermott).

PURPOSE

This Conceptual Unit Plan was purposely constructed to as a bridge to conventional literacy instruction; with an intense focus on text-to-self connections, in order to promote class conversation and build the written skills necessary, to provide proof of mastery of particular English Language Arts Common Core State Standards, by first addressing them verbally. Each lesson is built on the culturally responsive teaching pedagogy, which strongly encourages and prompts teachers to step out of their own comfort zones and into the comfort zones of their students, textually speaking. These lessons are geared toward allowing minority males, alongside their peers, to be “an expert” on topics of conversation. This focus is employed in order to boost their self-esteem, increase class participation, and confidence in engaging with the material while also giving teachers the opportunity to foster trusting relationships and to push their students to engage with text on a more critical level.

This Conceptual Unit Plan aims to prove that the Common Core State Standards, that are an inherent outline of the skills and abilities students need to master and demonstrate at different grade levels, can still be incorporated into lesson plans that implement texts and media that are not normally used within the classroom, but may maintain or create engagement in a subset of students who tend to disengage in this subject matter. While it is imperative that teachers instruct their students on how to create a formal argument and produce evidence based claims, this unit will dispel the unspoken myth that those standards can only be taught by using canonical and typical classroom approved texts. These instrumental lesson plans will not only meet Common Core State Standards, but also meet many of the complex needs of the diverse learner across subject content areas.

RATIONALE

Currently, in the United States educational system, there is an indisputable glaringly apparent achievement gap that separates minority males and their peers. Many of these young men gave up on reading at an early age because they never saw themselves in the books they were required to read or more importantly, portrayed in a positive manner in the text they were allowed to choose from (Wood and Jocius). Because of this, many minority men lack some of the necessary foundational skills of reading fluently and reading for deeper meaning and understanding (reading to analyze). An issue many minority males face at the secondary level is that canonical texts, though thought provoking and often informative, are not relatable. Due in part to

the aforementioned issue, these students have difficulty contributing to discussions or critically analyzing what they have read. This is a significant hurdle that students must overcome to become successful in English Language Arts at the secondary level, especially when faced with the learning objective of the Common Core State Standards. Teachers at the middle and high school level, in the Rochester City School District, who are mostly Caucasian, are faced with the task of finding ways to get this population of adolescent students to not only trust them, but to also buy into the idea that succeeding and excelling in English Language Arts is achievable no matter the literacy learning deficit. In using the driving topic of “stereotypes”, a subject or issue everyone at one point or time has been confronted with, and texts that richly reflect the culture, promotion, and place of the classroom dynamics, teachers will be more apt to open the door for purposeful dialogue with and amongst their students. This would also give students a chance to use their background knowledge as a catalyst for their written and verbal arguments, motivating them to not only be present in class, but to also be a part of it (Griner and Stewart). Bringing local authors into the classroom, which are a reflection of their culture and experiences and who have sat in the same seats as former students, provides students tangible hope for their success in the literacy learning growth and development in and outside of the English Language Arts classroom.

I propose that through mini trust building lessons, class readings and discussions, and personal reflections on the unit topic highlighting some of the history of their own city, teachers will not only see an increase in participation by the minority males within their class, but also grasp a better understanding of the literacy strengths of their students. Another plausible benefit of the approach to literacy instruction is many

students may connect with their teacher, peers, and community in a more supportive manner.

Definition of Terms

Common Core State Standards – A set of standards that describe what students should know and be able to do in each grade, adopted across a number of states for English and math.

Essential Question – This is the question written on the board that will propel the learning for the lesson based on a combination of the Common Core State Standard and the text for the day.

Anticipatory Set (focus) - A short activity or prompt that focuses the students' attention before the actual lesson begins. Used when students enter the room or in a transition. A hand-out given to students at the door or review question written on the board are examples of AS.

Purpose (objective) - The purpose of today's lesson, why the students need to learn it, what they will be able to "do", and how they will show learning as a result, are made clear by the teacher.

Input - The vocabulary, skills, and concepts the teacher will impart to the students - the "stuff" the kids need to know in order to be successful.

Modeling (demonstrate) - The teacher illustrates in graphic form or demonstrates what the finished product looks like.

Guided Practice (follow me) - The teacher leads the students through the steps necessary to perform the skill using the tri-modal approach - hear/see/do.

Checking For Understanding (CFU) - The teacher uses a variety of questioning strategies to determine "Got it yet?" and to pace the lesson - move forward?/back up?

Independent Practice - The teacher releases students to practice on their own based on what they have gathered from the *Input, Modeling, Guided Practice, and Check For Understanding*.

Summary of Project Intentions

1. Create a Conceptual Unit Plan that focuses on stimulating and increasing the interests and classroom participation of the minority male adolescent population and engages them in:
 - Reading
 - Reading Comprehension
 - Current Events
 - Local History
 - Analyzing/supporting arguments and
 - Personal reflection
2. Incorporate the Culturally Relevant Teaching Pedagogy by using texts and media that reflect the makeup of the students in the class. Local authors will also be invited into the classroom for discussion of their works.
3. Utilize trust building mini-lessons, to create a supportive and secure classroom environment that invites students to contribute to classroom discussions without the fear of embarrassment or failure.
4. Align this Conceptual Unit Plan with the ELA Common Core state Standards.

Chapter 2: Literature Review

Addressing the Achievement Gap

In the United States, the current educational system (over 200 years old), as designed and maintained, is doing a disservice to many of the students it serves, especially those minority students in impoverished inner city schools and in particular African American male students. The statistics are depressing and disturbing. Nationally, graduation rates for black teens teeter just under 50 percent and in many large urban school districts, more than half of black males drop out of school (Prager). The National Center for Educational Statistics (2013), defines the educational achievement gap simply—“the achievement gap occurs when one group of students outperforms another group, and the difference in average scores for the two groups is statistically significant”. The disparity in achievement is usually between white and non-white students and the difference can be seen in standardized test scores, grade point averages, graduation rates, and college admission data (Cowan Pitre). In progressive education circles, this gap has become synonymous with the term “opportunity gap” in recognition of the unequal schooling practices in the U.S. that consistently deny racial and ethnic minority students equal opportunities to receive a quality education. Most educators and scholars who study the achievement gap agree with a body of literature suggesting there are both “in-school” and “out of school” factors that correlate with student achievement. Out of school factors that have been identified in the literature as having an influence student achievement include hunger and nutrition, parent availability, and student mobility (Barton).

On a national scale, at the 8th grade level in 2013, 17% of Black students demonstrated proficiency in reading compared to 46% of their White peers. The same discrepancy in reading outcomes is present at the end of high school. At the 12th grade level, only 16% of Black students demonstrated proficiency in reading while 47% of their White peers performed at the proficient level (Cowan Pitre). This achievement gap is nothing new. The trend shown in these numbers has been consistent over the past 30 years and in the city of Rochester for over 50 years. These statistics suggest that minority students within the inner city are in many instances the recipients of a subpar education, the contents of which many of the students may find non-relatable, resulting in this population of students being ill-prepared for college or a career. Meaningful learning experiences for students are an essential component of the high performing students (Cowan Pitre). One reason African American students “...are not achieving at levels commensurate with their abilities has to do with curricular content. If the curriculum we use to teach our children does not connect in positive ways to the culture young people bring to school, it is doomed to failure” (Delpit). Though meaningful teaching experiences may close the achievement gap as far as grades are concerned, the outcome may not be reflective in the standardized tests of these students.

Standardized Tests and a Skewed View of Curriculum Mastery

A standardized test is any examination that's administered and scored in a predetermined, standard manner. There are two major kinds of standardized tests: aptitude tests and achievement tests. Standardized aptitude tests predict how well students are likely to perform in a subsequent educational setting like college. The most common examples are the SAT-I and the ACT. Both of these attempt to forecast how well high school students will perform in college. Nationally, five such tests are in use: California Achievement Tests, Comprehensive Tests of Basic Skills,

Iowa Tests of Basic Skills, Metropolitan Achievement Tests, and Stanford Achievement Tests (Popham). These standardized tests were created with the aim of providing assessment tools that would provide a valid inference about a student's skills or knowledge in a particular subject area. Furthermore, these tests are norm referenced and compare said students' level of mastery to a sample population of students of the same age and grade level. While these assessments can be quite helpful to parents and educators as a lens for a student's strengths and weaknesses it can also be problematic on varying levels.

Though the test items the student is asked to respond to on the standardized tests should be information that should not be unfamiliar to the students taking them, that is not always the case. This in part is due to the freedom of each state to create its own curriculums. Thus, this makes many of these standardized tests somewhat bias, as they give an advantage to some students while disadvantaging others through the content of their test items. On the topic of advantages and disadvantages, one of the most problematic situations with these tests are their bias against the minority. These tests are norm-referenced by a sample population that is majority Caucasian and pretested on a mostly Caucasian sample of students (Popham). These students generally share the same background and/or level of privilege. While this sampling should be representative of the United States' ethnic make-up, compared with the last century, the United States is increasingly aging and white on the one hand and young and multi-hued on the other (Education, 2007). The minority, though arguably equally as intelligent, is coming to the educational table with a differing battery of knowledge and experiences that is not accounted for on current standardized tests. This immediately sets the minority up for lifelong educational disparity.

What makes Culturally Relevant Teaching a favorable option?

It has been inferred that culturally relevant pedagogy may be a way to close the disparity between minority and majority achievement. Culturally relevant pedagogy is defined as a teaching approach that invites educational leaders to use students' culture and ethnic experiences as a vehicle to enhance authentic learning experiences.

Culturally relevant pedagogy is specifically committed to collective empowerment where students are in control of their academic development (Hoover, 2007). Through this pedagogy, a teacher becomes aware of diverse learning styles associated with student learning and focuses on creating a cooperative learning environment (Ramirez). Culturally relevant teaching acknowledges the importance of the diverse cultural heritages within the classroom, both as legacies that affect the students' dispositions, attitudes, and approaches to learning as content, worthy to be taught in the formal curriculum (Gay). A review of current research in urban school settings verified that culturally responsive teaching has had a positive impact on the academic engagement of culturally diverse students (Lucas).

A case study was performed to see if culturally relevant pedagogy would somehow improve standardized test scores amongst a group of African American students in a multicultural literacy program called Sowing S.E.E.D.S (social, emotional, and educational development of students through children's literature). The research indicated that culturally responsive teaching in this program actually provided the children an authentic learning experience and core foundation for literacy development (Conner, 2010). In essence, while culturally responsive teaching did not help or hinder standardized test scores, it did help to raise the grades of the students in this program.

Also, a research study that evaluated the effect of validating the student, a key component to culturally relevant teaching, demonstrated that when teachers in an Oakland high school were aware of students' lived experiences and transformed their instructional services to include students' experiences and culture, they not only validated the lives of their students, but also strengthened the students' literacy skills (Duncan-Andrade). Furthermore, another study documented how minority youth and teachers were able to challenge factors in their school district that were impeding students' academic success. Consequently, students attained academic success and developed critical literacy skills through the culturally relevant teaching pedagogy they were advocating for in their schools (Cammara). It has been contended that academic achievement of minority students is predicated on the development of caring relationships between students and their teachers, counselors, and other school agents (Irizarry). Whether it is due to personal discomfort or fear of repercussions from administration, when a teacher decides to teach a generic and scripted lesson versus crossing cultural lines in an effort to affirm their students' identities and promote academic or personal success, that teacher stunts the growth or full potential of their student. The culturally relevant teaching pedagogy challenges the politics of education. It calls for educators and administration to take a political stance against the current educational trend of scripted lessons plans in exchange for a more tailored student-centered approach that has seen documented success.

Why is this shift in curriculum necessary?

Developing proficiently literate youth and preparing all students for advanced and postsecondary education are critical and pressing issues in the United States. Some suggest that the stability of the nation as a world's economic power depends on the next generation's ability to read and write well (Clifton). Focusing a critical lens on the city of Rochester, New York and its school district, as previously mentioned, the overall graduation rate there, as of June 2014, was 43% (NYSED). Out of this 43%, only 39% of the African American and Male students were graduates. What is more disturbing is that only 5% of these students received a 75% or higher on their English Regents exam and 25% of these African American male students dropped out. Comparing the first statement with this city's graduation statistics, one could infer that the future of Rochester having any responsibility as a contributor to the nation as a world's economic power is bleak. These statistics are a small testament to the fact that the struggle of the black male in the classroom has been well documented; furthermore, since the graduation rate has not seen any substantial growth, a change in curriculum of ELA and the approach in how literacy instruction within the ELA classroom of inner-city classrooms is imperative. What has received less focus however, is how to get these young men engaged in the ELA classroom. The findings of previous and current research studies suggest that texts which specifically engage black males are often absent from the curriculum, and teachers often lack the strategies necessary to increase black males' engagement with texts (Tatum). One of the most obvious shifts in the new ELA curriculum is more of a focus on informational text versus the classical canon of texts that have been used for generations in order to drive the development of ELA

skills. From kindergarten all the way up to 12th grade, there is at least one state standard that involves the use and comprehension of nonfiction text (Initiative, 2014). This major shift toward the use of nonfiction text comes from our country's need to climb back up the international ladder of student success and preparation for college and/or career readiness to increase students' competitiveness in the workforce on a global scale. Today's more affluent careers involve critical thinking and deciphering of texts for presentations and reports. While a shift toward introducing these texts at an earlier age has taken place, the classical cannon of authors such as Sawyer, Tolkien, Aesop and the like have not been totally replaced and may never happen. Since our nation has shifted its educational focus towards a targeted effort to reinforce the skill of critical thinking at all age levels, teachers will have to become comfortable with giving their students more time and opportunity to delve into meaningful conversation and writing experiences on given topics and questions versus answering face value quips. From Kindergarten through 12th grade, the Common Core State Standards frequently use the words 'cite' and 'analyze' (Initiative, 2014). This infers that the days of "yes/no" questioning have come to an end. The focus of future ELA education will not be to give a specific answer that the teacher is expecting, but to create independent critical thinkers and to create more than one right answer. In the current era of ELA, students constantly hear the verbiage 'cite your textual evidence' (Initiative, 2014). On the topic of thinking critically, ELA teachers are no longer able to hide behind the title of ELA teacher. According to the Common Core State Standards (CCSS) for English Language Arts (ELA) and Literacy in History/Social Studies, Science, and Technical Subjects, all teachers are expected to teach reading, writing,

speaking, listening, and language in their respective disciplines (<http://www.corestandards.org/ELALiteracy/>). This interdisciplinary approach is needed, so that students acquire the necessary literacy skills and understandings required for college and career readiness in multiple disciplines (Giouroukakis & Cohan, 2014). This proves that ELA instruction is fueled by not only focusing on the mechanics of English, but also about how those mechanics work in every subject students are held accountable for.

