



Malcolm X

1950-1974

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1950-1974 Malcolm X

L1

LESSON PLAN

Continuity and Change

The Evolution of Malcolm X

Activity Grade Level

HS

Notes

Length: 40 Minutes

Lesson Objectives:

- Identify and organize main ideas in excerpts from three Malcolm X speeches.
- Analyze patterns of continuity and change in three Malcolm X speeches

Sequencing & Pacing

- Before taking part in this activity, students should read the [article on el-Hajj Malik el-Shabazz \(Malcolm X\)](#) available on NebraskaStudies.org

Materials

- Student Instructions
 - English- Page 9
 - Spanish- Page 10
- Malcolm X Speech Excerpts
 - English- Page 11
 - Spanish- Page 12
- Speech Matrix Organizer
 - English- Page 13
 - Spanish- Page 14
- Speech Matrix Organizer Key
 - English- Page 15
 - Spanish- Page 16
- Scissors
- Glue or Tape

Procedures

1. Begin by explaining that students of history often make the mistake of thinking about historical figures as frozen in time, when the reality is that they were people who changed and grew throughout their lives.
2. One of Malcolm X's recent biographers argued that he lived "a life of reinvention." Engage students in a think-pair-share (or think-pair-write-share) asking if this is a good description based on what they have already learned about his life.

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LESSON PLAN

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Notes

3. Students will examine excerpts from three Malcolm X speeches to draw conclusions about some of the ways he both changed and remained consistent near the end of his life in 1963 and 1964. Note that this activity can be done as an individual exercise, or in pairs or small groups.
4. Make sure each student has a working document, speech excerpts, a matrix organizer, and scissors. Have a copy of the key printed or ready to project, but do not provide the key to students.
5. The working document will guide students through the steps of the activity—preview the instructions with them before they begin.
6. When students reach step 5, they will need to compare their answers to your key. You can either show students individually as they are ready, or project the key for the entire class at once to keep uniform pacing.
7. You may choose to follow the activity with a class discussion of their conclusions or to collect students' working documents as a formative assessment.

Nebraska State Social Studies Standards

- HS.4.1 (US) Analyze and evaluate patterns of continuity and change over time in American history.
- HS.4.3 (US) Examine historical events from the perspectives of marginalized and underrepresented groups.

1950-1974 Malcolm X

L2

LESSON PLAN

Media Literacy

Reading Primary Sources for Bias

Activity Grade Level

HS

Notes

Length: 40 Minutes

Lesson Objectives:

- Compare multiple perspectives by analyzing tone and voice in primary source documents.

Sequencing & Pacing:

- Before taking part in this activity, students should read the [article on el-Hajj Malik el-Shabazz \(Malcolm X\)](#) available on NebraskaStudies.org

Materials:

- [Newspaper Articles available on NebraskaStudies.org](#)
- Reading for Bias handout
 - English- Page 17
 - Spanish- Page 18
- Media Bias Working Document
 - English- Page 19
 - Spanish- Page 20

Procedures:

1. Ask students to brainstorm what they know and wonder about the concept of bias. You might do this in a large-group, small-group, or pair format.
2. Provide each student with a copy of the Reading for Bias Handout. Preview the document with students, explaining that it outlines four common forms of bias. Once they finish actively reading the document, they should be able to define all four, as well as the concept of bias generally. Advise them that they will be using this knowledge shortly to identify these forms of bias in primary source documents.
3. After providing ample time to read and annotate, recap the document as a group. Students should volunteer or be picked randomly to define bias and each of its forms in their own words.
4. Provide each student with a copy of the Media Bias Working Document and Newspaper Articles. Explain that the two articles are both Omaha World Herald reports on Malcolm X's visit to Omaha in 1964. The two articles are by different authors and will therefore have different biases. Instruct students to read the articles, looking for examples of the four forms of bias they've learned. They should record these examples in the table on their working document.

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L2

LESSON PLAN

Media Literacy

Reading Primary Sources for Bias

Activity Grade Level

HS

Notes

5. This activity can be done individually or in pairs with one student reading each article. If students work in pairs, both should fill out their own organizer, and explain to one another the biases they found, rather than filling out a shared organizer or copying each other's responses.
6. To close the activity, you might have students discuss their answers to the final reflection question (#3) in large or small groups or collect the working document as a formative assessment.
7. The working document will guide students through the steps of the activity—preview the instructions with them before they begin.
8. When students reach step 5, they will need to compare their answers to your key. You can either show students individually as they are ready, or project the key for the entire class at once to keep uniform pacing.
9. You may choose to follow the activity with a class discussion of their conclusions or to collect students' working documents as a formative assessment.

Nebraska State Social Studies Standards

- SS HS.4.2 (US) Analyze the complexity of the interaction of multiple perspectives to investigate causes and effects of significant events in the development of history.
- SS HS.4.4 (US) Evaluate sources for perspective, limitations, accuracy, and historical context.

1950-1974 Malcolm X

L3

LESSON PLAN

Multiple Perspectives

Leaders of the Black Freedom Movements

Activity Grade Level

HS

Notes

Length: 50 Minutes

Lesson Objectives:

- Identify and analyze similarities and difference between the goals and methods of major leaders of the African American Civil Rights Movement.
- Evaluate competing approaches to activism.
- Consider how geography, life-experiences, and other contexts shape perspective.

Sequencing & Pacing:

- Prior to engaging in this activity, students should have a working knowledge of the conditions that brought about the African American Civil Rights movement (e.g. Jim Crow, segregation, hiring and education discrimination, murder of Emmett Till) and the early years of the movement up to around 1963 (e.g. Brown v. Board, Montgomery Bus Boycott, Greensboro Sit-Ins).
- Engaging in this activity before learning about the emergence of Black Power in the mid-1960s will help students to understand how conflicts and disagreements in the Civil Rights movement resulted in the split.

Materials:

- Speech Excerpt Mini-Posters
 - English- Page 21
 - Spanish- Page 34
- Black Freedom Leaders Working Document
 - English- Page 47
 - Spanish- Page 49

Procedures:

1. Begin by reminding students that much of the Civil Rights Movement was about Black Americans asserting their right to be seen as full, complex human beings. That means understanding that people within the movement were individuals with unique and sometimes differing opinions. Explain that students are about to examine speeches given by some of the Movement's leaders with the goal of comparing and contrasting their approaches to Civil Rights.
2. Provide all students with a copy of the working document.
3. Divide students into six groups of equal size.

1950-1974 Malcolm X

L3

LESSON PLAN

Multiple Perspectives

Leaders of the Black Freedom Movements

Activity Grade Level

HS

Notes

4. Arrange the mini-posters around the room, pairing each speaker's bio with their speech excerpt. (This can be done before beginning the lesson.)
5. Assign one of the six speakers represented in the mini-posters to each group.
6. Hand out a copy of the working document to each student. Talk students through the questions on the front side. The first two will ask students to consider the perspective and audience of each speech excerpt. The third question asks students to consider the goals of their speaker: What did they want the Black Freedom movement to achieve? The final question asks them to consider methods: What tools, tactics, and strategies did the speaker advocate for achieving their goals?
7. Give students time to move about the room examining the mini-posters. All groups should skim every poster set but spend extra time at their assigned speaker collaborating on the questions on their working document.
8. Explain that students are about to engage in a debate in which they will be required to defend their speaker's position. Have students flip to the back of their working documents, where they will summarize their findings in a position statement. Then students will brainstorm at least three arguments that support the statement. They can work with other members of their group, but do not need to have the same three supporting arguments.
9. Shuffle the groups such that each new group has at least one person representing each of the six speeches.
10. Explain that, in their new groups, students will be role playing as though they were participating in the Civil Rights Movement during the early 1960s. It's important to avoid speaking "for" historical figures, so simply have students imagine themselves as supporters of the leader they read about.
11. Pose this question for the students to debate: "What should the Civil Rights Movement be trying to accomplish? How should we go about accomplishing it?" It helps to also write this question in a place that will remain visible like a whiteboard or projector. Remind them that they are not debating this question with their own opinions but trying to defend the position they interpreted from their speeches.

