

SCHOOL-SCOUT.DE

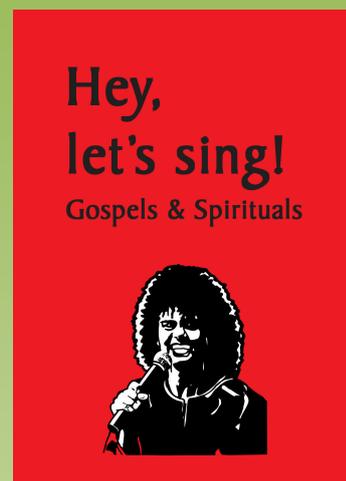
Unterrichtsmaterialien in digitaler und in gedruckter Form

Auszug aus:

Hey, let's sing - Gospels & Spirituals - mit Audiodateien

Das komplette Material finden Sie hier:

School-Scout.de



1. He's got the whole world

The image shows a musical score for the song 'He's got the whole world'. It consists of three staves of music in 4/4 time, written in the key of B-flat major. The first staff begins with a B-flat chord and contains the lyrics 'He's got the whole world in his hands, he's got the'. The second staff continues with 'whole wide world in his hands, he's got the whole world'. The third staff concludes with 'in his hands, he's got the whole world in his hands.' The score includes various musical notations such as notes, rests, and chord symbols (Bb, F, F7, Bb).

1. He's got the whole world in his hands,
He's got the whole wide world in his hands,
He's got the whole world in his hands,
He's got the whole world in his hands.
2. He's got the little bitty baby in his hands ...
3. He's got the whole world in his hands ...
4. He's got you and me brother in his hands ...
5. He's got the whole world in his hands ...
6. He's got everybody here in his hands ...
7. He's got the whole world in his hands ...

He's got the whole world

1. He's got the whole world in his hands,
he's got the whole wide world in his hands,
he's got the whole world in his hands,
he's got the whole world in his hands.
2. He's got the little bitty baby in his hands,
he's got the little bitty baby in his hands,
he's got the little bitty baby in his hands,
he's got the whole world in his hands.
3. He's got the whole world in his hands, ...
4. He's got you and me brother in his hands,
he's got you and me sister in his hands,
he's got you and me brother in his hands,
he's got the whole world in his hands.
5. He's got the whole world in his hands, ...
6. He's got everybody here in his hands,
he's got everybody here in his hands,
he's got everybody here in his hands,
he's got the whole world in his hands.
7. He's got the whole world in his hands, ...

7. We shall overcome

A D A Fism A D A Fism
 We shall o - ver come, — we shall o - ver come, —

A D Cis Fism A H7 E H7 E
 we shall o - ver come some day. — Oh —

D A D Cism
 deep in my heart I do be - lieve,

A D A E A
 we shall o - ver come some day. —

1. We shall overcome, we shall overcome,
we shall overcome some day.
Oh, deep in my heart I do believe,
we shall overcome some day.
2. We'll walk hand in hand, we'll walk hand in hand
we'll walk hand in hand some day.
Oh, deep in my heart I do believe,
we shall overcome some day.
3. We shall live in peace, we shall live in peace,
we shall live in peace some day.
Oh, deep in my heart I do believe,
we shall overcome some day.
4. We shall overcome, we shall overcome,
we shall overcome some day.
Oh, deep in my heart I do believe,
we shall overcome some day.

We shall overcome

1. We shall overcome¹, we shall overcome,
we shall overcome some day.
Oh, deep in my heart I do believe,
we shall overcome some day.

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

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

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

¹ to overcome: to be stronger, to become master of the situation

We shall overcome

Background Information

We Shall Overcome is a protest song that became the most important song of the US civil rights movement. The song was originally composed by Rev. Charles Tindley of Philadelphia. Tindley was an African Methodist Episcopal Church minister who composed many hymns and lyrics.

Later Pete Seeger took the song into the folk tradition and this made the song popular all over the world. This song, and songs based upon it, have since been used in a variety of protests worldwide.

From 1963, the song was often associated with Joan Baez, who recorded it and performed it at a number of Civil Rights marches and years later at the 1969 Woodstock Festival. On March 15, 1965, President Lyndon Johnson used the phrase “We shall overcome” in a speech before Congress.

Farmworkers in the United States sang the song in Spanish during strikes and grape boycotts of the late 1960s.

The song also found its way to South Africa in the later years of the anti-apartheid movement.