The successful teacher has to become comfortable with using predestined mapped out discussions, in which their students drive their own learning experience and bring forth meaningful explanations for their findings. A successful teacher should consider designing components within their literacy instruction which empowers the student to take ownership of their literacy learning, and trust their students to cooperate and collaborate in order to get through required material. Many schools throughout New York State have become vested in the curriculum provided by Engage NY. This curriculum entitled, “Expeditionary Learning”, involves modules that map out in explicit detail what will be done from day one up to day 182 in the ELA classroom. No matter the grade, students are required to collaborate with either a partner or a group and come up with responses to prompts from the lessons. Not only are these students being asked to work in a cooperative manner in finding an answer, they are also being asked to provide some form of evidence from the text provided. (NYSED, 2014) This is a far cry from many of the ELA classrooms of old. Many veteran teachers come equipped with tried and true unit plans that have driven their successful instruction for years. With the implementation of the Common Core, many schools and districts are

asking that those plans be put to the side for the sake of alignment or uniformity amongst what is taught on a state level. The new ELA curriculum drives at fostering a language that is uniform across differing districts to keep all students on the same page. This is a novel approach, and in the grand scheme of things one makes complete sense; yet one cannot be too sure about implementing this at the cost of uniquely developed lesson plans.

As a reflection of the individuals that make up the student body, one can infer that not only does the format of the literature provided need a change, but also the characters who fill the pages. In the K-12 curriculum, more multicultural literature needs to be implemented. It has been said that, “One of the most important things we can do for our students is help them to understand themselves better as they come to a larger understanding of the world around them.” (Morrell). The demographic of the United States is ever changing and the minority population in America’s schools is on the rise. Not only is the demographic in the U.S. changing, international business is practically unavoidable in the corporate world. As students are simultaneously using the reading of literature to understand themselves and others, these students can also be encouraged through the study of literature to take a broader and more agentive view of the world. That is, the study of literature cannot only foster awareness and tolerance, it can also foster action upon the world (Morrell). With the focus of education being college and career readiness and both of those options taking place on a global scale, multicultural literature is a necessity in the modern ELA classroom.

The educational system has developed an unstated framework for acceptable literacy. This framework seems to be defined by what should be learned and how it

should be learned, and is often based on the dominant culture's way of knowing and doing (Willis). While a shift has taken place by the use of the CCSS, these reforms fail to consider the environment in which and also how young black men live and learn (Kirkland). The CCSS focuses primarily on Standard English and text complexity. This approach to teaching could ignore the students' personal and cultural histories. It has been argued that youth of color, especially black males, are unlikely to read if they are not given stories about people who look like them and behave as they do (Flake). This further validates and supports the urgent need to diversify not only the manner in which ELA is taught, but also the faces and storylines of the texts used to facilitate literacy instruction, if our nation, more importantly, the Rochester City School district, desires to see a positive change in its ELA classroom learning outcomes and success.

The Importance of Local History as a Means of Engagement with Critical Literacy

Theories of critical literacy encompass social, political, and historical contexts and allow students to examine the influence of institutions on their everyday lives (Rogers). Most students become engaged when the reading reflects their lives or where they come from. Students' exposure to texts that are culturally relevant and responsive; which recognizes, celebrates and validates their identities increases students' self-confidence and self-esteem when they can approach a text or discussion with prior knowledge. Using critical literacy practices with young African American males can create a learning environment that raises expectations for academic achievement by challenging traditional notions of literacy instruction, encourages cooperative learning, and allows students to develop a sense of social justice (Wood and Jocius). Since African

American male students are often deprived of opportunities to see themselves, their families and their experiences reflected in texts, using non-traditional texts such as documents and media from students' local history is an integral means of promoting student engagement and bridging literacy learning to conventional literary texts. Many of the students in the Rochester City School district live in the areas that were forever impacted by a series of events that changed the face of their neighborhoods. These students can come into the classroom primed with background knowledge and ready to discuss what specific areas of the inner city look like today and how the different businesses and diverse people who populate the neighborhoods interact with each other and law enforcement, but may have no idea how those interactions were shaped by the events of the past. This is how young African American male students in the Rochester City School District can be hooked into literacy engagement in the classroom. Critical literacy involves utilizing culturally relevant and authentic texts. Culturally relevant or enabling texts are texts that move beyond a solely cognitive focus to include social, cultural, political, spiritual, or an economic focus (Tatum). Using these types of texts cannot only play a vital role in developing lifelong learners, but also develop young thinkers who are users and critics of texts. Furthermore, students learn to analyze the effects of inequities on individuals and groups and become change agents committed to promoting greater equality, justice, and power balance (Ramirez). These texts do not necessarily have to be novels. These texts can come in the form of articles, videos, and first-hand verbal recollections (i.e. interviews). Teachers need to carefully and thoughtfully design literacy experiences that both encourage critical examination of texts and foster personal and emotional connections. In utilizing a topic of discussion

that is authentic, culturally relevant and responsive, teachers will be more inclined to receive genuine and well thought out responses to discussion questions and should see a shift from teacher led, to more student lead discussions in regard to the texts - whether through whole group discussion or personal written reflection (Wood and Jocius).

Building Confidence: The Cornerstone to Engagement in the Classroom

In 2007, barely 30 percent of high school freshmen read at grade level nationwide (Lee). This alarming fact could play a major part in the disengagement and refusal to participate in class discussions and whole group readings. Students who lack the confidence to read, more importantly, read aloud, tend to make fun of those who like to read, treat reading with disdain, and attempt to convince others, as well as themselves, that reading is pointless (Beers). A teacher can give the struggling reader the tools necessary to sharpen their reading skills, but if that teacher never instills confidence, those skills may never manifest in the student.

Social and emotional confidence almost always improve as cognitive confidence improves (Beers). In short, spending time pre-teaching vocabulary and making frequent stops within a reading to have mini class discussions to improve comprehension, can assist students in developing an intrinsic social and emotional confidence that will lead more students to engage in class activities.

However, the battle toward creating more a more confident African American male student in the Rochester City School District entails a more holistic approach. According to a report by Edward J. Doherty, for the Rochester area community Foundation and ACT, Rochester now has more people living at less than half the federal

poverty level than any other similarly-sized city in the U.S. Yet another dismal distinction held by this city is that Rochester is now the only city of its size where slightly more than half of children live in poverty, according to the report (Doherty). Some other alarming facts include:

- In Rochester, 16.2 percent of people live in extreme poverty, compared to 15.1 percent in Buffalo.
- The city's overall poverty rate rose from 2011 to 2013, from 31 percent to 33 percent.
- Among the cities that anchor the top 75 major metropolitan areas in the nation, Rochester ranks fifth poorest.
- Rochester ranks second only to Hartford, Connecticut, among similarly-sized cities for its poverty rate among families headed by women, or 36.5 percent.
- Poverty in Rochester is high for all racial and ethnic groups, but more prevalent among African-Americans, at 40 percent, and Hispanics, at 44 percent, when compared to whites, at 23 percent. (Riley)

These statistics show that many of the African American male adolescents in the Rochester City School District are fighting against more than the embarrassment of struggling to read aloud or find themselves in their texts. Based on the summation of this report, one may conclude that many of these students lack a male presence in the household as a strong role model; they also lack basic necessities such as adequate meals and quality living arrangements. These are factors that can greatly hinder the cultivation of confidence essential to success in the classroom. This is why a culturally relevant teaching pedagogy is instrumental in changing the current dismal and lackluster trend of academic success in the Rochester City School District. For many of the students who lack the confidence necessary to be engaged and successful, a first step in changing their tide is validating them where they are, not only academically, but also socioeconomically. These students need to know that their teacher is aware of what they face in their neighborhoods and households,

but they do not need pity (Beers). They need high expectations, to be celebrated for what they can and do bring to their classroom dynamic, and a safe supportive environment built on consistency and community.

Whether these young men struggle with reading independently or comprehension, they need to know that their teacher expects them to be successful. Students know when their teacher lacks confidence in them, which in turn produces minimal quality work or responses (Beers). When teachers raise the bar of expectation by giving them challenging reading and assignments, it gives their students the mindset that their teacher has a confidence in them that says they are ‘smart’ enough to do the work. Having high expectations doesn’t mean tossing students work they absolutely cannot accomplish. It means helping them achieve their highest goals (Beers).

These young men need to also believe that their teacher or even their peers think of them as more than just a number, issue, or a statistic. Confidence can be built by building that student’s sense of belonging (Beers). This requires not only the teacher, but also every student to know every other student’s name in the classroom and to address them by their names as much as possible. This small gesture gives these students a sense of community and responsibility to each other, which cultivates an environment where students are more willing to care about and respect each other. These students need to feel as if their voice matters. Teachers can make this possible by building trusting, non-dominating and reciprocal relationships with their students (positioning themselves as novices as well as experts) so that they are able to learn from their students as well as figure out how to better teach them (Cavanagh).

Chapter 3: Application

Project Summary

The following project is a unit for 9th grade English Arts. The theme of the unit is *Stereotypes*. The relevance of the theme stems from issues many of the high school students within the Rochester City School District deal with when being approached by their teachers, the general population, and even their peers. Employing this theme for this unit gives these students, especially the African American male students, a battery of background knowledge to add to any classroom discussions or issues covered within the curriculum. The bulk of the text used for this unit comes from Rochester, New York's local papers, the Democrat and Chronicle and the Times-Union while it is also supplemented with optional texts that either align with the historical events presented throughout the unit or reflect the demographic of the students within the Rochester City School District. The texts selected have all been purposefully hand-picked in an effort to create text- to-self connections, enhance engagement, and promote social awareness. This ELA unit is comprised of 14 lessons that should take between 35 to 40 days to execute. It contains several teaching strategies such as; K-W-L, active reading, whole and small group discussion, oral sharing, chunking and questioning aloud, cooperative learning, modeling, and daily re-looping of previous learned material. This unit includes informational texts both written and visual, song lyrics, YouTube videos and historical documents. All lessons and activities within the unit utilize and align with the Common Core State Standards, in an effort to prepare a successful foundation for students who will eventually be required to take the 11th grade New York State ELA exam.

Unit Plan: The Riots of 1964 (Social Awareness)

Theme: Stereotypes

Essential Questions: What were The Riots of 1964 and how did this event shape my community into its current state?

What stereotypes plague:

- The Riots of 1964?
- Our daily personal lives?

Core Vocabulary:

Fact	Opinion	Evidence Based Claim	Evidence
Analyze	Text-to-Self Connection	Text-to-Text Connection	

FOCUS QUESTIONS:

- 1) Who am I? What's my role in my family, school, community, and world?
- 2) What are stereotypes and how are we effected by them?
- 3) Who is my neighbor? What do I know about those I see daily?
- 4) What is social awareness?
- 5) What has happened to our neighborhoods?
- 6) What is fact and what is opinion?
- 7) How can I make a claim and support it?
- 8) How does the media shape our perception?
- 9) What are the Riots of 1964?
- 10) Can word choice effect perception?
- 11) How did events on a national scale effect what transpired locally?
- 12) What stereotypes did the media perpetuate then and now?
- 13) Can we change society's perceptions?

Student Outcomes: What will students know, understand and be able to do by the end of the unit?

- Read, discuss, and analyze a variety of informational texts
- Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.
- Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.
- Analyze various accounts of a subject told in different mediums, determining which details are emphasized in each account.
- Analyze seminal U.S. documents of historical and literary significance, including how they address related themes and concepts.

- Create text-to-self and text-to-text connections
- Determine a central idea of a text and analyze its development over the course of the text
- Cite strong and thorough textual evidence to support analysis of what the text says
- Delineate and evaluate the argument and specific claims in a text
- Decipher fact versus opinion

ENDURING UNDERSTANDINGS: What are the big ideas?

- News outlets can be biased or opinionated.
- Word choice can effect meaning.
- Journalists are deliberate in their tone, structure and word choice.
- Pictures are readable text.
- Using more than one source is essential in forming an effective overarching claim.
- Stereotypes can be overcome through reading and discussion.

Unit Calendar

- Lesson #1 **Analyzing a Living Text:** Introduction Day: Who Am I?
- Lesson #2 **Analyzing a Living Text:** What are stereotypes and how are we effected by them?
- Lesson #3 **Analyzing a Living Text:** What’s happened to ‘the hood’?
- Lesson #4 **Analyzing a Living Text:** What is a text?
- Lesson #5 **Determine a Purpose:** What is the media and what is its purpose?
- Lesson # 6 **Determine a Purpose:** What is critical lens?
- Lesson #7 **Analyzing a Written Text:** What were the Riots of ’64? A current day recounting
- Lesson #8 **Analyzing a Written Text:** Point of View: A look at the “How Did it Happen Here?” article and a discussion about how its structure, repetition, word choice shape the reader’s opinion.
- Lesson #9 **Analyzing a Written Text:** Point of View: A look at the “Why Rochester? Surprised Citizens Wonder” article from the Peoria Journal Star, “Rochester Still News in Cuba” article, “5 ‘Demands’ Listed for Rioting’s End” article, “Riots Shock, Sadden Negroes Here” article, and “Joseph Avenue Businessmen Debate Future” article. Discussion on the author’s intent, stereotypes addressed, and targeted audience.
- Lesson #10 **Analyzing an Auditory Text:** The message in the music: listening and reading of Lupe Fiasco’s “The Show Goes on” and discussion on the purpose of the lyrics, intended audience, and stereotypes addressed and/or glorified in music
- Lesson #11 **Making Connections:** Class reading of “Letters from Birmingham Jail” How can we connect this recount to what we viewed in our former articles?
- Lesson #12 **Analyzing a Visual Text:** View and several pictures from the Riots of ’64 and discuss the photojournalist’s message. Write personal captions for photos and brief explanations as to why personal captions were chosen and who the intended audience for the caption would be.
- Lesson #13 **Analyzing a Visual Text:** Watch documentary “July ‘64” and complete and discuss answers from discussion guide
- Lesson #14 **Putting it all Together:** Introduce Unit Final Assignment. Explain options, answer any questions give class time for completion.

Lesson #1

Essential Question – Who am I?

Materials Needed – Chart Paper, Markers, Half Sheets of Paper, Reflection Journals

Anticipatory Set (focus) – Before students enter, have sheet of chart paper on the board with the word “IDENTITY” written on the top and a space for the definition (to be written later) underneath the word. Have students take a marker and take turns writing one word or draw a small picture that represents what comes to mind when they here that word. Discuss what’s written on the board and then write the dictionary definition in the space provided underneath the word: “the qualities, beliefs, and expressions that make a person”

Purpose (objective) – Get students to introduce themselves and create connections with each other and confidence within themselves.