1950-1974 Malcolm X

L3
LESSON PLAN

Multiple Perspectives

Leaders of the Black Freedom Movements

Activity Grade Level

HS

Notes

12. Provide ample time for groups to debate. Float between groups to answer clarifying questions and prompt discussion.
13. After group discussions have quieted, have students use the reflection space on their working document to individually consider which arguments they found most and least convincing. You may choose to collect the working documents as a formative assessment.
14. OPTIONAL: Bring students back together as a whole class and engage in a Socratic seminar around the following question: "What goals should we have for racial justice in America today? How should we go about accomplishing those goals?" This time, students should discuss their own thoughts and opinions, but should be encouraged to reference their speech documents, as well as arguments made during the small group discussions.

Nebraska State Social Studies Standards

- SS HS.4.2 (US) Analyze the complexity of the interaction of multiple perspectives to investigate causes and effects of significant events in the development of history.
- SS HS.4.3 (US) Examine historical events from the perspectives of marginalized and underrepresented groups.
- SS HS.4.4 (US) Evaluate sources for perspective, limitations, accuracy, and historical context.

Resources

1950-1974

Malcolm X

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Continuity and Change: The Evolution of Malcolm X

Student Instructions (English)

Name: _____

Step 1: Cut out your lettered squares containing excerpts from Malcolm X speeches. Be sure that you have 12 squares, one with each letter of the alphabet A-L.

Step 2: Your speech excerpts are about 4 different topics:

- Malcolm X's **goals** for the Black Freedom movement in the United States
- His beliefs about **cooperation** between Black communities and organizations
- His attitudes towards **White people**
- His beliefs about the use of **violence** as a tool for change

Read through your 12 excerpts and sort them into 4 piles, one for each of these topics. Each pile should have 3 squares.

Step 3: Your excerpts come from 3 different speeches given at different times.

- "A Message to the Grassroots" delivered to the Northern Negro Grass Roots Leadership Conference in November of 1963
- "The Ballot or the Bullet" delivered on two separate occasions in April of 1964
- Remarks delivered at the founding of the Organization of Afro-American Unity in July of 1964

Using your organizer, try to arrange each pile of squares in the correct order. To arrange them correctly, think about Malcolm X's biography, and how he changed between 1963 and 1964. **Do not** glue or tape your squares down yet.

Step 4: In the space below, briefly explain your choices. Why did you place your speech excerpts in the order you did? What changes or trends did you notice in the life of Malcolm X that guided your placements?

Step 5: Check your organizer against your teacher's answer key. Rearrange any squares as needed, then glue or tape your squares down in the correct spaces.

Step 6: In the space below, describe what you notice about the completed organizer. In what ways did Malcolm X change between 1963 and 1964? In what ways did he stay consistent? What do you think is the significance of this change and continuity?

Continuity and Change: The Evolution of Malcolm X

Student Instructions (Spanish)

Nombre: _____

Paso 1: Recorta los cuadrados con letras que contienen extractos de los discursos de Malcolm X. Asegúrate de tener 12 cuadrados, uno con cada letra del alfabeto de la A a la L.

Paso 2: Los extractos de tu discurso tratan sobre 4 temas diferentes:

- Los **objetivos** de Malcolm X para el movimiento por la Libertad Negra en Estados Unidos
- Sus creencias sobre **la cooperación** entre comunidades y organizaciones negras
- Sus actitudes hacia **los blancos**
- Sus creencias sobre el uso de **la violencia** como herramienta de cambio

Lee tus 12 extractos y organízalos en 4 montones, uno para cada uno de estos temas. Cada montón debe tener 3 cuadrados.

Paso 3: Tus extractos provienen de 3 discursos diferentes dados en distintos momentos.

- "Un mensaje para la base" entregado a la Conferencia de Liderazgo de Base Negra del Norte en noviembre de 1963
- "La papeleta o la bala" se pronunció en dos ocasiones distintas en abril de 1964
- Observaciones pronunciadas en la fundación de la Organización de Unidad Afroamericana en julio de 1964

Con tu organizador, intenta organizar cada montón de cuadros en el orden correcto. Para ordenarlas correctamente, piensa en la biografía de Malcolm X y en cómo cambió entre 1963 y 1964. No pegues ni cintes los cuadrados todavía.

Paso 4: En el espacio siguiente, explica brevemente tus elecciones. ¿Por qué colocaste los extractos de tu discurso en el orden en que lo hiciste? ¿Qué cambios o tendencias notaste en la vida de Malcolm X que guiaron tus colocaciones?

Paso 5: Compara tu organizador con la clave de respuestas de tu profesor. Reorganiza los cuadrados según sea necesario, luego pega o pega los cuadrados en los espacios correctos.

Paso 6: En el espacio de abajo, describe lo que notas sobre el organizador terminado. ¿De qué maneras cambió Malcolm X entre 1963 y 1964? ¿De qué maneras se mantuvo constante? ¿Cuál crees que es la importancia de este cambio y continuidad?

If we have differences, let us differ in the closet; when we come out in front, let us not have anything to argue about until we get finished arguing with the man. If the late President Kennedy could get together with Khrushchev, we certainly have more in common with each other than Kennedy and Khrushchev had with each other.

A

The Constitution clearly affirms the right of every American citizen to bear arms. And as Americans, we will not give up a single right guaranteed under the Constitution. We assert that in those areas where the government is either unable or unwilling to protect the lives and property of our people, that our people are within our rights to protect themselves.

B

There's nothing in our book that teaches us to suffer peacefully. Be peaceful, be courteous, obey the law, respect everyone; but if someone puts his hand on you, send him to the cemetery. Don't lay down our life all by itself. No, preserve your life. It's the best thing you got. And if you got to give it up, let it be even-steven.

F

All of us have suffered political oppression, economic exploitation, and degradation at the hands of the white man. It doesn't mean that we're anti-white, but it does mean we're anti-exploitation, we're anti-degradation, we're anti-oppression. And if the white man doesn't want us to be anti-him, let him stop oppressing and exploiting and degrading us.

I

What you and I need to do is learn to forget our differences. You don't catch hell 'cause you're a Baptist, and you don't catch hell 'cause you're a Methodist. You don't catch hell because you're a Democrat or a Republican. And you sure don't catch hell 'cause you're an American. You catch hell 'cause you're a black man.

C

We want one thing. We declare our right on this earth to be a man, to be a human being, to be respected as a human being, to be given the rights of a human being in this society, on this earth, in this day, which we intend to bring into existence by any means necessary.

G

We want to unite all of our people who are in North America, South America, and Central America with our people on the African continent. We must unite together in order to go forward together. Africa will not go forward any faster than we will and we will not go forward any faster than Africa will. We have one destiny and we've had one past.

K

We're justified in seeking civil rights because all we're doing there is trying to collect for our investment. Three hundred and ten years we worked in this country without a dime in return. You let the white man walk around here talking about how rich this country is, but you never stop to think how it got rich so quick. It got rich because you made it rich.

D

Look at the American Revolution in 1776. That revolution was for what? For land. Why did they want land? Independence. The only revolution in which the goal is a desegregated lunch counter and a desegregated public toilet . . . That's no revolution. Revolution is based on land. Land is the basis of all independence. Land is the basis of freedom, justice, and equality.

H

I don't mean go out and get violent; but at the same time you should never be nonviolent unless you run into some nonviolence. Any time you know you're within the law, within your legal rights, within your moral rights, in accord with justice, then die for what you believe in. But don't die alone. Let your dying be reciprocal.

L

Si tenemos diferencias, que sean en privado; cuando salgamos a la luz pública, no tengamos nada de qué discutir hasta que hayamos terminado de discutir con el otro. Si el difunto presidente Kennedy pudo llegar a un acuerdo con Khrushchev, sin duda tenemos más cosas en común entre nosotros de las que tenían Kennedy y Khrushchev.

A

La Constitución afirma claramente el derecho de todo ciudadano estadounidense a portar armas. Y como estadounidenses, no renunciaremos a un solo derecho garantizado por la Constitución. Afirmamos que en aquellas áreas donde el gobierno no puede o no quiere proteger la vida y la propiedad de nuestro pueblo, nuestro pueblo está dentro de nuestro derecho a protegerse a sí mismo.

B

Tenemos esto en común: tenemos un opresor común, un explotador común y un discriminador común. Pero una vez que todos nos damos cuenta de que tenemos este enemigo común, entonces nos unimos en función de lo que tenemos en común. Y lo que más tenemos en común es ese enemigo: el hombre blanco. Sé que algunos de vosotros pensáis que algunos no son enemigos. El tiempo lo dirá.