Poems

Stories

African-American
Authors

I, too, sing America

I, too, sing America.
I am the darker brother.
They send me to eat in the kitchen
when company comes,
but I laugh
and eat well
and grow strong.

Tomorrow
I'll sit at the table
when company comes.
Nobody'll dare
say to me,
"Eat in the kitchen"
then.

Besides,
they'll see how beautiful I am
and be ashamed –

I, too, am America.

Langston Hughes (1902-1967)

I, too, sing America - Langston Hughes



When this poem was published in the year 1924 the situation of the African-American people in the USA was much worse than it is today. Then the African-American people didn't have the same rights as white people: they couldn't vote, they were not allowed to marry white people and had to use separate entrances to cinemas, hotels, bars... Since 1954 segregation has gradually become illegal.

Although African-American people have achieved the same political rights they are still a long way from achieving social and economic equality.

Langston Hughes was born on February 1, 1902 in Joplin, Missouri. His parents were James Nathaniel Hughes and Carrie Langston Hughes who was a teacher. Langston's father, James Hughes, was so upset about racism towards African-Americans that he left his family and moved to Mexico.

Young Langston was cared for by his grandmother, in Lawrence, Kansas while his mother worked to support the family. Langston's Grandmother was a great story teller. She told stories that made him feel proud to be an African-American.

He was often left alone because his mom was at work. Even though his childhood was difficult and had lots of changes, he was able to use these things in the poetry that he started to write while he was at school. He never forgot the stories of his grandmother and tried to help other African-Americans when they were having problems.

When Langston went to school in Lincoln, there were only two African-American children in the class. The teacher talked to them about poetry. She said that what a poem needed most was rhythm. Langston later said that he had rhythm in his blood because, "as everyone knows, *all* African-Americans have rhythm." The children

made him the *class poet*. Later, at high school in Cleveland, Ohio, he wrote articles for the school newspaper and he edited the school yearbook and wrote his first short stories and plays.

When Langston Hughes was 17 he went to spend some time with his father in Mexico. He was very unhappy while he was there. Hughes could not understand how his father felt.

Hughes later wrote this poem:

The night is beautiful,
So the faces of *my people*.
The stars are beautiful,
So the eyes of *my people*
Beautiful, also, is the sun.
Beautiful, also, are the souls of *my people*.

Until 1926 Hughes did many different types of work. In 1923 he went as a crewman on the ship *S.S. Malone* and went to West Africa and Europe. He left the ship and stayed in Paris for a short time where he joined several other African-Americans who were living there. In November 1924, Hughes returned to the U.S. to live with his mother in Washington, D.C.. He got a job as a *busboy*, wiping tables and washing dishes at a hotel. This is why Hughes is sometimes called *The Busboy Poet*.

In 1926 Hughes began studying at Lincoln University, Pennsylvania. He graduated with a Bachelor of Arts in 1929 and became a Doctor of Letters in 1943. He was also given an honorary doctorate by Howard University. For the rest of his life Hughes lived in Harlem, New York.

Hughes became a famous American poet, but he was always ready to help other people, particularly young black writers. He tried to help people feel pride, and not worry about the prejudice of other people. He also tried to help young African-Americans not to express hatred and prejudice towards white Americans.

On May 22, 1967, Hughes died at the age of 65. His ashes are buried under the floor of the *Langston Hughes Auditorium* in the *Arthur Schomburg Center for Research in Black Culture* in Harlem.

THE NEGRO

I am a Negro:
Black as the night is black,
Black as the depths of my Africa.

I've been a slave:
Caesar told me keep his doorstep clean.
I brushed the boots of Washington.

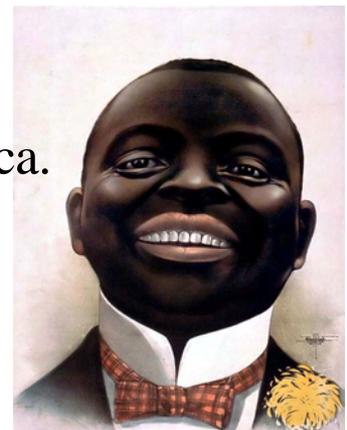
I've been a worker:
Under my hands the pyramids arose.
I made mortar for the Woolworth building.

I've been a singer:
All the way from Africa to Georgia
I carried my sorrow songs.
I made ragtime.

I've been a victim:
The Belgians cut off my hands in the Congo.
They lynch me now in Texas.

I am a Negro:
Black as the night is black.
Black as the depths of my Africa.