Input – Vocabulary word: IDENTITY

Skills: brainstorming and group sharing

Concepts: The purpose of a ‘graffiti wall’ as a means to map out thoughts; everyone is an expert at something.

Modeling (demonstrate) – Explain the exercise for the day by creating a physical example of the task at hand. Tell students that today we are going to share our identities with each other in an effort to learn each person’s expertise. Explain how the title, “Doctor is given to someone who has spent a great deal of time studying, being tested, applying what they know in a certain field and that in this classroom, each of them will be addressed as “Doctor”, but we must first understand their expertise.

Start by showing them your name tag with your name on the front and tell you’re your name, then flip your name card and say, “But you can call me Dr. (last name)”, your name written as “Dr. (last name)” should be on the back. Read your short example of what you are an expert at and 3 reasons why. Let them know that each reason should address 1) How much they’ve ‘studied’ or dealt with their expertise. 2) How they’ve been tested in their expertise. And 3) How they’ve applied what they know in their area of expertise.

Guided Practice (follow me) – Ask students to first write their names on their half sheets as they saw in the example. Next, have students open their Reflection Journals and write down the days date and **I AM A DOCTOR IN THE FIELD OF...** and have students reflect and write about what they are good at and knowledgeable about. Remind students that this field of study could be anything from being knowledgeable on their neighborhood, to being a good sibling, to cooking etc. It does not necessarily have to be a class subject from school. Tell them once they have written their field of expertise, to address the three reasons given in the model.

Checking for Understanding (CFU) – Thumbs up for clear understanding, thumbs in the middle for partial clarity, and thumbs down for task confusion

Independent Practice – Let students know that they will now share their first and last name that everyone knows them as, their classroom name (Dr. Last Name) and their written explanation of their field of expertise. Tell them before they start that their **ticket out the door**, which can be a half sheet or piece of scrap paper, will be to write down 3 of their fellow ‘Doctors’ names and what their expertise is.

Lesson #2

Essential Question – What are stereotypes and how are we effected by them?

Materials Needed – 6 pieces of Chart Paper, Markers, Half Sheets of Paper, Reflection Journals

Anticipatory Set (focus) – Before students enter, have sheet of chart paper on the front board with the word “STEREOTYPES” written on the top and a space for the definition (to be written later) underneath the word. Have students take a marker and take turns writing one word or draw a small picture that represents what comes to mind when they here that word. Discuss what’s written on the board and then write the dictionary definition in the space provided underneath the word: “a widely held but fixed and oversimplified image or idea of a particular type of person or thing.” Open the floor for any questions about the dictionary definition.

Purpose (objective) – Identify perceptions and misconceptions on varying levels; individual, class-wide, school-wide, community-wide, and nation-wide

Input – Vocabulary word: STEREOTYPES

Skills: brainstorming and group sharing

Concepts: The purpose of a ‘class gallery’ as a means of a long term, accessible reference, and to map out thoughts and ideas; stereotypes can be positive or negative and can impact the way people view each other or situations.

Modeling (demonstrate) – Before class, in various areas of the room, put up the other five pieces of chart paper labelled: INDIVIDUAL STEREOTYPES, CLASS-WIDE STEREOTYPES, SCHOOL-WIDE STEREOTYPES, COMMUNITY-WIDE STEREOTYPES, NATION-WIDE STEREOTYPES. Explain to students (as you model the task) that today you want them to write down one stereotype that comes to mind for each topic around the room. You can chart examples such as “thugs wear baggy clothes”, “teachers like smart kids better”, “_____ School is where all the dumb kids go”, “only white kids live in the burbs”, and “Africa is poor”.

Guided Practice (follow me) – Explain to students that stereotypes are not always pretty and can be offensive, but that you want them to be respectfully honest when they write the stereotypes they’ve heard or believe no matter how they think the colleagues in their class may receive them. Let students know that stereotypes do not always have to be a negative thing and that they should also think about positive stereotypes to write as well. Allow students several minutes to fill in the charts. When they finish the activity, have students sit down and briefly discuss their thoughts and reactions to the stereotypes given.

Checking For Understanding (CFU) – Journal Reflection

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **What is a stereotype you personally battle and do you think that you’ve earned that label? Why or why not?** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #3

Essential Question – What happened to ‘the hood’?

Materials Needed – 3 pieces of Chart Paper, Markers, Reflection Journals

Anticipatory Set (focus) – Before students enter, have sheet of chart paper on the front board with the Title, “The City of Rochester” written on the top and three columns underneath labeled, “K, W, L”. Have students discuss what they KNOW about their city, what they WANT to know about their city, and explain that as a class, we will fill out the last column, what we LEARNED about our city, as we journey through the unit for the marking period.

Purpose (objective) – Identify prior knowledge in regard to the unit and analyze stereotypes that have been committed to their community.

Input – Vocabulary word: STEREOTYPES

Skills: brainstorming and group sharing

Concepts: The purpose of a ‘K-W-L’ chart as a means as a means to map out research; stereotypes can be positive or negative and can impact the way people view each other or situations.

Modeling (demonstrate) – Before class, on opposing sides of the room, put up the other two pieces of chart paper labelled: East side and West side. Explain to students (as you model the task) that today you want them to write down one stereotype that comes to mind for each topic on the opposing sides of the room, much like they had done in the previous lesson.

Guided Practice (follow me) – Explain to students that stereotypes are not always pretty and can be offensive, but that you want them to be respectfully honest when they write the stereotypes they’ve heard or believe no matter how they think the colleagues in their class may receive them. Let students know that stereotypes do not always have to be a negative thing and that they should also think about positive stereotypes to write as well. Allow students several minutes to fill in the charts. When they finish the activity, have students sit down and briefly discuss their thoughts and reactions to the stereotypes given.

Checking For Understanding (CFU) – Journal Reflection

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **What is a stereotype you personally battle and do you think that you’ve earned that label? Why or why not?** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #4

Essential Question – What is a text?

Materials Needed – Pictures, Chart Paper, Markers, Journals

Anticipatory Set (focus) – Share your journal reflection from the previous lesson. Ask students if any of them would like to share as well and let them know in return they will receive extra participation points for the day. Briefly discuss with students how stereotypes effect their own behavior. Tell students that you would like to shift gears for about 5 minutes. Show them the three photojournalistic photos, one at a time for about a minute a piece, and have them explain what they see (Ask prompting questions such as, “*What do you see?*”, “*What’s happening?*” “*What’s the emotion in the picture?*”).

Once you’ve discussed the pictures ask students what they believe a text is. After they have given their answers, write on the board: TEXT- anything you can “read” or analyze. Have students write that down in their journals. Ask students what, by our classroom definition, can be a text then (should receive answers like, the pictures, books, music). If no one mentions it, propose this question: “*So do our daily lives and the situations we face serve as text as well?*” The answer should be yes. Give time for explanations of their reasoning. Remind them that this is why you consider each one of them a Doctor in your classroom... because each one of them spends countless hours analyzing or “reading” various mediums of text, in at least one field of study, and applying what they’ve learned through trial and error to that field whether it be in their personal or community lives.

Purpose (objective) – Identify the term text and how differing texts are used to convey a message.

Input – Vocabulary word: TEXT

Skills: brainstorming, group-sharing, collaboration

Concepts: texts are not just books or messages sent to and from phones; every student has some form of a reading skill/ability

Modeling (demonstrate) – Before class, on opposing sides of the room, have available pieces of chart paper labelled: East side and West side and split into two columns. Tell students that you want them to sit according to the chart paper. Everyone who lives on the east side of the city should sit together at the east side paper and the same for the west side students. Explain to students that today you want them to discuss and draw, in one column, what their view is of their own side of the city and use the other column to draw what their perception of the opposing side of the city looks like based on the stereotypes they've heard or even what they have seen in visiting the opposite side of the city. Show them a generic example by drawing a suburban area and a metropolitan area on an exemplar sheet of paper and explaining which viewpoint each side is from.

Guided Practice (follow me) – Let students work in their groups and walk around the room to monitor and assist if necessary.

Checking for Understanding (CFU) – Have each side present their drawings and explain their views to each other and the reasoning behind their views.

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **Do you think your neighborhood has always looked the way it does? If not, what do you think sparked the change and how do you envision it looking in the past? Include the people who lived there in your description.** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #5

Essential Question – What is the media and what is its purpose?

Materials Needed – YouTube videos, Chart Paper, Markers, Journals

Anticipatory Set (focus) – Start the class by writing MEDIA on the board and asking them to throw out words that come to mind when they see that word. Write down their thoughts as they offer them. Let students know that today you will discuss media, what it is and what the media serves to do. Start the video “What is media?”

https://www.youtube.com/watch?v=M89_wjcwzfY. After students have watched through it once, pause it at the end and have students open to a new page in their journal. Tell students to write down what the definition of media is, according to this video. Tell students that you will show the video a second time and you want them to jot down the mediums of media described in the video as they watch. After they have watched a second time and taken notes. Tell them that they will now watch a short video entitled, “How Mass Media Influences our Society”

https://www.youtube.com/watch?v=yzc-jbFI_eM and that they should watch through the first time and upon viewing a second time take notes on who the media is controlled by and what purpose they serve according to what they watched and their own prior knowledge. Tell them you would like them to write this down, because it almost always walks hand in hand with the media, **SENSATIONALISM- (especially in journalism) the use of exciting or shocking stories or language at the expense of accuracy, in order to provoke public interest or excitement.**

Purpose (objective) – Identify the difference between media and ‘the’ media/ mass media and its purpose; identify mass media’s role of influence on the world and how it’s viewed.

Input – Vocabulary word: MEDIA, SENSATIONALISM

Skills: brainstorming, group-sharing, building an argument, collaboration,

Concepts: The media’s main goal is to sell and then to inform

Modeling (demonstrate) – Ask students what they believe the main purpose of the media is, based off of everything they’ve heard up to this very minute. Allow them time to give answers and reasoning. After that brief discussion, tell students that “*The media’s main goal is to sell and then to inform.*” Have them write that down in their journals as well. Repeat the phrase as necessary. Tell students that today’s journal question is a rather lengthy and complex question so they will be given the class time today to respond to it.

Checking For Understanding (CFU) – Ticket out the door: **What do you think the phrase, ‘If it bleeds, it leads.’ means, based off of what you’ve learned today?**

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **1) What view does the media seem to sell society about life in the inner-city and how has the media shaped our community’s and our nation’s view of life in the inner-city? 2) Is this view justified? Why or why not? 3) Why do you think they sell this view versus another?** Allow the rest of the class time for students to complete this reflection. Make sure to write your own view and let students know that you will share your view with them at the start of next class and that you hope they will share theirs openly as well.

Lesson #6

Essential Question – What is a critical lens?

Materials Needed – Paper towel rolls, straws, journals,

Anticipatory Set (focus) – Share your journal reflection from the previous lesson. Ask students if any of them would like to share as well and let them know in return they will receive extra participation points for the day. Briefly discuss the reasons why students think the media only tends to highlight the negative when it comes to inner-city news and the effects that stem from that. Once that discussion closes, ask students to look around the room and take turns explaining what they see in the classroom. Once two or three students have given an account, pass out the paper towel rolls and ask students to look straight ahead, closing one eye and viewing what's directly in front of them through the eye behind the tube and to describe what they currently see. Once you've been given two or three accounts from that, have one student collect the tubes and another student pass out the straws. Have students repeat the exercise they completed with tubes, now with the straws and ask for their observations. Once answers have been given and straws have been collected, ask students to pull out their journals and write the words: **CRITICAL LENS- like our tubes and straws, it gives us a way to analyze, interpret, and think about the text.**

Purpose (objective) – Understand the critical lens and its purpose in our unit.

Input – Vocabulary word: 1st PERSON, 3rd PERSON

Skills: brainstorming, group-sharing, collaboration

Concepts: texts are not just books or messages sent to and from phones; every student has some form of a reading skill/ability

Modeling (demonstrate) – Reflect on the exercise given at the beginning of class and focus on how each medium gave them a different view of the room. Let them know that that is what the critical lens does when we analyze the texts in front of us. Tie in the fact that the media often presets that lens for society by the way they portray an issue/topic. Tell them that in order to create a deeper understanding of this, we are going to read excerpts from two different articles that both view our city with very different lenses.

Guided Practice (follow me) – Pop-corn read the 2 articles. Tell students that you will start the reading, then randomly stop to pick the next reader who will read until I stop them to pick the next reader, as we will analyze our texts together as a class.

Checking For Understanding (CFU) – Discuss with students what types of lenses they think these mediums of media were using and how they conflict each other. Discuss their thoughts on how each article views the same city in such differing lenses. Discuss what they think each article is trying to 'sell'.

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **How do you view your neighborhood? Is it clean, safe, close knit, or none of the above? Would your view be different if you were on the outside looking in? How?** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #7

Essential Question – What were the Riots of '64?

Materials Needed – Chart Paper, Newspaper article, “A firsthand account of the riots: 'An eerie, scary feeling'” < <http://www.democratandchronicle.com/story/news/local/2014/02/01/william-turner-rochester-riots/5135731/>>, chart paper, journals

Anticipatory Set (focus) – Share your journal reflection from the previous lesson. Ask students if any of them would like to share as well and let them know in return they will receive extra participation points for the day. Have students briefly discuss the positive things their neighborhoods have going on that the mainstream media does not cover. Once that discussion closes, have students turn their attention to the K-W-L chart at the front of the room titled, “Riots of ‘64” have students fill out what they know and what they want to know about the event. Remind them that we will fill out the 3rd column as we learn new things. If students have very little knowledge of the event, explain to them that this event happened in Rochester, NY over a weekend in July of 1964 and that it started in the Joseph Avenue area and write that in the “K” column.

Purpose (objective) – Raise social awareness and analyze a 1st person account from a historical perspective.

Input – Vocabulary word: 1st PERSON

Skills: group-sharing, read-aloud, active reading

Concepts: the critical lens used in a recounting can change the perception of an issue/situation

Modeling (demonstrate) – Before you begin to read the article, explain what it means to be an active reader. Tell students that you want them to mark up the margins with questions they may have about what they read and responses to what they read. Tell them to also circle any words that seem unfamiliar to them. Remind them that, as the Doctors they are in this classroom, this will not just be reading to read, but reading to know, understand, and question.

Guided Practice (follow me) – Since this will be their first time actively reading in class, read the article in its entirety to the class and make frequent stops to give actual examples of how you interact with the text.