E

Todos hemos sufrido opresión política, explotación económica y degradación a manos del hombre blanco. No significa que seamos anti-blancos, pero sí significa que estamos en contra de la explotación, de la degradación, de la opresión. Y si el hombre blanco no quiere que seamos anti-él, que deje de oprimirnos, explotarnos y degradarnos.

I

Lo que tú y yo necesitamos hacer es aprender a olvidar nuestras diferencias. No te encajan el infierno por ser bautista, y no te llevan el infierno porque seas metodista. No te llevas el infierno solo porque seas demócrata o republicano. Y seguro que no te llevas la bronca porque eres americano. Te llevas la vida porque eres un hombre negro.

C

Queremos una cosa. Declaramos nuestro derecho en esta tierra a ser hombres, a ser seres humanos, a ser respetados como seres humanos, a que se nos concedan los derechos de un ser humano en esta sociedad, en esta tierra, en este día, que pretendemos hacer realidad por cualquier medio necesario.

G

Queremos unir a toda nuestra gente que está en Norteamérica, Sudamérica y Centroamérica con nuestra gente en el continente africano. Debemos unirnos para avanzar juntos. África no avanzará más rápido que nosotros y no avanzaremos más rápido que África. Tenemos un destino y hemos pasado otro.

K

Estamos justificados en buscar derechos civiles porque todo lo que hacemos allí es intentar cobrar para nuestra inversión. Trescientos diez años trabajamos en este país sin un céntimo a cambio. Dejas que el hombre blanco ande por aquí hablando de lo rico que es este país, pero nunca te paras a pensar cómo se hizo rico tan rápido. Se hizo rico porque tú lo hiciste rico tú.

D

Mira la Revolución Americana en 1776. ¿Para qué servía esa revolución? Por tierras. ¿Por qué querían tierras? Independencia. La única revolución cuyo objetivo es un mostrador de almuerzos desegregado y un baño público desegregado... Eso no es una revolución. La revolución se basa en la tierra. La tierra es la base de toda independencia. La tierra es la base de la libertad, la justicia y la igualdad.

H

No me refiero a salir y ponerse violento; Pero al mismo tiempo, nunca deberías ser no violento a menos que te encuentres con algo de no violencia. Cada vez que sepas que estás dentro de la ley, dentro de tus derechos legales, dentro de tus derechos morales, de acuerdo con la justicia, entonces muere por lo que crees. Pero no mueras solo. Que tu muerte sea recíproca.

L

Ni siquiera estamos luchando contra los segregacionistas sureños, estamos luchando contra un sistema que se gestiona en Washington, D.C. Y para luchar contra ella, tenemos que ser independientes de ella. Y la única forma de ser independientes de ello es ser independientes de todo apoyo de la comunidad blanca. Ahora, si los blancos quieren ayudar, pueden ayudar. Pero no pueden unirse.

J

Violence

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White People

--	--	--

Cooperation

--	--	--

Goals

--	--	--

November 1963

April 1964

June 1964

Objetivos			
Cooperación			
Personas blancas			
Violencia			

Noviembre de 1963

Abril de 1964

Junio de 1964

Violence	F	L	B
White People	E	I	J
Cooperation	C	A	K
Goals	H	D	G
November 1963	April 1964	June 1964	

Violencia

F

L

B

Personas blancas

E

I

J

Cooperación

C

A

K

Objetivos

H

D

G

Noviembre de 1963

Abril de 1964

Junio de 1964

Media Literacy: Reading for Bias in Primary Sources

Reading for Bias

Bias, meaning a preference, inclination, or prejudice towards something, is an unavoidable part of human psychology. It is a natural result of being individuals with subjective experiences and perspectives. But bias can be dangerous when we are not aware of it. News articles, documentaries, social media posts, and other forms of media we use to learn about the world all contain bias, because they are all made by humans. (Even media created by generative AI contains bias, because AIs are designed by humans.) Failing to notice these biases might lead us to accept one opinion or perspective as the whole truth, giving us an incomplete or unfair understanding of our world. When you are engaging with media, always search for bias. Here are some things to look for:

Claims: Media creators often want you to know their perspective on a subject. That means the most straightforward way to learn about an author's biases is to look for claims. A claim is any statement or assertion that something is true. Claims can attempt to describe objective reality (e.g. You are more likely to be struck by lightning than attacked by a shark), or they can state a subjective opinion (e.g. The death penalty is immoral).

Word Choice: Media creators make countless intentional decisions about which words most effectively express their thoughts. Those choices can inform us about the author's biases. For instance, the phrases "illegal alien" and "undocumented immigrant" are used to refer to the same groups of people but express different attitudes towards immigrants and immigration. Pay special attention to descriptive words. Is a particular adjective or adverb positive or negative? Is it based on facts or judgements? Is it precise and objective or ambiguous and subjective?

Emphasis & Omission: Media creators might express bias by drawing your attention to information that supports their biases or leaving out information that doesn't. For example, a creator opposed to a new nuclear power plant might produce a video on the dangers of nuclear energy that neglects to mention its benefits. Even the decision to create media about a topic tells us that the creator thinks it matters. Other questions can help us think deeper: How much time or space is dedicated to a topic? Is that topic on the front page of the site or paper, or buried somewhere in the middle? What information do headlines and images draw the reader's attention to? The hardest part is knowing what information is being left out. Doing so requires you to be knowledgeable and read broadly from a wide variety of sources.

Sourcing: Sometimes media creators might intentionally or unintentionally seek out sources of information that support their biases. That means we can learn about a creator's bias by asking where they got their information from. Whose voices are represented? (And whose are left out?) For example, student journalists opposed to a new dress code might interview other students, but neglect to interview teachers or parents. This requires additional searching to learn about the perspectives of the sources themselves.

Lectura por sesgo

El sesgo, que significa una preferencia, inclinación o prejuicio hacia algo, es una parte inevitable de la psicología humana. Es un resultado natural de ser individuos con experiencias y perspectivas subjetivas. Pero el sesgo puede ser peligroso cuando no somos conscientes de él. Los artículos de noticias, documentales, publicaciones en redes sociales y otras formas de medios que usamos para aprender sobre el mundo contienen sesgos, porque todos son hechos por humanos. (Incluso los medios creados por IA generativa contienen sesgos, porque las IA son diseñadas por humanos.) No notar estos sesgos puede llevarnos a aceptar una opinión o perspectiva como la verdad completa, dándonos una comprensión incompleta o injusta de nuestro mundo. Cuando interactúes con los medios, busca siempre el sesgo. Aquí tienes algunas cosas a las que debes prestar atención:

Afirmaciones: Los creadores de medios suelen querer que conozcas su perspectiva sobre un tema. Eso significa que la forma más sencilla de conocer los sesgos de un autor es buscar afirmaciones. Una afirmación es cualquier afirmación o declaración de que algo es cierto. Las afirmaciones pueden intentar describir la realidad objetiva (por ejemplo, es más probable que te alcance un rayo que te ataque un tiburón), o pueden expresar una opinión subjetiva (por ejemplo, la pena de muerte es inmoral).

Elección de palabras: Los creadores de medios toman innumerables decisiones intencionadas sobre qué palabras expresan mejor sus pensamientos. Esas decisiones pueden informarnos sobre los sesgos del autor. Por ejemplo, las expresiones “extranjero ilegal” e “inmigrante indocumentado” se utilizan para referirse a los mismos grupos de personas, pero expresan actitudes diferentes hacia los inmigrantes y la inmigración. Presta especial atención a las palabras descriptivas. ¿Un adjetivo o adverbio en particular es positivo o negativo? ¿Se basa en hechos o juicios? ¿Es precisa y objetiva o ambigua y subjetiva?

Énfasis y omisión: Los creadores de medios pueden expresar sesgo llamando tu atención sobre información que apoya sus prejuicios o omitiendo información que no lo hace. Por ejemplo, un creador contrario a una nueva central nuclear podría producir un vídeo sobre los peligros de la energía nuclear sin mencionar sus beneficios. Incluso la decisión de crear medios sobre un tema nos dice que el creador piensa que importa. Otras preguntas pueden ayudarnos a reflexionar más a fondo: ¿Cuánto tiempo o espacio se dedica a un tema? ¿Ese tema está en la portada del sitio o del periódico, o está enterrado en algún punto intermedio? ¿A qué información llaman la atención del lector los titulares e imágenes? La parte más difícil es saber qué información se está omitiendo fuera. Para ello, tienes que ser conocedor y leer ampliamente de una amplia variedad de fuentes.