Langston Hughes



Background information on Langston Hughes

Langston Hughes, perhaps the best-known of modern black Americans authors, was born in Joplin, Missouri, in 1902.

He spent most of his childhood with his grandmother in Lawrence, Kansas, graduated from Central High School in Cleveland, and spent two years in Mexico with his father.

Then he attended Columbia University for a year, worked as a seaman for almost two years, and went to Paris, where he earned a living in nightclubs. He worked his way back to New York on a tramp steamer, worked as a busboy in a hotel in Washington, and was, as he called it, “discovered by the newspapers”.

He won his first poetry prize in 1925, and became one of the leading figures of the Harlem Renaissance. After a successful literary career extending over a period of more than forty years he died in 1967.

Almost a dozen volumes of poetry, five volumes filled with tales about the urban folk-hero Jesse B. Semple of Harlem, about sixty short stories and two novels, two volumes of autobiography, numerous essays, some historical studies, several plays, and diverse books of young readers demonstrate his outstanding position in black American literature.

James Baldwin visits the South

After several years abroad, the black writer James Baldwin took a boat home to New York in 1957. And after a few weeks there, he decided to go south and describe what he saw for a newspaper:

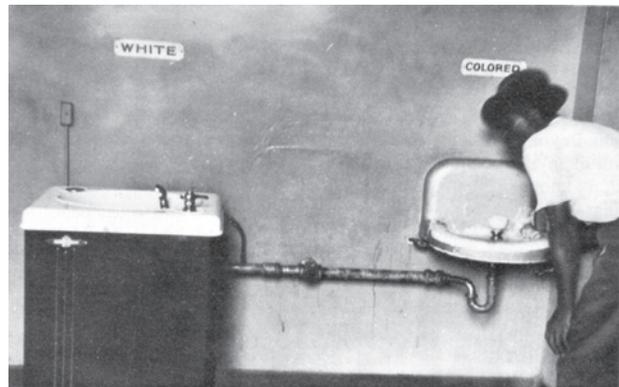
My first night in Montgomery, I, like a good reporter, decided to investigate the town a little. I had been warned to be very careful how I moved about in the South after dark; but it was a pleasant evening, night just beginning to fall: supper-time. I walked past dark porches which were mostly silent, yet one felt someone sitting there in the dark. It was very peaceful and I was very glad that I had come south. I felt very much at home among the dark people who lived where I would logically have been born.

In the years in Paris, I had never been homesick for anything American – neither waffles, ice-cream, hot-dogs, baseball, movies, nor the Empire State Building, nor Coney Island, nor the Statue of Liberty, nor the “Daily News”, nor Times Square. All of these things had passed out of me naturally. They might never have existed for me, and it made absolutely no difference to me if I never saw them again. But I had missed my brothers and sisters and my mother. I missed Harlem Sunday mornings and fried chicken and biscuits. I missed the music. I missed the style. I missed the way the dark face closes, the way dark eyes watch, and the way, when a dark face opens, a light seems to go on everywhere. Now, though I was a stranger, I was home.

The racial dividing lines of Southern towns are baffling and treacherous for a stranger, for they

are not as clearly marked as in the North. I passed a porch with dark people; on the corner about a block away, there was a restaurant. When I reached the corner, I entered the restaurant.

I will never forget it. I don't know if I can describe it. Everything abruptly froze into what struck me as a kind of Marx Brothers parody of horror. Every white face turned to stone: the arrival of a messenger of death could not have had a more devastating effect than the appearance in the restaurant doorway of a small, unarmed, utterly astounded black man. I had realized my error as soon as I opened the door: but the absolute terror on all those white faces paralyzed me. They stared at me, I stared at them. The spell was broken by a woman. She rushed at me as if to club me down, and she barked – for it was not a human sound: “What you want, boy? What you want in here? Right around there, boy. Right around there.” I had no idea what she was talking about. I backed out of the door. And in the street a white man appeared and silently pointed to another door. It was the coloured entrance.



James Baldwin (writer)



James Arthur Baldwin (August 2, 1924 – November 30, 1987) was an American novelist, writer, playwright, poet, essayist, and civil rights activist.

Most of Baldwin's work deals with racial and sexual issues in the mid-20th century United States.

In 1953, Baldwin's first novel, *Go Tell It on the Mountain*, an autobiographical bildungsroman, was published. Baldwin's first collection of essays, *Notes of a Native Son*, appeared two years after. Baldwin continued to experiment with literary forms throughout his career, publishing poetry and plays as well as the fiction and essays for which he was known.