Checking for Understanding (CFU) – Discuss with students what information they have received from hearing this story through a 1st person (a person who is actually in the action and explains what they see) critical lens. Fill that information into the “L” column on the chart. Allow students to also ask any clarifying questions

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **Based off of what you read in the article of the day and what you know about the time period, what could’ve been the starting point of an event that changed the face of our city? Was the riot necessary?** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #8

Essential Question – How does point of view effect a story?

Materials Needed – Newspaper article, “How Did It Happen Here?” and journals

Anticipatory Set (focus) – Allow time for discussion/reading of journal reflection from the previous lesson. Let them know in return they will receive extra participation points for the day. Have students briefly discuss what they think Joseph Avenue would look like today if the riots never happened. Once that discussion closes, have students turn their attention to the K-W-L chart at the front of the room titled, “Riots of ‘64”, in order to review what we have learned thus far. Let them know that today we are going to read an article that gives an explanation as to why the riot happened and that you expect them to first actively read along and that once the reading is finished, we will openly discuss their findings.

Purpose (objective) – Raise social awareness and determine the effects of point of view and appealing your intended audience

Input – Vocabulary word: POINT OF VIEW

Skills: group-sharing, read-aloud, active reading

Concepts: articles are normally tailored to specific audiences no matter what information is readily available, point of view can dramatically affect the message in a text

Modeling (demonstrate) – Before you begin to read the article, ask students to remind you of what goes into active reading. You should receive answers such as, writing in the margin, asking questions of the text, circling or highlighting key words or ideas, etc. Tell students that you want them to focus their critical lenses on words, phrases, and the way the information is structured or presented. Remind students to address each other as Dr. and their last name when we finally begin our discussion.

Guided Practice (follow me) – Read the article in its entirety to the class and have students independently and actively read along.

Checking for Understanding (CFU) – Discuss with students what information they have received from this article through the prescribed critical lens. Make students aware of the fact that the author’s name is not available. Ask them to describe, based off of what they have read and what they know of the time period, who they picture the author being and who they think the intended audience was for this article. If any new information has been found from today’s reading, fill that information into the “L” column on the chart.

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **Based off of what you read in the article of the day and what you know about the time period, how do you think the author has solidified stereotypes and do you believe they were purposeful in doing so?** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #9

Essential Question – What is my claim and how can I support it?

Materials Needed – Newspaper articles: “Morning After on Joseph Ave.”, “Rochester Still News in Cuba”, “5 ‘Demands’ Listed for Rioting’s End”, “Riots Shock, Sadden Negroes Here”, and “Joseph Avenue Businessmen Debate Future”.

Anticipatory Set (focus) – On the board have written LEADERSHIP CONFERENCE before students walk in. Once students have filed in, explain that all great doctors collaborate at some point in time to discuss their research, often in hopes of finding some solution or understanding to an issue or situation and that is what this lesson will consist of. Tell them they will break off today into small groups in order to put in to practice what they have been taught about active reading and share their knowledge for a greater return which will be to answer this sole question: **Why spin the story in this manner?**

Purpose (objective) – Raise social awareness and analyze a text

Input – Vocabulary word: POINT OF VIEW

Skills: group-sharing, read-aloud, active reading, jigsaw strategy

Concepts: articles are normally tailored to specific audiences no matter what information is readily available, point of view can dramatically affect the message in a text

Modeling (demonstrate) – Ask students if they understand what the jigsaw strategy is. If they are unclear, explain to them that each piece of a puzzle alone is nothing more than small piece of what you're waiting to see, but when all pieces are put together, the big picture becomes clear and present. Tell them that this same idea is how we are going to attack our question. Tell students that they will be broken up into four groups (they can make their own groups or you can split them up how you see fit) in order to analyze five different articles and each group will be given a sheet of chart paper to write down their findings. Tell the class once groups are made each group will receive their article to analyze and they should write the title(s) of their article(s) at the top of their paper.

They will have the autonomy or authority to actively read within their groups however they feel is best beneficial for the group and its members, but they must address and be able to present on the following: the focus of the article, the author's intent (what was the author trying to show the reader), the stereotypes addressed, and targeted audience. Have those targets displayed at the front of the room for reference during work time.

Guided Practice (follow me) – Walk the room and monitor progress; answer any clarifying questions.

Checking For Understanding (CFU) – Give each group adequate time to present their findings to the class and post their chart sheets on the front board as they present. Once all presentations are done, start the independent practice.

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **What population of people was each author trying to reach in their article? Which seems the most bias and how and which seems the least bias and how?** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #10

Essential Question – How does music effect our view of society and those within it?

Materials Needed – a listening medium and lyric handout of Lupe Fiasco’s “The Show Goes on”, journals

Anticipatory Set (focus) – Have students briefly review what we have done up to now and what we have learned. They can look around the room at the various charts for a refresher. Tell students that we have read articles and we have watched videos, but we have yet to listen to one of the most important forms of media which is music. Tell students that you will turn the lights off and they will hear a song that many are probably familiar with, but you want them to listen with a critical ear. Heads down, eyes closed. Just focusing on what is being said. Play Lupe Fiasco’s “The Show Goes On”.

Purpose (objective) – Raise social awareness and analyze a text

Input – Vocabulary word: ANALYZE

Skills: group-sharing, active reading,

Concepts: music is a powerful form of media that can create, perpetuate, or destroy stereotypes

Guided Practice (follow me) – Tell students that their task for the day is now to read these lyrics and look for stereotypes he addresses, how he addresses them, what his intent is, and who is his target audience. Write those down on the board as a reference. Tell students that they can keep all of their findings on the lyric page. Have students actively read the lyrics independently and discuss their findings as a group.

Checking for Understanding (CFU) – Journal reflection for the day

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **How has music influenced your mindset, or view of society and those in it? Do you think artists should be held to a higher standard as far as creating music with more ‘responsible’ lyrics? Why or why not?** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #11

Essential Question – How did events on a national scale effect what transpired locally?

Materials Needed – Reading of “Letters from Birmingham Jail”, journals

Anticipatory Set (focus) – Ask students if they know what was happening nationally around the time of the Riots of '64, here in Rochester. The answer you're looking for is the civil rights movement. Ask students to recant the reasons that have been given, in our local papers, for the riots happening here. Ask students if they agree with the reasons given as they are. Tell students that you will spend the next couple days actively reading "Letters from Birmingham Jail" by Dr. Martin Luther King which was written almost a year before the riots took place. Ask students to think about any and all connections Dr. King's words could possibly have with what transpired here.

Purpose (objective) – Raise social awareness and analyze a text

Input – Vocabulary word: CONNECT

Skills: group-sharing, read-aloud, active reading

Concepts: global happenings can effect local happenings good or bad.

Guided Practice (follow me) – Read the article and occasionally stop for moments of group engagement; remind students to actively read the text for better reflection. Stop at moments that you think are key to understanding and connection.

Checking For Understanding (CFU) – Journal Reflection

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **What has Dr. King explained thus far and how may it connect to the Riots of '64?** Allow the last 7 minutes of class time each day during the reading to complete this reflection.

Lesson #12

Essential Question – How can we change society's perception of a situation?

Materials Needed – current day photojournalistic photos, Handouts of pictures from Riots of '64, journals

Anticipatory Set (focus) – Start the lesson with this quote:

“A picture can tell a thousand words,
but a few words can change its story.”

– Sebastyne Young

Ask the students to discuss their thoughts on the quote. “What does it mean to you?” “Do you agree/disagree and why?” “Can a picture be read?”

Purpose (objective) – Raise social awareness and determine the effects of photojournalism

Input – Vocabulary word: ANALYZE

Skills: group-sharing, read-aloud, active reading

Concepts: pictures can tell a story; captions can skew the story

Modeling (demonstrate) – Show the students the three pictures from photojournalistic moments.

Ask the students to openly discuss what they see and what they believe is going on in the pictures. Probe further asking them what story these pictures seems to be telling, what races seems to be represented and in which light, which age groups they see etc. After the conversation about the pictures ask the students if they feel like they have now “read” these pictures and why or why not? (quick check for understanding)

Guided Practice (follow me) – Explain to students that while a picture is powerful, the use of a simple caption can completely change the original intent of the work. Use the picture of the Muslim women and say, “For instance, while this picture seems to show us a very somber or sad moment, one could very well say ‘Muslim women mourning the government decision to allow for more women’s rights; say it’s too much too soon.’ Does that seem logical? Probably not, but with nothing more than a picture we’re lead to trust the caption.” This leads us to today’s activity.

Checking For Understanding (CFU) – Hand out picture packet of photos from the Riots of ’64 and have students create captions based off of their knowledge of the event and targeted toward the African American population. Collect them as a ticket out the door.

Independent Practice – Have students take out their journals and write down the Journal Reflection question: **Based off of what you read thus far and the photos you’ve viewed currently which form of media do you think is most honest and why? Support your answer with specifics from what we’ve viewed thus far.** Allow the rest of the class time for students to complete this reflection and the first 5 minutes of the next class, if necessary for students to finish their response.

Lesson #13

Watch documentary “July ‘64” and complete and discuss answers from discussion guide.

For purchase of DVD and download of discussion guide head to:

<http://newsreel.org/video/JULY-64>

Independent Practice – After viewing the entire documentary, have students take out their journals and write down the Journal Reflection question: **How has this documentary changed your view of what happened and why? If it hasn't changed your perception, what has it done for you?** Allow the last 15 minutes of the class time for students to complete this reflection.

Lesson #14

Putting it all together: Unit Final Assignment

Handout the final assignment options to the students. Read over the instructions. Answer any questions, and reiterate deadlines.

MAINSTREET.COM September 22, 2015, 6:00 AM

The 15 Most Affordable Places to Live In America

The 15 most affordable places to live in Rochester, Newk



ISTOCKPHOTO

Monthly income spent on housing, utilities & commuting: 33.4%

Median household income: \$48,532

Median listing price (as of August 2015): \$137,700

Rochester, New York, had approximately 210,000 residents as of 2014. Its population rose by 3.5% between April 2010 and July 2014, compared to growth of 1.9% for the entire state of New York, according to the U.S. Census.

Report: Rochester tops 'extreme poverty' list

< <http://www.democratandchronicle.com/story/news/2015/01/08/rochester-poverty-act-community-foundation-report/21452093/>>

1/9/2015

This is not the kind of national list that Rochester-area residents hope to top.

Rochester now has more people living at less than half the [federal poverty level](#) than any other similarly-sized city in the U.S., says [a report released Thursday](#) by the Rochester Area Community Foundation and its ACT Rochester initiative.

For a family of four, that means getting by on less than \$11,925 a year — conditions that the report described as "extreme poverty."

Another unfortunate distinction: Rochester is now the only city of its size where [slightly more than half of children live in poverty](#), according to the report.

Only three major U.S. cities have higher child poverty rates — Detroit, Cleveland and Dayton, Ohio.

Joseph Avenue Businessmen Debate Future

By IRV WILCOVE

Shocked and hurt Joseph Avenue businessmen, their stores looted, sought answers to their business futures today in a meeting at the JYM&WA, rocked by shouting and gavel-pounding.

Upwards of 125 merchants heard impassioned pleas from their leaders, Mayor Frank Lamb and other community representatives to remain calm.

Daniel M. Rothman, president of the Joseph Avenue Businessmen's Association, summed up the sentiment of many when he said: "We have been devastated as far as Joseph Avenue is concerned. We feel bitter about this . . . But we have not come here for recriminations."

"We are here because we are wounded and hurt, our entire lives are at stake. . . We are here to forestall any hasty decisions in the heat of anger."

Rothman, trying to control the meeting, ruled one man out of order when the man stated: "If you people don't condemn them, they are going to continue to do it."

THERE WAS confusion over insurance coverage for the looting. Many merchants did not know whether or how

much they would be reimbursed for the damage.

Rothman estimated that there was about a quarter of a million dollars damage to the stores, and quickly added, "and damage to our futures as businessmen."

Pledges of support and help came from Mayor Lamb, banking representatives and other merchant associations in the city.

THERE WERE also tears at the meeting.

Arthur Ferrell, a Negro, who is assistant director of the Baden Street Settlement, broke into tears and his voice cracked when he spoke to the crowd.

"I stand before you accused," said Ferrell. He sobbed and stepped off the rostrum unable to continue. The crowd urged him to go on.



GROCER LOUIS HANZMAN speaks at meeting of Joseph Avenue area merchants.

"I didn't cause it . . . yet I drove through sections of the city and I heard shouts of 'Kill 'em. Kill 'em. Do we all stand accused? No. Today you're saying 'Kill em! Why? Tell me why, please. I have a family the same as you have. . . because of the viciousness of some.'" Ferrell pleaded. "I can't accuse you of slavery, because you weren't there."

every Negro did this to you. The responsible leadership of this community must be developed and found." His comments received loud applause.

THE MERCHANTS formed committees to: Investigate insurance claims, assess damage, provide relief for damaged stores, work with the city, try to secure security forces to protect reopened stores, and seek city, state or federal aid where possible.

Harry Suskind, proprietor of Sunkind's Paint Store, made an impassioned plea to those merchants who might be considering moving out of the area.

"Where are you going to run? You are in a war. A war that is a race war . . . it will go on all over the country . . . Wherever you are, you won't be saved in business until this problem is solved."

"Wherever you go you can't run away from this problem, just as you can't run away from a fight."

How Did It Happen Here?

"How did it happen in Rochester?"

Newspapers and television stations across the country and throughout the world are asking that question—and answering it in many ways, not all of them accurate. Your friends and relatives in other cities will ask it, too.

As of now, the only answer is: No one really knows.

The Negro rioting in Rochester came as a shocking, sickening surprise to city government officials, to all who had been in contact with the city's racial situation.

A New York Herald Tribune correspondent wrote: "Rochester has had more overt racial trouble than any other upstate area."

Rochesterians know that that was not true — up to this tragic weekend.

Certainly there were complaints — about housing, about subtle discrimination in employment.

There were muttered charges about police brutality but few had been lodged with the biracial Police Advisory Board set up last year just to handle such charges. The board had found no fault with police.

There had been no mass sit-in or lie-in demonstrations of the type that have wracked such cities as New York and Syracuse.

On the positive side, Rochester has tried in countless ways to ease racial tensions.

Government human relations agencies have been active. Settlement houses have full programs. Many clergymen and civic and business leaders sought to identify Negroes' problems and to work with Negro leaders and citizens to solve them.

School officials pressed an open enrollment plan. A new public housing program had just been approved by City Council, and urban renewal was being advanced. Job training for younger Negroes was emphasized.

Organized exchanges of children among Negro and white families

were conducted. Businessmen had opened many new job opportunities to Negroes, and Negroes shared in Rochester's remarkable prosperity. Realtors had just pledged to oppose housing discrimination.