Fuentes: A veces, los creadores de medios pueden buscar, intencionada o involuntariamente, fuentes de información que respalden sus prejuicios. Eso significa que podemos aprender sobre el sesgo de un creador preguntando de dónde obtuvo su información. ¿De quién están representadas las voces? (¿Y de quién quedan fuera?) Por ejemplo, los periodistas estudiantiles que se oponen a un nuevo código de vestimenta pueden entrevistar a otros estudiantes, pero descuidar entrevistar a profesores o padres. Esto requiere una búsqueda adicional para conocer las perspectivas de las propias fuentes.

Working Document (English)

Name: _____

1. Scan the headlines, bylines, and citation information. What predictions can you make about the two articles' biases towards Malcolm X?
2. Use the Media Bias handout and table below to compare the two articles about Malcolm X's visit.

	Frisbie	Snodgrass
Claims		
Word Choice		
Emphasis & Omission		
Sourcing		

Continued on next page →

Media Literacy: Reading for Bias in Primary Sources

3. What conclusions can you draw about the article's biases? Cite specific observations from the articles to explain how you know.

Media Literacy: Reading for Bias in Primary Sources

Working Document (Spanish)

Nombre: _____

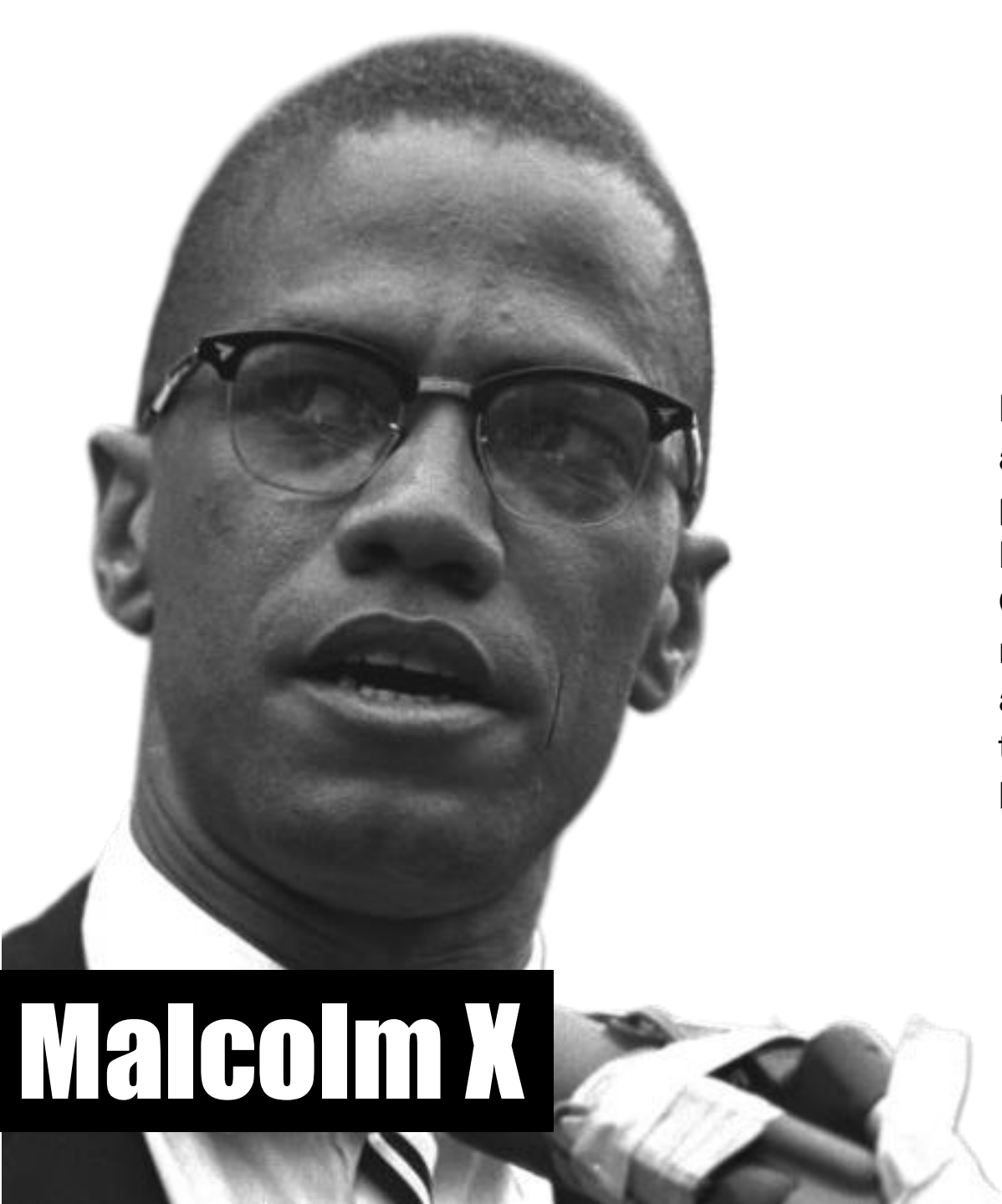
1. Revisa los titulares, firmas e información de las citas. ¿Qué predicciones puedes hacer sobre los sesgos de ambos artículos hacia Malcolm X?
2. Utiliza el folleto sobre el sesgo mediático y la tabla siguiente para comparar los dos artículos sobre la visita de Malcolm X.

	Frisbie	Snodgrass
Reclamaciones		
Elección de palabras		
Énfasis y omisión		
Fuentes		

Continued on next page →

Media Literacy: Reading for Bias in Primary Sources

3. ¿Qué conclusiones puedes sacar sobre los sesgos del artículo? Cita observaciones específicas de los artículos para explicar cómo lo sabes.