In 1963 Baldwin was touring the South speaking about the Civil Rights movement. Baldwin's next book-length essay, *No Name in the Street*, also discussed his own experience in the context of the later 1960s, specifically the assassinations of three of his personal friends: Medgar Evers, Malcolm X, and Martin Luther King, Jr.



Baldwin (right of center) with Hollywood actors Charlton Heston and Marlon Brando at the 1963 Civil Rights March on Washington, D.C. Sidney Poitier (rear) and Harry Belafonte (right of Brando) can also be seen in the crowd.

JAMES BALDWIN

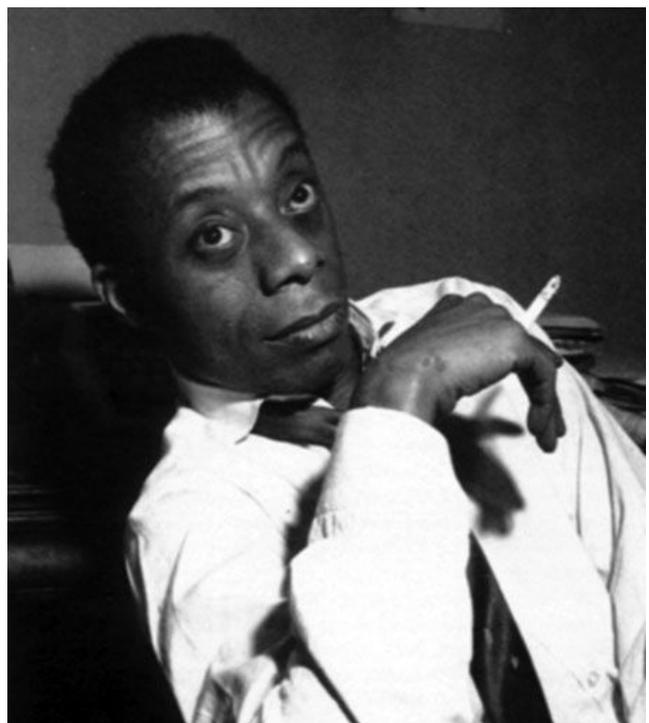


James Baldwin was born 1924 and grew up as the eldest of nine children in Harlem. His youth in the ghetto was over-shadowed by poverty, racial discrimination, and his step-father's religious fanaticism.

Baldwin himself was converted and became a preacher of a storefront church, but later turned away from Christianity when he realized that the religion of the ghetto was nothing but a fantasy revenge. After he graduated from high school in 1942 he moved to Greenwich Village and began to write.

In 1948, unable to live in America any longer, he went into exile and stayed in France and Switzerland for eleven years. When he came home in 1957 he was a well-known author and soon became a leading figure in the struggle for civil rights. But he could not endure the double role of writer and public spokesman and soon left his country again. He lived for many years in the South of France and died there in 1987. Five novels, two plays, a collection of short

stories and, above all, several volumes of essays have made Baldwin a leading figure of contemporary American literature.