That does not mean that more could not have been done. But few cities, if any, can claim a more progressive record in promoting racial harmony than can Rochester.

The racial explosion here came not because Rochester ignored its racial problems but in spite of the fact that much progress had been made.

What sparked it, then?

Rowdies attacked police who were subduing a drunk at a street dance. When more police arrived, they were also attacked. Other hoodlums joined in and rioting spread. New and irresponsible elements figured prominently.

Police who tried to control the rioting without using weapons or resorting to mass arrests found themselves overwhelmed by the mobs.

How did it happen in Rochester? The answer must be sought by all responsible investigative agencies to avoid more rioting in this city and others like it.

In the meantime, let the nation and the world understand this:

There were many voices of racial reason in Rochester. They were drowned out by the shattering glass and the jeering, looting crowds.

They are being heard again, even now, and progress will be resumed when order has been restored.

Strong Character

When Mrs. Hinda Miller, mother of Rochester's Mitch Miller, died here last week, her daughter, Mrs. Fannie Mindel, recalled: "My mother had a will of iron, despised laziness, never bought anything she couldn't pay for and thought it was an important part of character building to live within your income."

What a wonderful description of a life well lived!

5 'Demands' Listed for Rioting's End

By GEORGE MURPHY

Six Negroes, three of them clergymen, met with Mayor Frank T. Lamb late last night and presented a list of five "demands" to end rioting in the city.

Mayor Lamb said he would consider all but one, but that there must first be "an end to violence and disorder on our streets."

The point the mayor said he could not agree to was that "responsible area residents be deputized to help keep peace."

He replied that the city's policy is that "no civilian, regardless of race, color, or creed, be in the trouble spots with weapons. Our main concern is that trained law enforcement officers are working in such areas."

Group's Demands

Other demands listed by the Negro committee were:

—That a mayor's committee be formed, made up of people selected by the residents of the riot areas, plus city administrators and civic leaders.

—That the Police Advisory Board include people from the affected areas.

—That the mayor's committee take concrete action to encourage the establishment of more Negro businesses in the areas.

—That the mayor's committee encourage the use of more Negro workers in the settlements and the public agencies of the areas.

To Name Committee

Mayor Lamb said that "as soon as order is restored in our community, I will appoint a committee of representa-

Continued on Page 3A

5 'Demands' Listed for Rioting's End

Continued from Page 1A

tives of the areas affected, community leaders and government officials to consider any legitimate demands." He added:

"Let me emphasize this: First, and before ANY consideration can be given to ANY demands, there must be an end to violence and disorder on our streets.

"I am assured that these spokesmen here tonight will, with all other responsible citizens, do everything in their power to restore peace and calm to Rochester so that reason and not violence can have its way."

The civilian members of the Negro committee, all residents of Hanover Houses in the Baden-Ormond section of the city, were: Odis Felder, Thomas Goleman and Nathaniel Wise. Mr. Wise was arrested by city police yesterday morning on a charge of disorderly conduct, but was released in the afternoon in \$500 bail.

'Growing Interest'

"I have been released," said Wise to reporters, "because of the city's growing interest in the problems of all its Negroes. I have not been released because of any demands of Negro organizations. In recognition of this fact, I ask that Negroes cease their disorders and stay off the streets."

The clergymen on the committee were Rev. H. C. Shankle, Rev. Julian Simpkins, pastor of St. Simon's Episcopal Church, Oregon St., and Rev. Marvin Chandler of the Rochester Area Council of Churches, Inc.

Thomas Allen, field secretary of the National Association for the Advancement of Colored People (NAACP) arrived in Rochester last night and issued an appeal for an end to the rioting.

Earlier, Robert Morrison, president of the local NAACP chapter and Hanna Storrs, president of CORE, issued similar appeals and denounced the rioting.

Rochester Still News In Cuba

Reporter Ringle is in Cuba to report for you what life is like in Cuba today.

By WILLIAM M. RINGLE
Times-Union Reporter

Havana—Rochester's racial strife continues to get a play in Cuban newspapers.

Hey, the government mouthpiece, yesterday carried this three-column headline on Page 4: "Rochester Police Attack Integration Demonstration."

The report, which came from the Cuban government news agency Prensa Latina, said:

"Continuation of the curfew, fixed by a new proclamation for 8:30 p.m. to 6 a.m., and the National Guard with steel helmets and drawn bayonets occupying strategic positions in the Negro section, reflected the tension in this city (Rochester):

"Underlining these events was Gov. Rockefeller's surprise arrival by plane."

"El Mundo" and "Revolucion," both government-owned, carried one-paragraph stories. The latter says the violence is an extension of Harlem's rioting.

Riot Shocks, Saddens Negroes Here

Because of the many unanswered questions in the wake of the city's race riot, The D&C asked Doris Ingram, editorial department employe, for this special report from her friends in the Negro community.

By DORIS INGRAM

One day after, and the Joseph Avenue area looked like New York City all over again.

Though the area was cordoned off by state and local police we could enter easily as pedestrians.

As we passed, people would look at us questioningly, as if to ask, "What are you doing here?" Among others, glances passed. No need for words — looks conveyed it all.

"Isn't it awful? Where will it end?"

People stood in clusters, sorrowfully.

A neat Negro matron said: "When I came downstairs this morning, I could have cried. I have lived here for 30 years. Have always been able to walk the streets without fear and now this!"



Doris Ingram

Another woman chimed in: "It just shouldn't be this way—All of this violence and trouble."

Mrs. Beauford White of 25 Herman St. had this to say: "It just shows you what happens when the mob takes over... North or South... black or white. There's no sense to it. What does anyone gain? I haven't had any sleep from midnight on. Never have I seen anything like this."

Timothy Davis of 160 Bartlett St. said: "I think it's a power struggle within the Negro race and within the white race. I think that all responsible Negroes have to take a stand. This is the year of reckoning."

The struggle within the Negro race is between those who tend to follow the teachings of Martin Luther King and those who follow the Black Nationalists, he said.

Davis said he would "be right out to follow Negroes in their grievances, if their behavior was peaceful. But when they begin looting, that's different."

Rumors... "I hear they smashed up Goodman Plaza." "I heard they've taken over Bulls Head." "A child was tarred and feathered!"

How do you know? Who told you? Where did it happen?

There was one account of a white man having been beaten to death by a mob of young people who were supposed to have placed him, stretched out, in the middle of the road after having "done him in."

I ran down this story which was supposedly told directly to the woman with whom I was talking by the woman who had witnessed the incident.

After contacting the witness and asking about the "murder" she said "What murder?" No one was murdered? Some man, going about his business happened to run into a bunch of these angry young men. They did beat him but they didn't kill him. The man was taken away by police and cared for.

Yet, after this night of turmoil, people still cited instances of people coming to the aid of people. A white drug store employe had become the target of the mob but a Negro intervened and saved him.

A Negro woman said worriedly: "I wonder how my neighbor's father (white) is? He went over town last night and his daughter hasn't heard from him yet."

Offerings of assistance came from near-

by Webster, where a woman called to ask if she and her friends could take some children out of the area into her home until the furor had subsided.

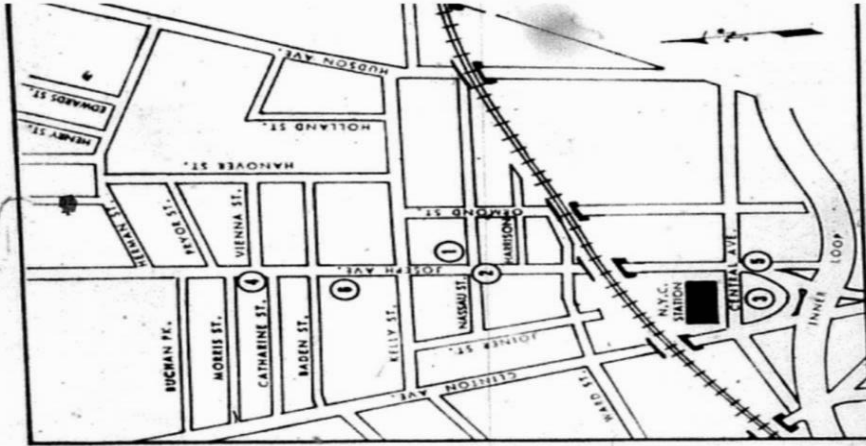
Then, too, people were searching for reasons. How did it get started? Why did it happen? For one young Negro professional "it was perfectly obvious why it had happened."

To Mrs. Katherine Terrell beautician-proprietor of 909 Jefferson Ave.: "The nomination of Goldwater, speeches of Gov. Wallace, bombings of churches, unfortunate death of the 15-year-old child in New York" had all contributed to the situation.

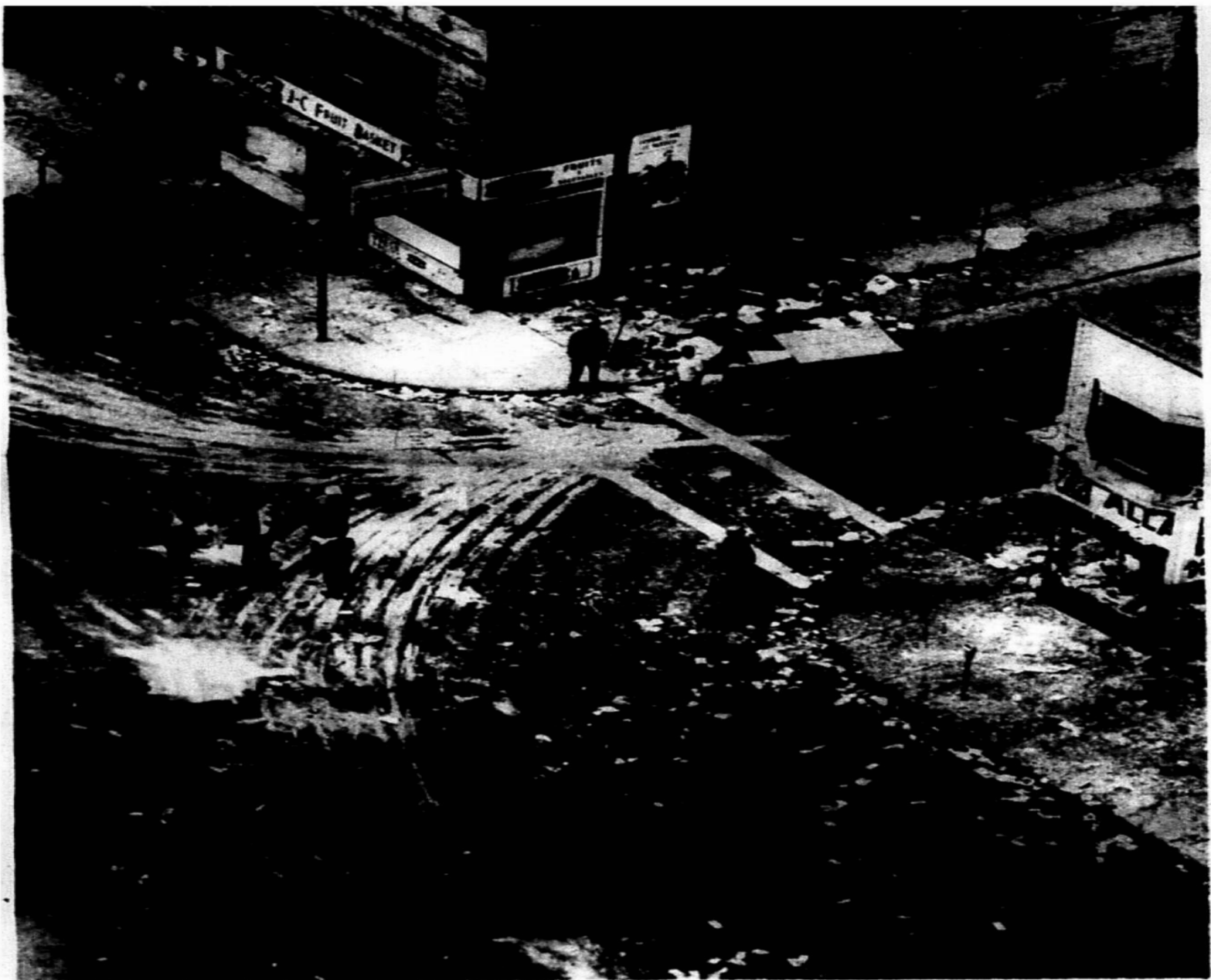
"How much can one stand? It's just like combustion. Things build up and explode."

Jerome Ealder, 510 Cedarwood Ter., who had been visiting the area the night before, said: "There has been an emergency for 10 years. We are witnessing an act of desperation!"

His wife, Ruth, drew a parallel between the rioting and the violence that occurred during the Industrial Revolution: "People simply reacted last night, as they did then, in the only way they knew how toward an unbearable social situation."



BATTLEFIELD MAP — In this map, showing area affected by yesterday's riot, numbers indicate locations of major incidents. At (1) was start of the riot; (2) where Chief Lombard's car was tipped over; (3) where the firemen flushed crowds; (4) where firemen encountered bottle barrage; (5) police command post, (6) looting of stores, shops.



D&C photo by Peter B. Hickey—Page Airways helicopter

STREET SCENE—Helmeted police keep uneasy peace amid litter of Joseph Avenue.

Morning-after Look on Joseph Ave.

By DON KNORR

There was a morning-after look on Joseph Avenue yesterday. You could see it in the blue heat haze quivering on the rooftops, and in the befogged, bewildered looks of people on the streets.

Curiously enough, that look was magnified from the helicopter that lifted me 600 feet above the trouble-ripped section.

The scene was shocking.

It looked as if there had been some horrible party there the night before — one which had gotten wildly out of hand and had flowed down Joseph Avenue, strewing destruction in its wake.

Helmeted city police and state troopers looked up ineffectually as our helicopter whirred over their barricades, its shadow engulfing them like a big grasshopper.

Entrance to Area Guarded

They were strung out loosely across Joseph and Clinton Avenue North, guarding the entrance to a small community where they seemed to make up about half the population.

The other inhabitants of this beleaguered and forbidden place were leaning out windows, sitting on fire escapes and on front porches — staying close to home. At Hanover Houses, the parking areas were filled. Men and women were scattered in small groups among the cars, talking.

From the way they moved their hands, or simply folded them across their chests, it was apparent they were evaluating the situation and what was yet to come.

Out in back of the buildings, the baseball diamond and the tennis courts were deserted. The kids were busy

poking through the rubble in the business districts along Joseph and Clinton Avenue North.

They weren't finding much. Looters had been there hours before, and had plucked everything of value from many of the shops and stores.