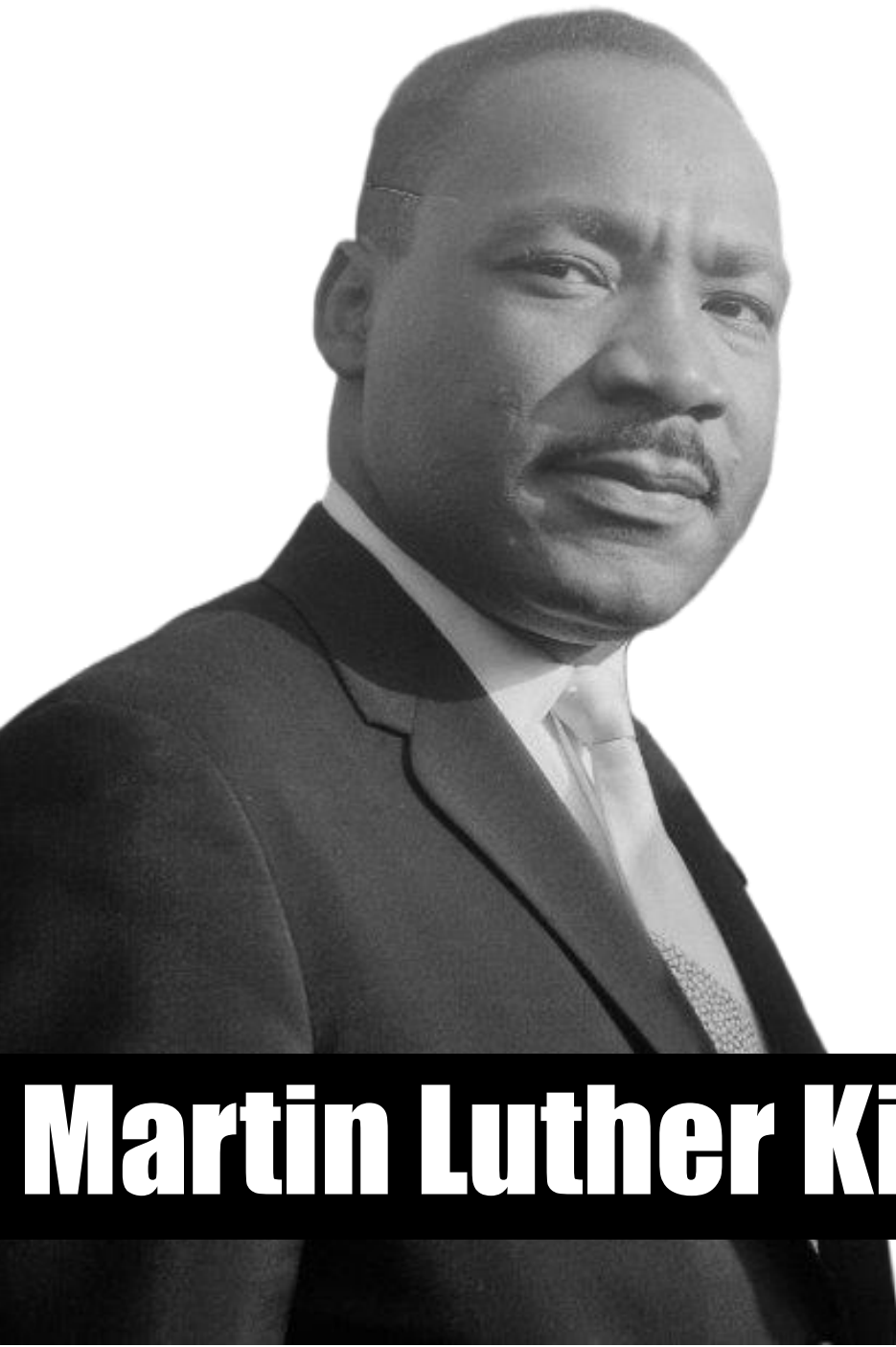
Malcolm X

Malcolm X was the lead minister of the Nation of Islam, a religious organization based out of Chicago. This passage is from a speech he delivered in Detroit, Michigan at the closing rally of the Northern Negro Grassroots Leadership Conference, a weeklong event by radical Black activists who had been excluded from another local leadership conference. The conference took place in November of 1963, less than a month before Malcolm would be expelled from the NOI.

Look at the American Revolution in 1776. That revolution was for what? For land. Why did they want land? Independence. How was it carried out? Bloodshed. Number one, it was based on land, the basis of independence. And the only way they could get it was bloodshed. The French Revolution—what was it based on? The landless against the landlord. What was it for? Land. How did they get it? Bloodshed...

So I cite these various revolutions, brothers and sisters, to show you, you don't have a peaceful revolution. You don't have a turn-the-other-cheek revolution. There's no such thing as a nonviolent revolution. The only kind of revolution that's nonviolent is the Negro revolution. The only revolution based on loving your enemy is the Negro revolution. The only revolution in which the goal is a desegregated lunch counter, a desegregated theater, a desegregated park, and a desegregated public toilet; you can sit down next to white folk...on the toilet. That's no revolution. Revolution is based on land. Land is the basis of all independence. Land is the basis of freedom, justice, and equality.

- "Message to the Grassroots" Speech, Delivered November 10, 1963 to the Northern Negro Grass Roots Leadership Conference in Detroit, MI



Martin Luther King Jr. Was a Baptist minister and President of the Southern Christian Leadership Conference. By 1963, he had gained global recognition for his leadership in the Montgomery Bus Boycott, Albany Movement and Birmingham Campaign civil rights protests. This passage is from his most famous speech, delivered in front of a multiracial audience of 200-300 thousand at the March on Washington for Jobs and Freedom, which he had helped to organize in August of 1963.

Martin Luther King Jr.

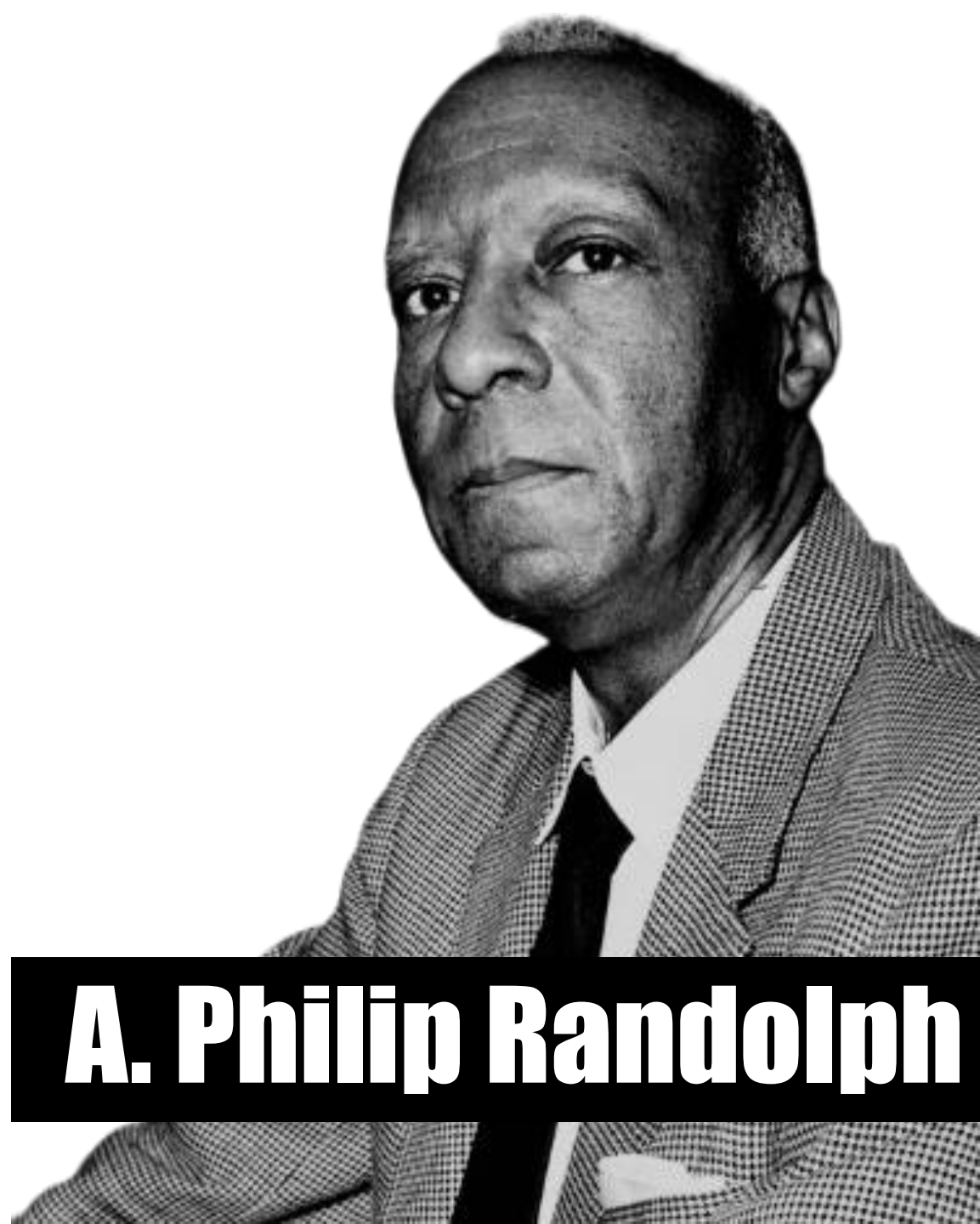
When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men — yes, Black men as well as white men — would be guaranteed the unalienable rights of life, liberty and the pursuit of happiness...

Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children...

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny.

- "I Have a Dream" Speech, Delivered August 28, 1963 during the March on Washington for Jobs and Freedom in Washington D.C.

A. Philip Randolph was the President and organizer of the Brotherhood of Sleeping Car Porters, the first major Black labor union in the United States. By the 1960s, he had already spent four decades as a civil rights and labor organizer. This passage is from a speech delivered in front of a multiracial audience of 200-300 thousand at the March on Washington for Jobs and Freedom, which he had proposed and organized.