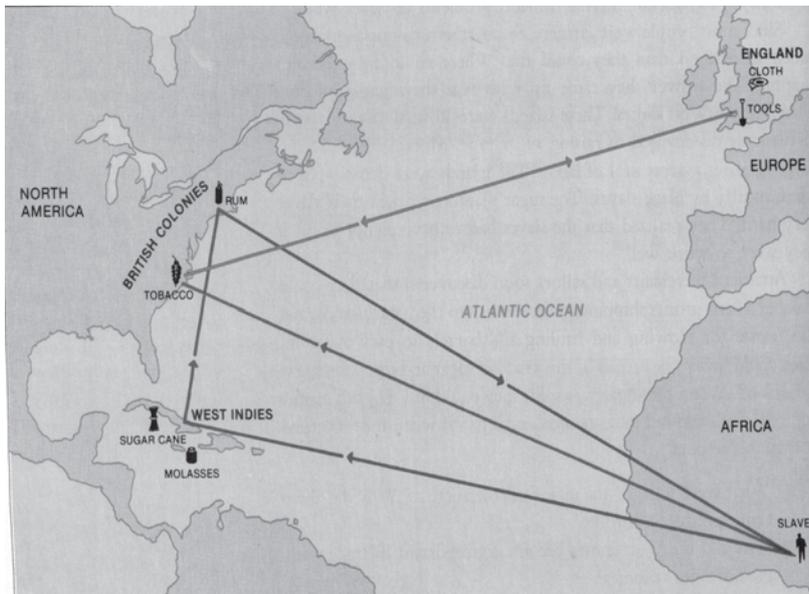


James Baldwin

Important dates

profession:	author, writer, novelist
*	1924 NYC
+	1987 South of France
personal background:	ghetto, Harlem, 9 children, poverty, racial discrimination (childhood)stepfather (religious, fanatic)
education:	1942 graduation, began to write
jobs:	preacher then writer
exile:	1948 - 1957, France and Switzerland
goals/vision/aims:	struggle for civil rights => writer => leading figure =>public spokesman
personal conflicts:	double role left country again (=> South of France)
his role:	novelist, essayist, reporter novels praised and condemned at the same time well-known author and leading figure of contemporary American literature
some of his works:	first novel: Go tell it on the mountain (1953) stories: collection of short stories play: The Amen Corner (performed in NYC 1965)

Look at these ideas and key words and give a short speech about James Baldwin in front of your class.



Slaves

Segregation

Injustice

KKK - Ku Klux Klan

Slave ships

The Atlantic slave trade started sometime in the mid 16th century when African labour began to replace Indian labour on the Spanish sugar plantations of Brazil. From this time to the 1860s slave traders transported some ten and a half million Africans into the Americas; another two million did not survive the sea crossing. This was the greatest enforced movement of people in the history of mankind.

Slave ships followed a triangular trading pattern. On the first leg of their voyage, vessels left their European home port laden with a widely assorted cargo of manufactured goods.

From there the slaves were then transported across the Atlantic to the Caribbean islands or North American colonies, on what became known as the notorious 'Middle Passage'. On arrival they were auctioned like cattle, the majority becoming field hands on the large plantations.

As payment the slaver captains generally took on board produce such as cotton, sugar, coffee or tea before embarking on the final stage of their voyage home.

At first the Spanish, Portuguese and Dutch were the main slave traders but by the 1730s the British Atlantic slave trade was in full swing. For the rest of that century (and until abolition in 1807) the British became the world's leading slave traders. Between 1700 and 1810 they transported about 3.4 million Africans. During this period Liverpool was the biggest slave trading port in the world.

The campaign to abolish the slave trade lasted twenty years from 1787 to 1807. This was the first, and one of the most successful, public campaigns in history. The Religious Society of Friends (Quakers) set up a committee to seek the abolition of the slave trade in 1783.

The campaign to abolish the slave trade succeeded in changing the attitudes of the British public, too. At first the slave trade was not only accepted, but considered to be very important

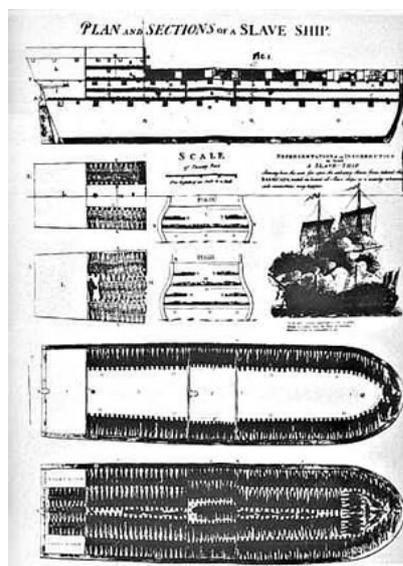
in order to maintain the power and prosperity of the British empire.

Leaflets showed how slaves were crammed on board the ships. When the potter Josiah Wedgwood joined the abolition committee, he produced a cameo showing a kneeling African slave in chains framed with the words "Am I Not a Man and a Brother?"

When Thomas Clarkson visited Manchester, at the start of the campaign in 1787, a petition was signed by nearly 11,000 persons, more than one fifth of the city's total population.

Later in 1792 Manchester's petition carried 20,000 signatures. The people of Manchester wove the cotton produced from the slave-labour plantations, but their support was in stark contrast to the neighbouring slave trading port of Liverpool.

On a visit to the latter, also in 1787, Clarkson was threatened with his life. These methods used by the abolitionists paved the way for future campaigns right up to the present day.



African-American people in the USA

The first African populations came to North America in the 16th century via Mexico and the Caribbean to the Spanish colonies of Florida, Texas and other parts of the South. Out of the 12 million people from Africa who were shipped to the Americas during the transatlantic slave trade, 645,000 were shipped to the British colonies on the North American mainland and the United States; another 1,840,000 arrived at other British colonies, chiefly the West Indies.

In the year 2000, 12.1 percent of the total population in the United States were African-Americans. They were the largest racial minority group. The African-American population is concen-



trated in the southern states and urban areas.