Looks Like Empty Trash Bin

From the air this area looked like an empty trash bin with bits of paper and broken glass sticking to the gummy sides.

A few proprietors were milling around on the sidewalk, hands in pockets, kicking futilely at broken glass. The mob had taken an explosive inventory of each store, hurling nearly all of the merchandise into the street.

At a liquor store, which apparently had provided some of the fuel for the night's flareup, workmen were quickly boarding up the front windows as if they were racing against a new nightfall.

Just a few feet beyond the barricades in Joseph Avenue, a grocer was helping unload produce from a truck and carrying it into his store — untouched by Friday night's devastation. A few doors away, a men's formal wear shop also had managed to preserve its decorum.

Wedding Party Leaves Church

As the 'copter veered back over the area, we caught a glimpse of a wedding party leaving a church, receive a wave from men playing cards in a backyard, and were the target for some children's anti-aircraft.

Life was beginning to return to normal.

But it was a silent world below, even more so because of the roar of the blades. In the streets, apparently, were only the sounds of quiet voices, the jiggle of gun belts and the nervous tap of a night stick into an open palm.

Lupe Fiasco

The Show Goes On

Alright, already the show goes on
All night, till the morning we dream so long
Anybody ever wonder, when they would see the sun up
Just remember when you come up
The show goes on!

Alright, already the show goes on
All night, till the morning we dream so long
Anybody ever wonder, when they would see the sun up
Just remember when you come up
The show goes on!

Have you ever had the feeling
That you was being had
Don't that shit that make you mad
They treat you like a slave,
With chains all on your soul,
And put whips up on your back,
They be lying through they teeth
Hope you slip up off your path
I don't switch up I just laugh
Put my kicks up on they desk
Unaffected by they threats
Than get busy on they ass
See that's how that Chi-Town made me
That's how my daddy raised me
That glittering may not be gold,
Don't let nobody play me
If you are my homeboy,
You never have to pay me
Go on and put your hands up,
When times are hard you stand up
L-U-P the man, 'cause a brand that the fans trust
So even if they ban us
They'll never slow my plans up!

Alright, already the show goes on
All night, till the morning we dream so long
Anybody ever wonder,
When they would see the sun up
Just remember when you come up

The show goes on!
Alright, already the show goes on
All night, till the morning we dream so long
Anybody ever wonder,
When they would see the sun up
Just remember when you come up
The show goes on!

One in the air for the people that ain't here
Two in the air for the father that's there
Three in the air for the kids in the ghetto
Four for the kids who don't wanna be there
None for the niggas trying to hold them back
Five in the air for the teacher not scared
to tell those kids that's living in the ghetto
That the niggas holdin' back that the world is theirs!
Yeah yeah, the world is yours,
I was once that little boy
Terrified of the world
Now I'm on a world tour
I will give up everything,
Even start a world war
For these ghettos girls and boys I'm rapping round' the world for!
Africa to New York,
Haiti then I detour,
Oakland out to Auckland
Gaza Strip to Detroit,
Say hip-hop only destroy
Tell em' look at me, boy!
I hope your son don't have a gun and never be a D-boy

Alright, already the show goes on
All night, till the morning we dream so long
Anybody ever wonder,
When they would see the sun up
Just remember when you come up
The show goes on!
Alright, already the show goes on
All night, till the morning we dream so long
Anybody ever wonder,
When they would see the sun up
Just remember when you come up
The show goes on!

So no matter what you been through
No matter what you into

No matter what you see
when you look outside your window
Brown grass or green grass
Picket fence or barbed wire
Never ever put them down
You just lift your arms higher
Raise 'em 'til your arms tired
Let em' know you're there
That you struggling and survivin'
That you gonna persevere yeah,
Ain't no body leavin',
No body goin' home
Even if they turn the lights out the show is goin' on!

Alright, already the show goes on
All night, till the morning we dream so long
Anybody ever wonder,
When they would see the sun up
Just remember when you come up
The show goes on!
Alright, already the show goes on
All night, till the morning we dream so long
Anybody ever wonder,
When they would see the sun up
Just remember when you come up
The show goes on!

Letter from Birmingham Jail

by Martin Luther King, Jr.

From the Birmingham jail, where he was imprisoned as a participant in nonviolent demonstrations against segregation, Dr. Martin Luther King, Jr., wrote in longhand the letter which follows. It was his response to a public statement of concern and caution issued by eight white religious leaders of the South. Dr. King, who was born in 1929, did his undergraduate work at Morehouse College; attended the integrated Crozer Theological Seminary in Chester, Pennsylvania, one of six black pupils among a hundred students, and the president of his class; and won a fellowship to Boston University for his Ph.D.

WHILE confined here in the Birmingham city jail, I came across your recent statement calling our present activities "unwise and untimely." Seldom, if ever, do I pause to answer criticism of my work and ideas. If I sought to answer all of the criticisms that cross my desk, my secretaries would be engaged in little else in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and your criticisms are sincerely set forth, I would like to answer your statement in what I hope will be patient and reasonable terms.

I think I should give the reason for my being in Birmingham, since you have been influenced by the argument of "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every Southern state, with headquarters in Atlanta, Georgia. We have some eighty-five affiliate organizations all across the South, one being the Alabama Christian Movement for Human Rights. Whenever necessary and possible, we share staff, educational and financial resources with our affiliates. Several months ago our local affiliate here in Birmingham invited us to be on call to engage in a nonviolent direct-action program if such were deemed necessary. We readily consented, and when the hour came we lived up to our promises. So I am here, along with several members of my staff, because we were invited here. I am here because I have basic organizational ties here.

Beyond this, I am in Birmingham because injustice is here. Just as the eighth-century prophets left their little villages and carried their "thus saith the Lord" far beyond the boundaries of their hometowns; and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Greco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular hometown. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider.

You deplore the demonstrations that are presently taking place in Birmingham. But I am sorry that your statement did not express a similar concern for the conditions that brought the demonstrations into being. I am sure that each of you would want to go beyond the superficial social analyst who looks merely at effects and does not grapple with underlying causes. I would not hesitate to say that it is unfortunate that so-called demonstrations are taking place in Birmingham at this time, but I would say in more emphatic terms that it is even more unfortunate that the white power structure of this city left the Negro community with no other alternative.

IN ANY nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices are alive, negotiation, self-purification, and direct action. We have gone through all of these steps in Birmingham. There can be no gainsaying of the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of police brutality is known in every section of this country. Its unjust treatment of Negroes in the courts is a notorious reality. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in this nation. These are the hard, brutal, and unbelievable facts. On the basis of them, Negro leaders sought to negotiate with the city fathers. But the political leaders consistently refused to engage in good-faith negotiation.

Then came the opportunity last September to talk with some of the leaders of the economic community. In these negotiating sessions certain promises were made by the merchants, such as the promise to remove the humiliating racial signs from the stores. On the basis of these promises, Reverend Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to call a moratorium on any type of demonstration. As the weeks and months unfolded, we realized that we were the victims of a broken promise. The signs remained. As in so many experiences of the past, we were confronted with blasted hopes, and the dark shadow of a deep disappointment settled upon us. So we had no alternative except that of preparing for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and national community. We were not unmindful of the difficulties involved. So we decided to go through a process of self-purification. We started having workshops on nonviolence and repeatedly asked ourselves the questions, "Are you able to accept blows without retaliating?" and "Are you able to endure the ordeals of jail?" We decided to set our direct-action program around the Easter season, realizing that, with exception of Christmas, this was the largest shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action, we felt that this was the best time to bring pressure on the merchants for the needed changes. Then it occurred to us that the March

election was ahead, and so we speedily decided to postpone action until after election day. When we discovered that Mr. Conner was in the runoff, we decided again to postpone action so that the demonstration could not be used to cloud the issues. At this time we agreed to begin our nonviolent witness the day after the runoff.

This reveals that we did not move irresponsibly into direct action. We, too, wanted to see Mr. Conner defeated, so we went through postponement after postponement to aid in this community need. After this we felt that direct action could be delayed no longer.

You may well ask, "Why direct action, why sit-ins, marches, and so forth? Isn't negotiation a better path?" You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Nonviolent direct action seeks to create such a crisis and establish such creative tension that a community that has consistently refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. I just referred to the creation of tension as a part of the work of the nonviolent resister. This may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly worked and preached against violent tension, but there is a type of constructive nonviolent tension that is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need of having nonviolent gadflies to create the kind of tension in society that will help men to rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood. So, the purpose of direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation. We therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in the tragic attempt to live in monologue rather than dialogue.

One of the basic points in your statement is that our acts are untimely. Some have asked, "Why didn't you give the new administration time to act?" The only answer that I can give to this inquiry is that the new administration must be prodded about as much as the outgoing one before it acts. We will be sadly mistaken if we feel that the election of Mr. Boutwell will bring the millennium to Birmingham. While Mr. Boutwell is much more articulate and gentle than Mr. Conner, they are both segregationists, dedicated to the task of maintaining the status quo. The hope I see in Mr. Boutwell is that he will be reasonable enough to see the futility of massive resistance to desegregation. But he will not see this without pressure from the devotees of civil rights. My friends, I must say to you that we have not made a single gain in civil rights without determined legal and nonviolent pressure. History is the long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups are more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have never yet engaged in a direct-action movement that was "well timed" according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "wait." It rings in the ear of every Negro with a

piercing familiarity. This "wait" has almost always meant "never." It has been a tranquilizing thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that "justice too long delayed is justice denied." We have waited for more than three hundred and forty years for our God-given and constitutional rights. The nations of Asia and Africa are moving with jetlike speed toward the goal of political independence, and we still creep at horse-and-buggy pace toward the gaining of a cup of coffee at a lunch counter. I guess it is easy for those who have never felt the stinging darts of segregation to say "wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she cannot go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son asking in agonizing pathos, "Daddy, why do white people treat colored people so mean?"; when you take a cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger" and your middle name becomes "boy" (however old you are) and your last name becomes "John," and when your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodyness" -- then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over and men are no longer willing to be plunged into an abyss of injustice where they experience the bleakness of corroding despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

YOU express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: there are just laws, and there are unjust laws. I would agree with St. Augustine that "An unjust law is no law at all."

Now, what is the difference between the two? How does one determine when a law is just or unjust? A just law is a man-made code that squares with the moral law, or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas, an unjust law is a human law that is not rooted in eternal and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of

superiority and the segregated a false sense of inferiority. To use the words of Martin Buber, the great Jewish philosopher, segregation substitutes an "I - it" relationship for the "I - thou" relationship and ends up relegating persons to the status of things. So segregation is not only politically, economically, and sociologically unsound, but it is morally wrong and sinful. Paul Tillich has said that sin is separation. Isn't segregation an existential expression of man's tragic separation, an expression of his awful estrangement, his terrible sinfulness? So I can urge men to obey the 1954 decision of the Supreme Court because it is morally right, and I can urge them to disobey segregation ordinances because they are morally wrong.

Let us turn to a more concrete example of just and unjust laws. An unjust law is a code that a majority inflicts on a minority that is not binding on itself. This is difference made legal. On the other hand, a just law is a code that a majority compels a minority to follow, and that it is willing to follow itself. This is sameness made legal.

Let me give another explanation. An unjust law is a code inflicted upon a minority which that minority had no part in enacting or creating because it did not have the unhampered right to vote. Who can say that the legislature of Alabama which set up the segregation laws was democratically elected? Throughout the state of Alabama all types of conniving methods are used to prevent Negroes from becoming registered voters, and there are some counties without a single Negro registered to vote, despite the fact that the Negroes constitute a majority of the population. Can any law set up in such a state be considered democratically structured?

These are just a few examples of unjust and just laws. There are some instances when a law is just on its face and unjust in its application. For instance, I was arrested Friday on a charge of parading without a permit. Now, there is nothing wrong with an ordinance which requires a permit for a parade, but when the ordinance is used to preserve segregation and to deny citizens the First Amendment privilege of peaceful assembly and peaceful protest, then it becomes unjust.

Of course, there is nothing new about this kind of civil disobedience. It was seen sublimely in the refusal of Shadrach, Meshach, and Abednego to obey the laws of Nebuchadnezzar because a higher moral law was involved. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks before submitting to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today because Socrates practiced civil disobedience.

We can never forget that everything Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. But I am sure that if I had lived in Germany during that time, I would have aided and comforted my Jewish brothers even though it was illegal. If I lived in a Communist country today where certain principles dear to the Christian faith are suppressed, I believe I would openly advocate disobeying these anti-religious laws.

I MUST make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in the stride toward freedom is not the White Citizens Councillor or the Ku Klux Klanner but the white moderate who is more devoted to order than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, "I agree with you in the goal you seek, but I can't agree with your methods of direct action"; who paternalistically feels that he can set the timetable for another man's freedom; who lives by the myth of time; and who constantly advises the Negro to wait until a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

In your statement you asserted that our actions, even though peaceful, must be condemned because they precipitate violence. But can this assertion be logically made? Isn't this like condemning the robbed man because his possession of money precipitated the evil act of robbery? Isn't this like condemning Socrates because his unswerving commitment to truth and his philosophical delvings precipitated the misguided popular mind to make him drink the hemlock? Isn't this like condemning Jesus because His unique God-consciousness and never-ceasing devotion to His will precipitated the evil act of crucifixion? We must come to see, as federal courts have consistently affirmed, that it is immoral to urge an individual to withdraw his efforts to gain his basic constitutional rights because the quest precipitates violence. Society must protect the robbed and punish the robber.

I had also hoped that the white moderate would reject the myth of time. I received a letter this morning from a white brother in Texas which said, "All Christians know that the colored people will receive equal rights eventually, but is it possible that you are in too great of a religious hurry? It has taken Christianity almost 2000 years to accomplish what it has. The teachings of Christ take time to come to earth." All that is said here grows out of a tragic misconception of time. It is the strangely irrational notion that there is something in the very flow of time that will inevitably cure all ills. Actually, time is neutral. It can be used either destructively or constructively. I am coming to feel that the people of ill will have used time much more effectively than the people of good will. We will have to repent in this generation not merely for the vitriolic words and actions of the bad people but for the appalling silence of the good people. We must come to see that human progress never rolls in on wheels of inevitability. It comes through the tireless efforts and persistent work of men willing to be coworkers with God, and without this hard work time itself becomes an ally of the forces of social stagnation.