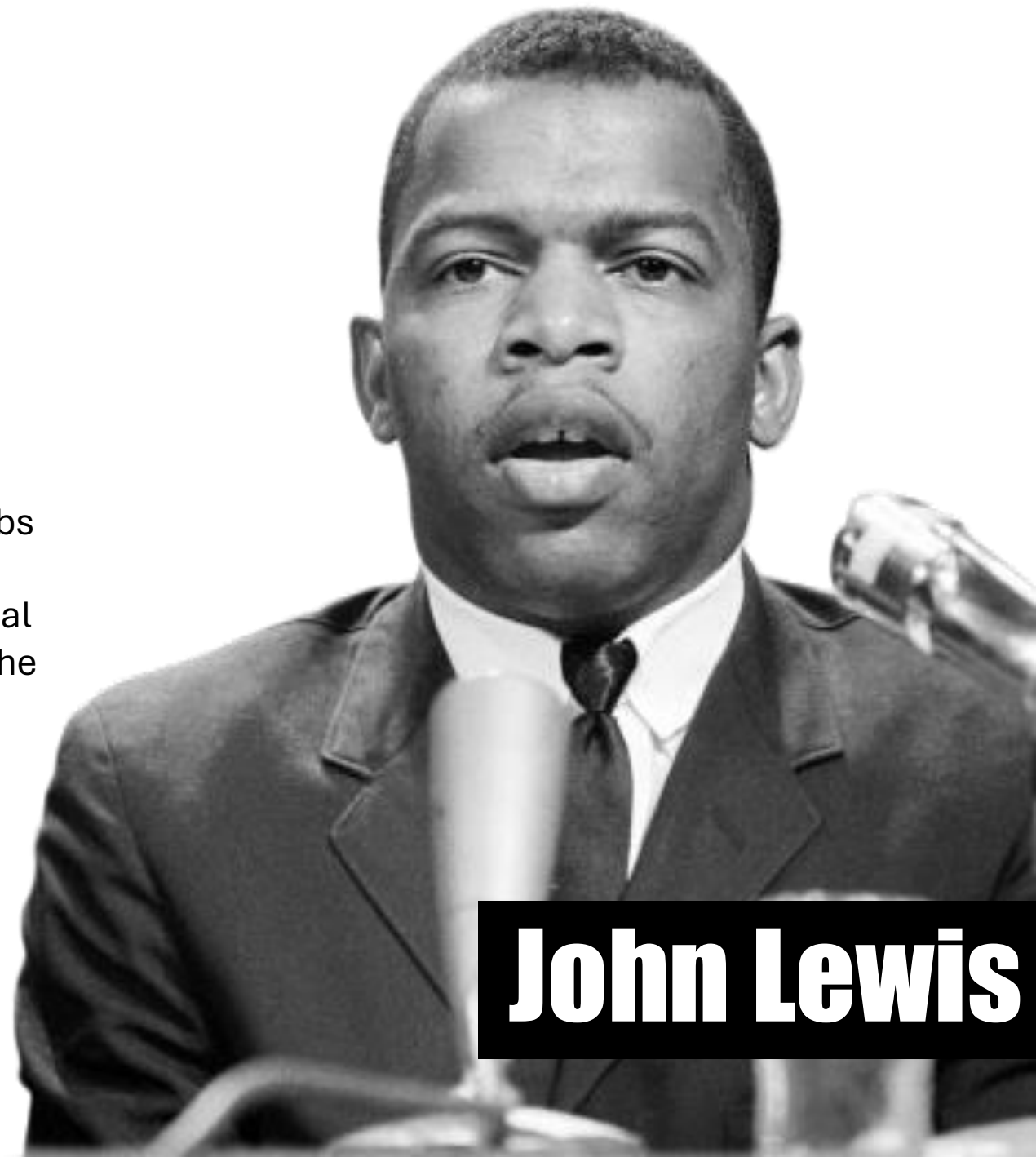
A. Philip Randolph

And we know that we have no future in a society in which 6 million black and white people are unemployed and millions more live in poverty. Nor is the goal of our civil rights revolution merely the passage of civil rights legislation. Yes, we want all public accommodations open to all citizens, but those accommodations will mean little to those who cannot afford to use them. Yes, we want a Fair Employment Practice Act, but what good will it do if profit-gearred automation destroys the jobs of millions of workers black and white? ...

The plain and simple fact is that until we went into the streets the federal government was indifferent to our demands. It was not until the streets and jails of Birmingham were filled that Congress began to think about civil rights legislation. It was not until thousands demonstrated in the South that lunch counters and other public accommodations were integrated. We must develop strength in order that we may be able to back and support the civil rights program of President Kennedy. In the struggle against these forces, all of us should be prepared to take to the streets. The spirit and techniques that built the labor movement, founded churches, and now guide the civil rights revolution must be a massive crusade, must be launched against the unholy coalition of Dixiecrats and of the racists that seek to strangle Congress. We here today are only the first wave.

- Speech delivered August 28, 1963 during the March on Washington for Jobs and Freedom in Washington D.C.

John Lewis was a founding member and Chairman of the Student Non-Violent Coordinating Committee. While Lewis spoke at the March on Washington for Jobs and Freedom, his speech was heavily censored by fellow organizers who felt it was too divisive and critical of the Kennedy Administration. This passage is from the unedited first draft of the speech.



John Lewis

We march today for jobs and freedom, but we have nothing to be proud of, for hundreds and thousands of our brothers are not here. They have no money for their transportation, for they are receiving starvation wages, or no wages at all. In good conscience, we cannot support wholeheartedly the administration's civil rights bill, for it is too little and too late. There's not one thing in the bill that will protect our people from police brutality ...

We all recognize the fact that if any radical social, political and economic changes are to take place in our society, the people, the masses, must bring them about. In the struggle, we must seek more than civil rights; we must work for the community of love, peace and true brotherhood. Our minds, souls and hearts cannot rest until freedom and justice exist for all people ...

All of us must get in the revolution. Get in and stay in the streets of every city, every village and every hamlet of this nation until true freedom comes, until the revolution is complete. In the Delta of Mississippi, in southwest Georgia, in Alabama, Harlem, Chicago, Detroit, Philadelphia and all over this nation, the black masses are on the march!

- Original draft of speech to be delivered August 28, 1963 during the March on Washington for Jobs and Freedom in Washington D.C.



Fannie Lou Hamer was the vice-chair of the Mississippi Freedom Democratic Party (MFDP) and co-founder of the National Women's Political Caucus. In 1964, she helped to organize the Mississippi Freedom Summer Project. She also spoke at the 1964 Democratic National Convention, demanding that the MFDP be allowed to represent Mississippi, as Black voters had been excluded from electing the actual delegates. This passage is from a speech delivered at the end of that year in support of the MFDP's Congressional candidates.