In the 1860s, people from sub-Saharan Africa, mainly from West Africa and the Cape Verde Islands, started to arrive in a voluntary immigration wave to look for employment as whalers in Massachusetts. This migration continued until 1921, but by that time, men of African ancestry were already a majority in New England's whaling industry. African-Americans were working as sailors, blacksmiths, shipbuilders, officers.

1.7 million people in the United States are descended from voluntary immigrants from sub-Saharan Africa.

Racial segregation



Racial segregation is the term used to describe the separation of people based on race. This has been encouraged in many countries and made law

in others. For example, the United States of America segregated African-Americans and European Americans for many years. In South Africa, native Africans and European settlers were divided as well.

Racial segregation in the United States of America

When the United States of America was founded by Europeans in the 1700s, slaves from Africa were used to work the land. In 1804 most of the Northern states of America banned slavery and wished the Southern states to do the same. However, the Southern states believed that slavery

was right and part of their life; it was something they did not want to give up. They could not agree and the American Civil War began. President Abraham Lincoln led the North to victory over the South and in 1865 slavery was banned throughout the whole country.

There was still much racism and African Americans were not treated fairly. There were many laws that kept them working in hard jobs for little money, and laws that prevented them from marrying European Americans.

Slavery had ended, but segregation had not. Black Americans were not allowed to attend the same schools as white Americans, but had to attend black-only schools; they were not allowed on the same buses, but had to ride





on black-only buses; they were not allowed to eat in the same restaurants or shop at the same stores as White Americans. There were black and white parts of towns and cities.

It was not until the 1950s and 1960s that things began to change. Martin Luther King, Jr. began to fight for equal rights for blacks. He led many African-Americans on marches to protest against the way they were treated. He was killed in 1968,

but he had convinced the government four years earlier to allow black Americans to vote in the presidential elections. The government went on to force integration in high schools throughout the United States, making it illegal to have white-only schools. Black students had to be escorted in by armed police officers and it took many years for the schooling system to change. It took many more decades to get rid of all the racist laws.

African-Americans now have all the same rights as European Americans, but there is still racism in the United States of America.

prejudice

An unreasonable dislike, judgement or opinion formed beforehand or without knowledge or examination of the facts.

preconception

Beliefs that you have about something before you have had enough information or experience to form a fair opinion.

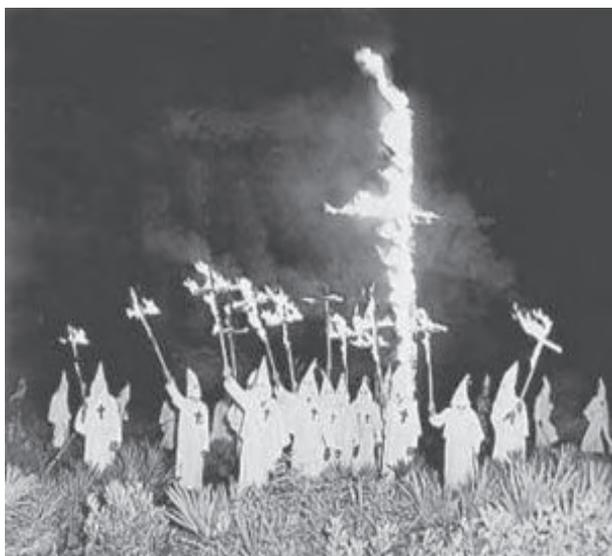
stereotype

A fixed general image or set of characteristics that a lot of people believe represent a particular type of person or thing.

Ku Klux Klan

Ku Klux Klan (KKK) is the name of several past and present organizations in the United States that claim white supremacy. They also stand for antisemitism, anti-Catholicism, racism and anti-Communism. These organizations used terrorism, violence, lynching and cross burning to oppress African-Americans and other religious, social or ethnic groups.

The original Ku Klux Klan was created by six educated, middle-class Confederate veterans from Pulaski, Tennessee, after the end of the American Civil War on December 24, 1865. The name was constructed by combining the Greek word *kyklos* (= circle) with *clan*.



The Ku Klux Klan soon spread into nearly every southern state, launching a “reign of terror” against Republican leaders both black and white.

The organization was finally destroyed by President Ulysses S. Grant’s action under the Civil Rights Act of 1871.

In 1915, the second Klan was founded. It grew amid rapid changes in many major cities absorbing immigrants from southern and eastern Europe.