YOU spoke of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent efforts as those of an extremist. I started thinking about the fact that I stand in the middle of two opposing forces in the Negro community. One is a force of complacency made up of Negroes who, as a result of long years of oppression, have been so completely drained of self-respect and a sense of "somebodyness" that they have adjusted to segregation, and, on the other hand, of a few Negroes in the middle class who, because of a degree of academic and economic security

and because at points they profit by segregation, have unconsciously become insensitive to the problems of the masses. The other force is one of bitterness and hatred and comes perilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up over the nation, the largest and best known being Elijah Muhammad's Muslim movement. This movement is nourished by the contemporary frustration over the continued existence of racial discrimination. It is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incurable devil. I have tried to stand between these two forces, saying that we need not follow the do-nothingism of the complacent or the hatred and despair of the black nationalist. There is a more excellent way, of love and nonviolent protest. I'm grateful to God that, through the Negro church, the dimension of nonviolence entered our struggle. If this philosophy had not emerged, I am convinced that by now many streets of the South would be flowing with floods of blood. And I am further convinced that if our white brothers dismiss as "rabble-rousers" and "outside agitators" those of us who are working through the channels of nonviolent direct action and refuse to support our nonviolent efforts, millions of Negroes, out of frustration and despair, will seek solace and security in black nationalist ideologies, a development that will lead inevitably to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The urge for freedom will eventually come. This is what has happened to the American Negro. Something within has reminded him of his birthright of freedom; something without has reminded him that he can gain it. Consciously and unconsciously, he has been swept in by what the Germans call the *Zeitgeist*, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America, and the Caribbean, he is moving with a sense of cosmic urgency toward the promised land of racial justice. Recognizing this vital urge that has engulfed the Negro community, one should readily understand public demonstrations. The Negro has many pent-up resentments and latent frustrations. He has to get them out. So let him march sometime; let him have his prayer pilgrimages to the city hall; understand why he must have sit-ins and freedom rides. If his repressed emotions do not come out in these nonviolent ways, they will come out in ominous expressions of violence. This is not a threat; it is a fact of history. So I have not said to my people, "Get rid of your discontent." But I have tried to say that this normal and healthy discontent can be channeled through the creative outlet of nonviolent direct action. Now this approach is being dismissed as extremist. I must admit that I was initially disappointed in being so categorized.

But as I continued to think about the matter, I gradually gained a bit of satisfaction from being considered an extremist. Was not Jesus an extremist in love? -- "Love your enemies, bless them that curse you, pray for them that spitefully use you." Was not Amos an extremist for justice? -- "Let justice roll down like waters and righteousness like a mighty stream." Was not Paul an extremist for the gospel of Jesus Christ? -- "I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist? -- "Here I stand; I can do no other so help me God." Was not John Bunyan an extremist? -- "I will stay in jail to the end of my days before I make a mockery of my conscience." Was not Abraham Lincoln an extremist? -- "This nation cannot survive half slave and half free." Was not Thomas Jefferson an extremist? -- "We hold these truths to be self-evident, that all men are created equal." So the question is not whether we will be extremist, but what kind of extremists we will be. Will we be

extremists for hate, or will we be extremists for love? Will we be extremists for the preservation of injustice, or will we be extremists for the cause of justice?

I had hoped that the white moderate would see this. Maybe I was too optimistic. Maybe I expected too much. I guess I should have realized that few members of a race that has oppressed another race can understand or appreciate the deep groans and passionate yearnings of those that have been oppressed, and still fewer have the vision to see that injustice must be rooted out by strong, persistent, and determined action. I am thankful, however, that some of our white brothers have grasped the meaning of this social revolution and committed themselves to it. They are still all too small in quantity, but they are big in quality. Some, like Ralph McGill, Lillian Smith, Harry Golden, and James Dabbs, have written about our struggle in eloquent, prophetic, and understanding terms. Others have marched with us down nameless streets of the South. They sat in with us at lunch counters and rode in with us on the freedom rides. They have languished in filthy roach-infested jails, suffering the abuse and brutality of angry policemen who see them as "dirty nigger lovers." They, unlike many of their moderate brothers, have recognized the urgency of the moment and sensed the need for powerful "action" antidotes to combat the disease of segregation.

LET me rush on to mention my other disappointment. I have been disappointed with the white church and its leadership. Of course, there are some notable exceptions. I am not unmindful of the fact that each of you has taken some significant stands on this issue. I commend you, Reverend Stallings, for your Christian stand this past Sunday in welcoming Negroes to your Baptist Church worship service on a nonsegregated basis. I commend the Catholic leaders of this state for integrating Springhill College several years ago.

But despite these notable exceptions, I must honestly reiterate that I have been disappointed with the church. I do not say that as one of those negative critics who can always find something wrong with the church. I say it as a minister of the gospel who loves the church, who was nurtured in its bosom, who has been sustained by its Spiritual blessings, and who will remain true to it as long as the cord of life shall lengthen.

I had the strange feeling when I was suddenly catapulted into the leadership of the bus protest in Montgomery several years ago that we would have the support of the white church. I felt that the white ministers, priests, and rabbis of the South would be some of our strongest allies. Instead, some few have been outright opponents, refusing to understand the freedom movement and misrepresenting its leaders; all too many others have been more cautious than courageous and have remained silent behind the anesthetizing security of stained-glass windows.

In spite of my shattered dreams of the past, I came to Birmingham with the hope that the white religious leadership of this community would see the justice of our cause and with deep moral concern serve as the channel through which our just grievances could get to the power structure. I had hoped that each of you would understand. But again I have been disappointed.

I have heard numerous religious leaders of the South call upon their worshipers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers say, follow this decree because integration is morally right and the Negro is your brother. In the midst of blatant injustices inflicted upon the Negro, I have watched white churches stand on the sidelines and merely mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard so many ministers say, "Those are social issues which the gospel has nothing to do with," and I have watched so many churches commit themselves to a completely otherworldly religion which made a strange distinction between bodies and souls, the sacred and the secular.

There was a time when the church was very powerful. It was during that period that the early Christians rejoiced when they were deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was the thermostat that transformed the mores of society. Wherever the early Christians entered a town the power structure got disturbed and immediately sought to convict them for being "disturbers of the peace" and "outside agitators." But they went on with the conviction that they were "a colony of heaven" and had to obey God rather than man. They were small in number but big in commitment. They were too God-intoxicated to be "astronomically intimidated." They brought an end to such ancient evils as infanticide and gladiatorial contest.

Things are different now. The contemporary church is so often a weak, ineffectual voice with an uncertain sound. It is so often the arch supporter of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's often vocal sanction of things as they are.

But the judgment of God is upon the church as never before. If the church of today does not recapture the sacrificial spirit of the early church, it will lose its authentic ring, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. I meet young people every day whose disappointment with the church has risen to outright disgust.

I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are presently misunderstood. We will reach the goal of freedom in Birmingham and all over the nation, because the goal of America is freedom. Abused and scorned though we may be, our destiny is tied up with the destiny of America. Before the Pilgrims landed at Plymouth, we were here. Before the pen of Jefferson scratched across the pages of history the majestic word of the Declaration of Independence, we were here. For more than two centuries our foreparents labored here without wages; they made cotton king; and they built the homes of their masters in the midst of brutal injustice and shameful humiliation -- and yet out of a bottomless vitality our people continue to thrive and develop. If the inexpressible cruelties of

slavery could not stop us, the opposition we now face will surely fail. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands.

I must close now. But before closing I am impelled to mention one other point in your statement that troubled me profoundly. You warmly commended the Birmingham police force for keeping "order" and "preventing violence." I don't believe you would have so warmly commended the police force if you had seen its angry violent dogs literally biting six unarmed, nonviolent Negroes. I don't believe you would so quickly commend the policemen if you would observe their ugly and inhuman treatment of Negroes here in the city jail; if you would watch them push and curse old Negro women and young Negro girls; if you would see them slap and kick old Negro men and young boys, if you would observe them, as they did on two occasions, refusing to give us food because we wanted to sing our grace together. I'm sorry that I can't join you in your praise for the police department.

It is true that they have been rather disciplined in their public handling of the demonstrators. In this sense they have been publicly "nonviolent." But for what purpose? To preserve the evil system of segregation. Over the last few years I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek. So I have tried to make it clear that it is wrong to use immoral means to attain moral ends. But now I must affirm that it is just as wrong, or even more, to use moral means to preserve immoral ends.

I wish you had commended the Negro demonstrators of Birmingham for their sublime courage, their willingness to suffer, and their amazing discipline in the midst of the most inhuman provocation. One day the South will recognize its real heroes. They will be the James Merediths, courageously and with a majestic sense of purpose facing jeering and hostile mobs and the agonizing loneliness that characterizes the life of the pioneer. They will be old, oppressed, battered Negro women, symbolized in a seventy-two-year-old woman of Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride the segregated buses, and responded to one who inquired about her tiredness with ungrammatical profundity, "My feets is tired, but my soul is rested." They will be young high school and college students, young ministers of the gospel and a host of their elders courageously and nonviolently sitting in at lunch counters and willingly going to jail for conscience's sake. One day the South will know that when these disinherited children of God sat down at lunch counters they were in reality standing up for the best in the American dream and the most sacred values in our Judeo-Christian heritage.

Never before have I written a letter this long -- or should I say a book? I'm afraid that it is much too long to take your precious time. I can assure you that it would have been much shorter if I had been writing from a comfortable desk, but what else is there to do when you are alone for days in the dull monotony of a narrow jail cell other than write long letters, think strange thoughts, and pray long prayers?

If I have said anything in this letter that is an understatement of the truth and is indicative of an unreasonable impatience, I beg you to forgive me. If I have said anything in this letter that is an

overstatement of the truth and is indicative of my having a patience that makes me patient with anything less than brotherhood, I beg God to forgive me.

Yours for the cause of Peace and Brotherhood,

MARTIN LUTHER KING, JR.

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The Atlantic Monthly; August 1963; The Negro Is Your Brother; Volume 212, No. 2; pages 78 - 88.