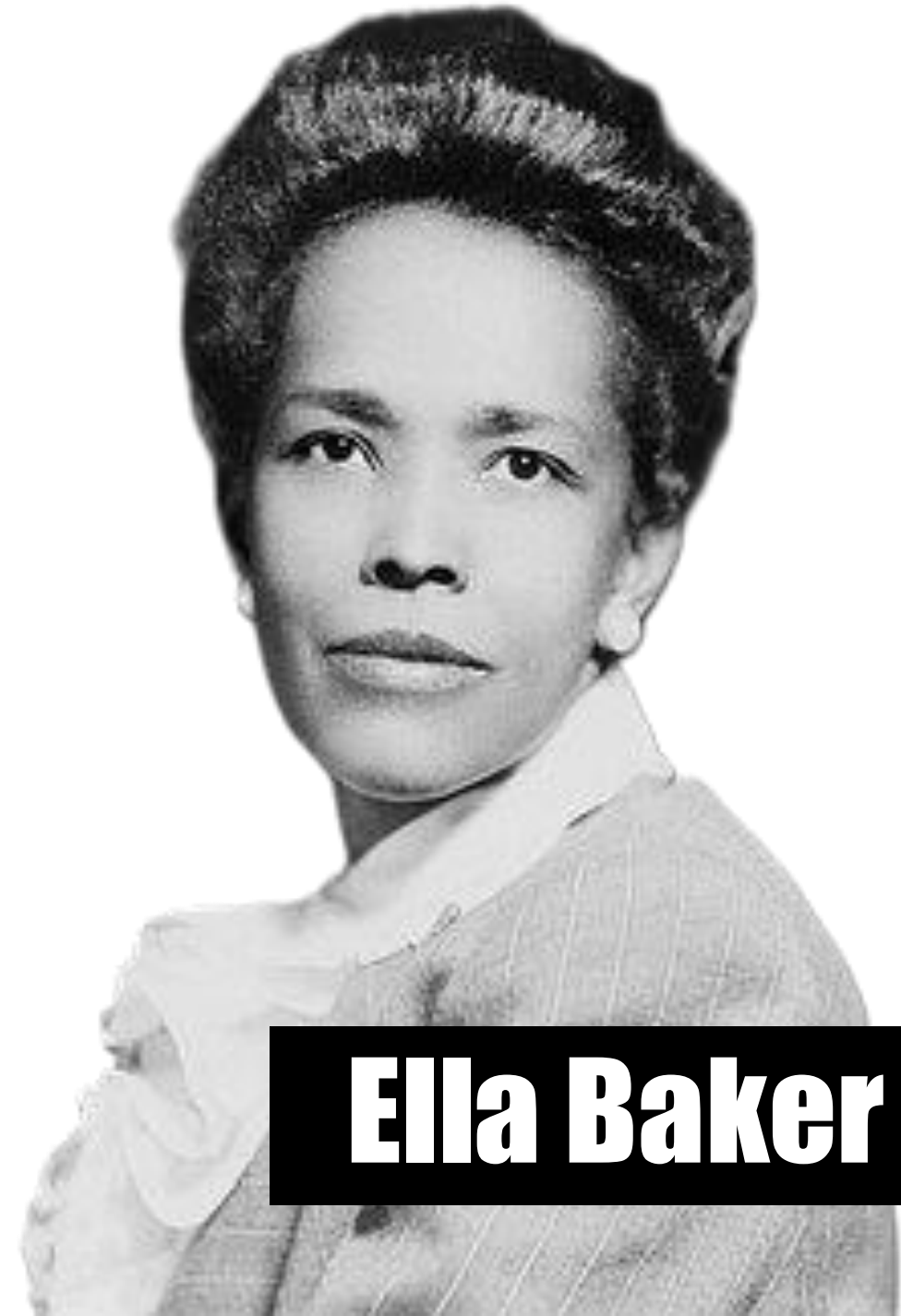
Fannie Lou Hamer

What I'm trying to point out now is when you take a very close look at this American society, it's time to question these things. We have made an appeal for the president of the United States and the attorney general to please protect us in Mississippi. And I can't understand how it's out of their power to protect people in Mississippi. They can't do that, but when a white man is killed in the Congo, they send people there.

And you can always hear this long sob story: "You know it takes time." For three hundred years, we've given them time. And I've been tired so long, now I am sick and tired of being sick and tired, and we want a change. We want a change in this society in America because, you see, we can no longer ignore the facts and getting our children to sing, "Oh say can you see, by the dawn's early light, what so proudly we hailed." What do we have to hail here? The truth is the only thing going to free us. And you know this whole society is sick. And to prove just how sick it was when we was in Atlantic City challenging the National Convention, when I was testifying before the Credentials Committee, I was cut off because they hate to see what they been knowing all the time and that's the truth.

- Speech delivered December 20, 1964 at a Mississippi Freedom Democratic Party rally in Harlem, New York

Ella Baker was a civil rights activist and organizer who had been active since the 1930s. She worked with both the National Association for the Advancement of Colored People and the Southern Christian Leadership Conference. She was best known as the lead strategist for the Student Non-Violent Coordinating Committee (SNCC). This passage is from a speech delivered in January 1964 at a voting rights rally organized by SNCC in Hattiesburg, Mississippi.



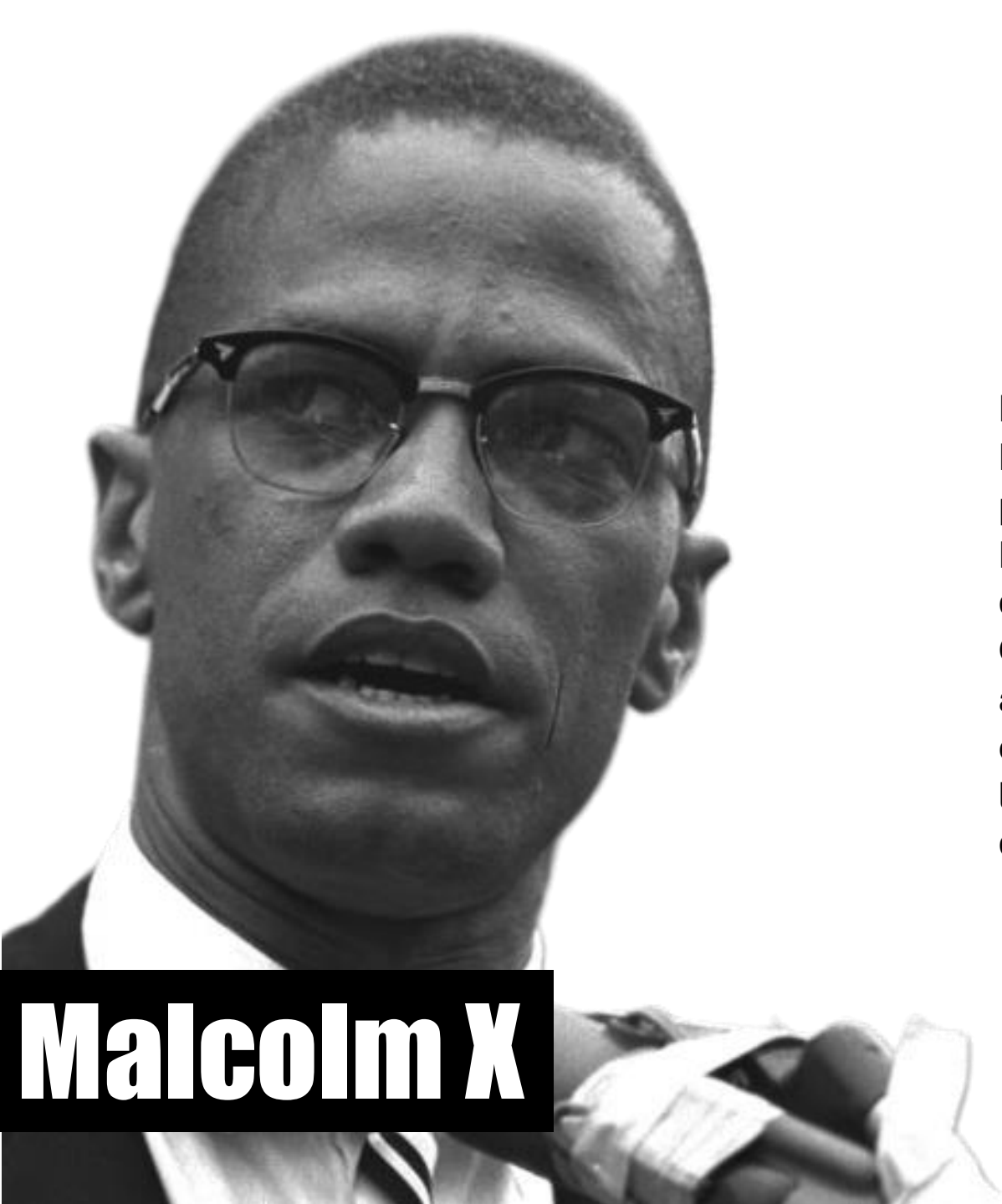
Ella Baker

We are not in the final stages of the freedom struggle. We are really just beginning. We are just beginning the freedom struggle. Let me tell you why. Because even tomorrow, if every vestige of racial discrimination were wiped out, if all of us became free enough to go down and to associate with all the people we wanted to associate, we still are not free. We aren't free until within us we have that deep sense of freedom from a lot of things that we don't even mention in these meetings.

And I'm not talking about Negroes, I'm talking about people. People cannot be free until they realize that peace—we can talk about peace—that peace is not the absence of war or struggle, it is the presence of justice. People cannot be free until there is enough work in this land to give everybody a job. Tomorrow, if we were able to vote our full strength and we still voted our full strength, until we recognize that in this country in a land of great plenty and great wealth there are millions of people who go to bed hungry every night. That tomorrow if we were to call up all the able-bodied men in our country, who could do some work, we wouldn't have work for them to do.

And unless we see this thing in its larger perspective, unless we realize that certainly we must sing, we must have the inspiration of song, but we also must have the information that comes from lots and lots of study. And so we must come to grips with a lot of problems. We must also know that we are, in the final analysis, the only group that can make you free is yourself, because we must free ourselves from all of things that keep us back.