At its peak in the mid-1920s, the organization included about 15% of the nation’s eligible population, approximately 4 – 5 million men. Some local groups took part in lynchings and other violent activities. Violence occurred mostly in the South.

What the clan did to people and in which way it forced people to leave their home towns is shown in the following example:

Miss Allen of Illinois a teachers, whose school was at Cotton Gin Port in Monroe County, was visited between one and two o’clock in the morning on March, 1871, by about fifty men mounted and disguised. Each man wore a long white robe and his face was covered by a loose mask with scarlet stripes. She was ordered to get up and dress which she did at once and then admitted to her room. The captain and lieutenant in addition to the usual disguise had long horns on their heads. The lieutenant had a pistol in his hand and he and the captain sat down while eight or ten men stood inside the door and the porch was full with men; too. They treated her “gentlemanly and quietly” but complained of the heavy school-tax, said she must stop teaching and go away and warned her that they never gave a second notice. She took the warning seriously and left the county.



The name “Ku Klux Klan” has since been used by many independent groups opposing the Civil Rights Movement and desegregation in the 1950s and 1960s. Several members of KKK-groups were eventually convicted of manslaughter and murder.

Today, researchers estimate there are 150 Klan chapters with about 3,000 members nationwide.

The following table shows the change in the Klan’s estimated membership over time. (The years given in the table represent approximate time periods.)

year	membership
1920	4,000,000
1924	6,000,000
1930	30,000
1980	5,000
2006	3,000

Eventually the African-American people secured Federal legislation to protect their civil and voting rights. The Klans’ focus shifted to opposing immigration, and especially “busing”.

In 1971, Klansmen used bombs to destroy ten school buses in Pontiac, Michigan.

Today the group exists in the form of isolated, scattered groups with a total membership of a few thousand.

The only known former member of the Klan to hold a federal office in the United States today is Democratic Senator Robert Byrd of West Virginia, who says he “deeply regrets” joining the Klan over half a century ago, when he was about 24 years old.

In spite of the large number of rival KKKs, the media and popular discourse generally speaks of *the* Ku Klux Klan, as if there were only one organization.



Lynching

There have been thousands of *lynch parties* in America in the last 100 years. In most of these cases, a mob of whites hanged a black American from the branch of a tree. They sometimes accused their victim of a crime - murder, rape, stealing 5 dollars - but sometimes nobody could remember the reason. The mob talked about “justice”. But there was no proper judge or jury. It was simply murder, often preceded by sadistic torture.

The U.S. states with the worst history of lynchings include Georgia, Mississippi, Alabama, Louisiana, Arkansas, Tennessee, Florida and South Carolina.



Lynching 1930

A mob of 10,000 whites took sledgehammers to the county jailhouse doors to get at these two young blacks accused of raping a white girl; the girl's uncle saved the life of a third by proclaiming the man's innocence. Although this was Marion, Ind., most of the nearly 5,000 lynchings documented between Reconstruction and the late 1960s took place in the South. Some lynching photos were made into postcards designed to show white supremacy. Today the images remind us that we have not come as far from barbarity as we'd like to think.

The Omaha Courthouse Lynching of 1919

This infamous incident was part of the wave of racial and labor violence that swept the U.S. during the “Red Summer” of 1919. As in the nation at large, it was a turning point in the history of Omaha's black community.





Joe Simpson, who was the victim of California's last lynching. Simpson was a co-owner of the Gold Seal Saloon in Skidoo. Simpson murdered Jim Arnold, Skidoo's leading citizen, during a drunken rage. Three days later, on April 22, 1908, Simpson died at the hand of persons unknown by "strangulation" by a "rope with a slip knot on".

This photo was taken by Dr. McDonald, a physician in employ of the Skidoo Mines Company, who exhumed Simpson to conduct an autopsy. He beheaded Simpson, opened the skull and inspected the brain. He then boiled the flesh off the skull, and kept it as a curiosity. The skull eventually ended up in nearby Trona as a doctors office decoration for years, then ended up in a private collection; where it still is to this day.



The Ku Klux Klan - a survey

Definition:

The Ku Klux Klan is a white supremacist group that uses violence. Their attacks have been directed at blacks, Jews, Catholics, immigrants and other minority groups. The name Ku Klux Klan comes from the Greek word “kyklos” (circle).