Photojournalistic Picture 1



Photojournalistic Picture 2

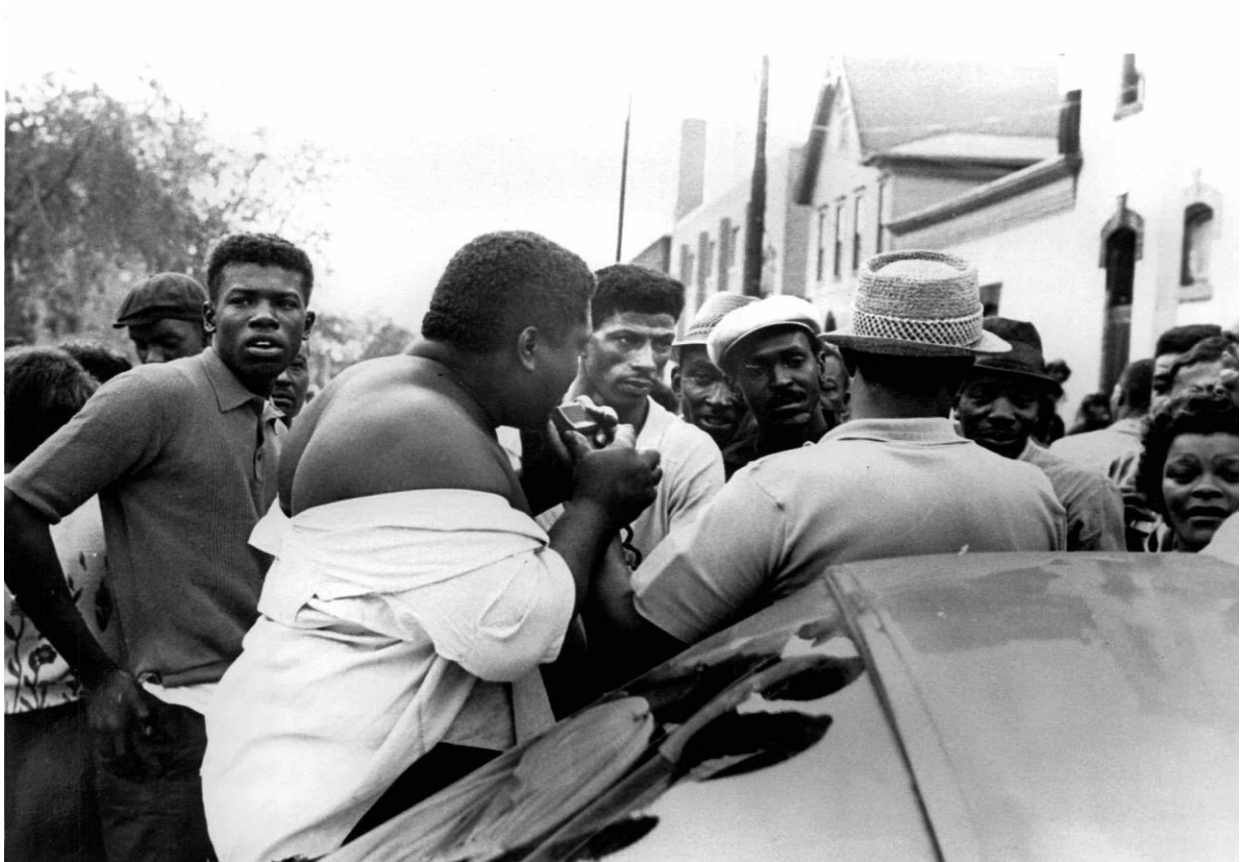


Photojournalistic Picture 3

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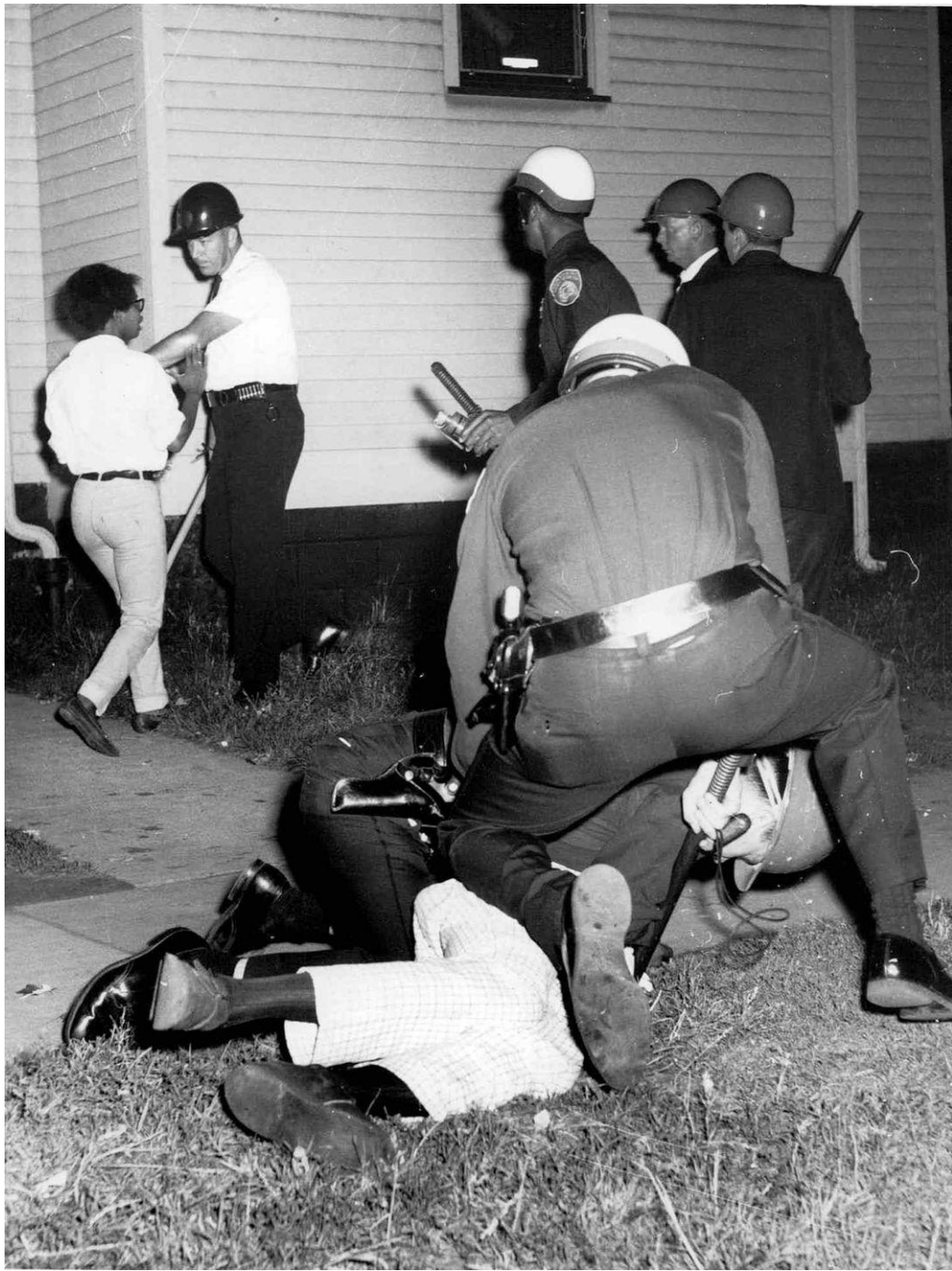
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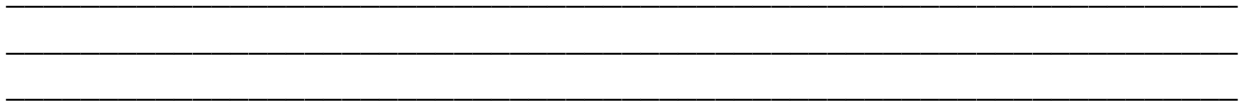












Collaboration Rubric

Team Member _____

Teammates _____

Collaboration	Above Standard	At Standard	Below Standard
Leadership	<p>Student works to keep the group/class focused on the task and on schedule. Student makes certain the tasks are assigned fairly. Student accepts responsibilities for his/her actions and the actions of the group.</p> <p style="text-align: center;">5</p>	<p>Student works to keep the group/class on task and on schedule.</p> <p style="text-align: center;">Student accepts responsibilities for his/her actions.</p> <p style="text-align: center;">4</p>	<p>Student is often off-task and does not stay on schedule.</p> <p style="text-align: center;">Student does not accept responsibility for his/her actions.</p> <p style="text-align: center;">3---2---1---0</p>
Cooperation	<p>Student follows team rules, offers advice to teammates, and accepts advice from teammates and the teacher.</p> <p style="text-align: center;">5</p>	<p>Student follows team rules and accepts advice from teammates and the teacher.</p> <p style="text-align: center;">4</p>	<p>Student does not follow team rules, does not help his/her teammates and does not follow advice from teammates and the teacher.</p> <p style="text-align: center;">3---2---1---0</p>
Attitude	<p>Student displays a positive attitude while completing the assigned tasks. Student offers encouragement to teammates throughout the project. Student thanks teammates when tasks are completed successfully.</p> <p style="text-align: center;">5</p>	<p>Student displays a positive attitude while completing the assigned tasks. Student offers encouragement to teammates throughout the project.</p> <p style="text-align: center;">4</p>	<p>Student complains about the assigned tasks and/or overall project. Student does not offer encouragement to teammates.</p> <p style="text-align: center;">3---2---1---0</p>
Effort	<p>Student uses class time effectively and completes all assigned tasks on time. Student agrees to assist teammates if asked.</p> <p style="text-align: center;">5</p>	<p>Student uses class time effectively and completes all assigned tasks on time.</p> <p style="text-align: center;">4</p>	<p>Student does use class time effectively and does not complete assigned tasks on time.</p> <p style="text-align: center;">3---2---1---0</p>
Participation	<p>Student is actively involved in planning, preparing and presenting the project. Student plays a key role in the team's presentation.</p> <p style="text-align: center;">5</p>	<p>Student is actively involved in planning, preparing and presenting the project. Student participates in the team's presentation.</p> <p style="text-align: center;">4</p>	<p>Student refuses to be actively involved in planning, preparing and presenting the project. Student does not participate in the team's presentation.</p> <p style="text-align: center;">3---2---1---0</p>

COMMON CORE STATE STANDARDS WRITING RUBRICS (GRADES 9-10)

ARGUMENT

ARGUMENT					
Description	5 Exceptional	4 Skilled	3 Proficient	2 Developing	1 Inadequate
<p>Claim: The text introduces a clear, arguable claim that can be supported by reasons and evidence.</p>	The text introduces a compelling claim that is clearly arguable and takes a purposeful position on an issue. The text has a structure and organization that is carefully crafted to support the claim.	The text introduces a precise claim that is clearly arguable and takes an identifiable position on an issue. The text has an effective structure and organization that is aligned with the claim.	The text introduces a claim that is arguable and takes a position. The text has a structure and organization that is aligned with the claim.	The text contains an unclear or emerging claim that suggests a vague position. The text attempts a structure and organization to support the position.	The text contains an unidentifiable claim or vague position. The text has limited structure and organization.
<p>Development: The text provides sufficient data and evidence to back up the claim as well as a conclusion that supports the argument.</p>	The text provides convincing and relevant data and evidence to back up the claim and effectively addresses counterclaims. The conclusion strengthens the claim and evidence.	The text provides sufficient and relevant data and evidence to back up the claim and addresses counterclaims fairly. The conclusion effectively reinforces the claim and evidence.	The text provides sufficient data and evidence to back up the claim and addresses counterclaims. The conclusion ties to the claim and evidence.	The text provides data and evidence that attempts to back up the claim and unclearly addresses counterclaims or lacks counterclaims. The conclusion merely restates the position.	The text contains limited data and evidence related to the claim and counterclaims or lacks counterclaims. The text may fail to conclude the argument or position.
<p>Audience: The text anticipates the audience's knowledge level and concerns about the claim. The text addresses the specific audience's needs.</p>	The text consistently addresses the audience's knowledge level and concerns about the claim. The text addresses the specific needs of the audience.	The text anticipates the audience's knowledge level and concerns about the claim. The text addresses the specific needs of the audience.	The text considers the audience's knowledge level and concerns about the claim. The text addresses the needs of the audience.	The text illustrates an inconsistent awareness of the audience's knowledge level and needs.	The text lacks an awareness of the audience's knowledge level and needs.
<p>Cohesion: The text uses words, phrases, and clauses to link the major sections of the text, creates cohesion, and clarifies the relationships between the claim and reasons, between reasons and evidence, and between claims and counterclaims.</p>	The text strategically uses words, phrases, and clauses to link the major sections of the text. The text explains the relationships between the claim and reasons as well as the evidence. The text strategically links the counterclaims to the claim.	The text skillfully uses words, phrases, and clauses to link the major sections of the text. The text identifies the relationship between the claim and reasons as well as the evidence. The text effectively links the counterclaims to the claim.	The text uses words, phrases, and clauses to link the major sections of the text. The text connects the claim and reasons. The text links the counterclaims to the claim.	The text contains limited words, phrases, and clauses to link the major sections of the text. The text attempts to connect the claim and reasons.	The text contains few, if any, words, phrases and clauses to link the major sections of the text. The text does not connect the claims and reasons.
<p>Style and Conventions: The text presents a formal, objective tone that demonstrates standard English conventions of usage and mechanics along with discipline-specific requirements (i.e. MLA, APA, etc.).</p>	The text presents an engaging, formal and objective tone. The text intentionally uses standard English conventions of usage and mechanics along with discipline-specific requirements (i.e. MLA, APA, etc.).	The text presents an appropriate and formal, objective tone. The text demonstrates standard English conventions of usage and mechanics along with discipline-specific requirements (i.e. MLA, APA, etc.).	The text presents a formal, objective tone. The text demonstrates standard English conventions of usage and mechanics along with discipline specific requirements (i.e. MLA, APA, etc.).	The text illustrates a limited awareness of formal tone. The text demonstrates some accuracy in standard English conventions of usage and mechanics.	The text illustrates a limited awareness or inconsistent tone. The text illustrates inaccuracy in standard English conventions of usage and mechanics.

Final Unit Assignment Options

For this assignment, you will be given a group project option or an independent writing option.

GROUP PROJECT:

For this assignment you will need a group of four people who will essentially become the staff writers for a paper entitled, “The Negro News”. Each staff writer’s job will be to:

- 1) Tailor the news toward the African American population of 1964, since that will be your intended audience.
- 2) Rewrite one of the articles we read in class with your new intended audience in mind.
- 3) Pick a picture from our “Caption this” assignment and write a caption geared toward your intended audience.
- 4) Make a cohesive newspaper. (Presentation DOES count)

How it’s graded...

You will each receive an independent writing grade based off of the criteria from the rubric and that grade will be averaged in with the average of all of your group members’ independent grades as well. Remember this is a group effort, so I expect that each of you will collaborate on editing content. Use your work time wisely. You will also receive a collaboration grade from your team members. Each team member will grade their partners and your collaboration grade will be an average from the grades your team members have given you. Your total score will be averaged as follows:

- **75% writing**
- **20% collaboration**
- **5% your completed picture with caption**

INDEPENDENT WRITING OPTION:

The question you will need to address is:

How was sensationalism used to perpetuate a specific stereotype throughout the media coverage of the Riots of '64?

You will be expected to:

- Write an essay that is at least 2.5 pages
- State a claim
- Support your claim using evidence from at least 2 articles and at least one picture (include your picture in your essay)
- Use specific quotes and cite your evidence

How it's graded...

Since this is an independent project, your grade will be based solely on the writing rubric attached and how you meet the criteria mentioned above. You will be given writer's workshop time where you can peer review your work with classmates as an editing strategy. If you have any questions please see me.

Chapter 4

Conclusions

The lessons within this unit plan are a testament to what can still be accomplished, incorporating the Common Core State Standards, without the use of generically scripted lesson plans. For years, many ELA classrooms have neglected to design literacy instruction that addresses the needs, the culture, the interests, the voice and identity of the African American male adolescent student, leaving this ever-growing population of students further falling into the chasm of the ever-widening achievement gap. In order to address this growing concern and increase student literacy success among African American male students, teachers should consider thinking about alternative or innovative literacy methods, strategies, and approaches to incorporate into classroom literacy instruction that is authentic, culturally relevant/responsive, inclusive of student interests, student-centered, and promotes continued literacy learning and development, and student engagement. In addition, such instruction should contain valid formal and informal assessments, which allow for demonstration of student understanding and inform current and future literacy instruction.

Recommendations

This unit plan was designed to align with the New York State ELA Common Core State Standards and also the needs of the African American male adolescent secondary student in the Rochester City School District. The pedagogy used within these teachings is the Culturally Relevant Teaching pedagogy, which focuses on the

whole student. The methods within in the pedagogy include, but are not limited to, creating an environment where students feel safe and respected, building trust with the student, and using their cultural background and heritage to promote learning and student engagement. The whole student is focused on in order to increase student engagement, bridge the achievement gap, and strengthen the critical literacy skills needed in order to be college and/or career ready.

This unit plan focuses on the following CCSS:

[CCSS.ELA-Literacy.RI.9-10.1](#)

Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

[CCSS.ELA-Literacy.RI.9-10.2](#)

Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.

[CCSS.ELA-Literacy.RI.9-10.3](#)

Analyze how the author unfolds an analysis or series of ideas or events, including the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.

[CCSS.ELA-Literacy.RI.9-10.7](#)

Analyze various accounts of a subject told in different mediums (e.g., a person's life story in both print and multimedia), determining which details are emphasized in each account.

[CCSS.ELA-Literacy.RI.9-10.8](#)

Delineate and evaluate the argument and specific claims in a text, assessing whether the reasoning is valid and the evidence is relevant and sufficient; identify false statements and fallacious reasoning.

[CCSS.ELA-Literacy.RI.9-10.9](#)

Analyze seminal U.S. documents of historical and literary significance (e.g., Washington's Farewell Address, the Gettysburg Address, Roosevelt's Four Freedoms speech, King's "Letter from Birmingham Jail"), including how they address related themes and concepts.

[CCSS.ELA-Literacy.W.9-10.1](#)

Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.

[CCSS.ELA-Literacy.W.9-10.3](#)

Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.

Students strengthen their critical thinking and analytical skills through lessons heavily based on a text-to-self foundation, which requires students to connect how local history effects the current state of their neighborhoods and those who live there. Not only are the analytical skills of the students sharpened through this unit, so are their argumentative skills, both verbally and written. Students are challenged to form claims and base their arguments on evidence from the text and their personal background knowledge. The unit is based on the theme, “Stereotypes”, and the historical Riots of 1964, which took place in Rochester, New York. The core texts used in this unit are derived mostly from newspaper articles from that time period and a visual documentary.

Local authors are a key component to this unit as well, specifically African American male authors from the community. In an effort to demonstrate to these African American adolescent males that reading and writing are achievable and significant to their success and the success of those who look like them and who are of some similar backgrounds, local African American male authors are invited into the classroom to discuss their bodies of work and their backgrounds with the students.

The unit is designed for student literacy learning and development and student engagement in and outside of the classroom. The inquiry/discovery based components of this unit are purposefully intended to drive students to look at themselves, their personal views, and their neighborhoods with a more critical lens and also assists students, no matter their gender or ethnic grouping, in becoming change agents in the classroom, in the schools, and in the communities in which they live. Students learn

from each other, the examination of their personal experiences, and delve into the realm of cross-curriculum, by mastering ELA standards through the exploration of historical events that incorporate a personal connection.

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