History:

- 1866** The KKK was founded in Pulaski, Tennessee. The first leader was Nathan Bedford Forrest. The KKK began to attack Afro-Americans.
- 1882** The Supreme Court declared the KKK unconstitutional.
- 1915** William J. Simmons founded the new Klan in Atlanta, Georgia.
- 1920** The number of members varied from 1,5 million to 4 million
- 1930** The membership dropped drastically because of the world economic crisis.
- 1946** Samuel Green revived the Klan in Atlanta again.
- 1949** S. Green died and the Klan splitted up in many groups, e.g. “the Knights of the KKK” or “the New Order Knights of the KKK”
- 1979** There were only about 5.000 members.
- Today** The Klan sympathizes with neo-Nazis and other right-wing extremists.

What is the position of the KKK about blacks?

- They believe, that Afro-Americans are stupid and have a lower IQ than the white people
- They explain it, that the brain of black people are more similar to a monkey brain than to a human brain
- The blacks committed the most crimes because of their “character” and not because of the social differences and discrimination
- They say that M.L. King did “bizarre sexual perversion” etc.

Symbols of the KKK:

- Fiery Cross: => the cross represents the ideals of the Christian Civilization
=> The fire shows that Jesus Christ is the light of the world; it was used to frighten blacks and their supporters
- Blood drop: => symbolizes the last drop of blood that a Klansman will shed in defence of the white race
- Klan Robe and Hood: => the mask stands for anonymity (and by that the selfless dedication to our god, our nation, our race, our Klan Brothers and Sisters and our Klan Movement)
=> fact is that they wear it when they do something illegal and they also want to frighten people.

African-Americans
in the
USA

Famous people

ROSA PARKS, "MOTHER OF THE CIVIL RIGHTS MOVEMENT"

A black woman coming home from work refused to give up her seat on a bus and helped to start the civil rights movement.

FIFTY years ago, in Montgomery, Alabama, in the heart of America's segregated South, a black woman got fed up with being discriminated against. Rosa Parks, a seamstress on her way home from work at a department store, refused to give up her seat on the bus to a white man as the law demanded. She was arrested and fined \$10 for her "crime", but that day, December 1, 1955, she also helped to start the civil rights movement that led to equal rights for black Americans.

Rosa Parks died on October 24, 2005, aged 92. Her role in the civil rights movement has never been forgotten. Her refusal to give up her seat was a small gesture with mighty consequences. After Rosa Parks' arrest, blacks in Montgomery boycotted the city's buses for 381 days. Among those involved in the boycott was the young preacher, Martin Luther King. Thousands of people listened to him in a meeting at the Holt Street Baptist church on December 5, when he described Mrs Parks as "one of the finest citizens of Montgomery" and called for a protest against her arrest.

During the bus boycott, in which almost all the blacks in Montgomery took part, 100 people were arrested. But victory for the civil rights activists came on December 20, 1956, when the Supreme Court ruled that the bus company had to end segregation.

Mrs Parks had been politically active for many years before 1955. She worked with the National Association for the Advancement of Colored People (NAACP), and she and her husband had helped to register voters. This was not the first time she had been in trouble with the bus company, either. In 1943, she had been thrown off a bus because she refused to get on through the back door, as blacks were supposed to do.

After the bus boycott, Rosa Parks remained active in the civil rights movement. She travelled the US, giving lectures on the civil rights movement. In 1999 "the mother of the civil rights movement", as she was often called, was awarded the Congressional Gold Medal, America's highest honour for civilians.

BLACKS suffered many injustices before the 1964 Civil Rights Act officially ended segregation. They could not vote, and their children had to attend black-only schools which were poorer than white schools. They were barred from many jobs, and even in the army, blacks served in segregated units. They were separated in public areas like restaurants, and on trains, there were segregated carriages.

Montgomery's buses were a typical example of the humiliation blacks suffered under the segregation laws. Most of the people who used the city's buses were black, but the first four rows were reserved for whites. Blacks were allowed to sit in the middle seats unless whites needed a place. Then blacks had to move to the back seats, and if there was no room, they had to stand or even get off. If whites were sitting at the front, blacks had to get on the front to buy their ticket, then leave and get on through the back door.

Later Mrs Parks remembered: "At the time I was arrested I had no idea it would turn into this. It was a day just like any other day. The only thing that made it significant was that the masses of the people joined in."



Montgomery's segregation laws were complex: blacks had to pay their fare to the driver, then get off and reboard through the back door. Sometimes the bus would drive off before the paid-up customers made it to the back entrance. If the white section was full and another white customer entered, blacks were required to give up their seats and move farther to the back; a black person was not even allowed to sit across the aisle from whites. However, two-thirds of the bus riders in Montgomery were black.

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