- Speech delivered January 21, 1964 at the Hattiesburg Freedom Day Rally in Mississippi



Malcolm X

Malcolm X fue el ministro principal de la Nación del Islam, una organización religiosa en Chicago. Este pasaje proviene de un discurso que pronunció en Detroit, Michigan, durante la manifestación de clausura de la Northern Negro Grassroots Leadership Conference, un evento de una semana organizado por activistas negros radicales que habían sido excluidos de otra conferencia local de liderazgo. La conferencia tuvo lugar en noviembre de 1963, menos de un mes antes de que Malcolm fuera expulsado de la NOI.

Mira la Revolución Americana en 1776. ¿Para qué servía esa revolución? Por tierras. ¿Por qué querían tierras? Independencia. ¿Cómo se llevó a cabo? Derramamiento de sangre. Primero, se basaba en la tierra, la base de la independencia. Y la única forma de conseguirlo era derramando sangre. ¿En qué se basaba la Revolución Francesa? Los sin tierra contra el propietario. ¿Para qué era? Tierra. ¿Cómo lo consiguieron? Derramamiento de sangre...

Por eso menciono estas diversas revoluciones, hermanos y hermanas, para mostrarles que no existe una revolución pacífica. No tienes una revolución de poner la otra mejilla. No existe tal cosa como una revolución no violenta. El único tipo de revolución no violenta es la revolución negra. La única revolución basada en amar a tu enemigo es la revolución negra. La única revolución cuyo objetivo es una cafetería sin segregación, un teatro sin segregación, un parque sin segregación y un baño público sin segregación; donde puedas sentarte al lado de gente blanca... en el baño. Eso no es una revolución. La revolución se basa en la tierra. La tierra es la base de toda independencia. La tierra es la base de la libertad, la justicia y la igualdad.

- Discurso "Mensaje para la Base", pronunciado el 10 de noviembre de 1963 en la Conferencia de Liderazgo Negro del Norte en Detroit, MI



Martin Luther King Jr. fue ministro bautista y presidente de la Southern Christian Leadership Conference. Para 1963, había alcanzado reconocimiento mundial por su liderazgo en el boicot a los autobuses de Montgomery, el Movimiento de Albany y las protestas por los derechos civiles de la Campaña de Birmingham. Este pasaje es de su discurso más famoso, pronunciado ante una audiencia multirracial de entre 200 y 300 mil personas en la Marcha sobre Washington por el Empleo y la Libertad, que él mismo ayudó a organizar en agosto de 1963.

Martin Luther King Jr.

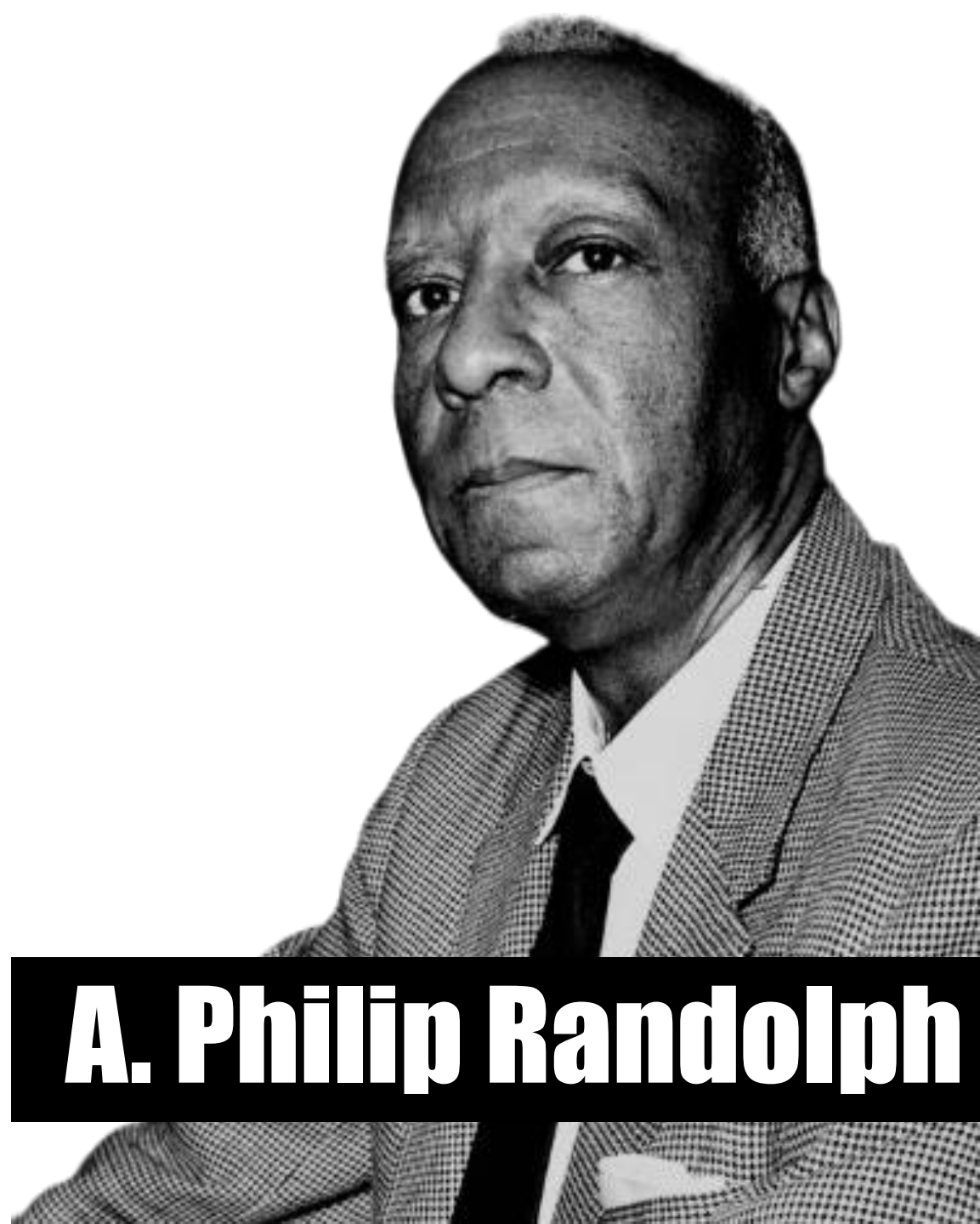
Cuando los fundadores de nuestra república redactaron las magníficas palabras de la Constitución y la Declaración de Independencia, estaban firmando un compromiso del que todo estadounidense se convertiría en heredero. Este compromiso era la promesa de que a todos los hombres —sí, tanto a los hombres negros como a los blancos— se les garantizarían los derechos inalienables a la vida, la libertad y la búsqueda de la felicidad...

Ahora es el momento de hacer realidad las promesas de la democracia. Ahora es el momento de salir del valle oscuro y desolado de la segregación hacia el camino iluminado por el sol de la justicia racial. Ahora es el momento de sacar a nuestra nación de las arenas movedizas de la injusticia racial y llevarla a la roca sólida de la hermandad. Ahora es el momento de hacer de la justicia una realidad para todos los hijos de Dios...

Debemos llevar a cabo nuestra lucha siempre en el elevado plano de la dignidad y la disciplina. No debemos permitir que nuestra protesta creativa degenera en violencia física. Una y otra vez, debemos elevarnos a las majestuosas alturas de enfrentar la fuerza física con la fuerza del alma. La maravillosa nueva militancia que ha envuelto a la comunidad negra no debe llevarnos a desconfiar de todos los blancos, pues muchos de nuestros hermanos blancos, como lo demuestra su presencia aquí hoy, se han dado cuenta de que su destino está ligado al nuestro.

- Discurso "I Have a Dream", pronunciado el 28 de agosto de 1963 durante la Marcha sobre Washington por el Empleo y la Libertad en Washington D.C.

A. Philip Randolph fue presidente y organizador de la Hermandad de Porteros de Vagones Cama, el primer sindicato afroamericano importante de Estados Unidos. Para la década de 1960, ya llevaba cuatro décadas como activista por los derechos civiles y organizador sindical. Este pasaje pertenece a un discurso pronunciado ante una audiencia multirracial de entre 200 y 300 mil personas en la Marcha sobre Washington por el Empleo y la Libertad, que él mismo había propuesto y organizado.



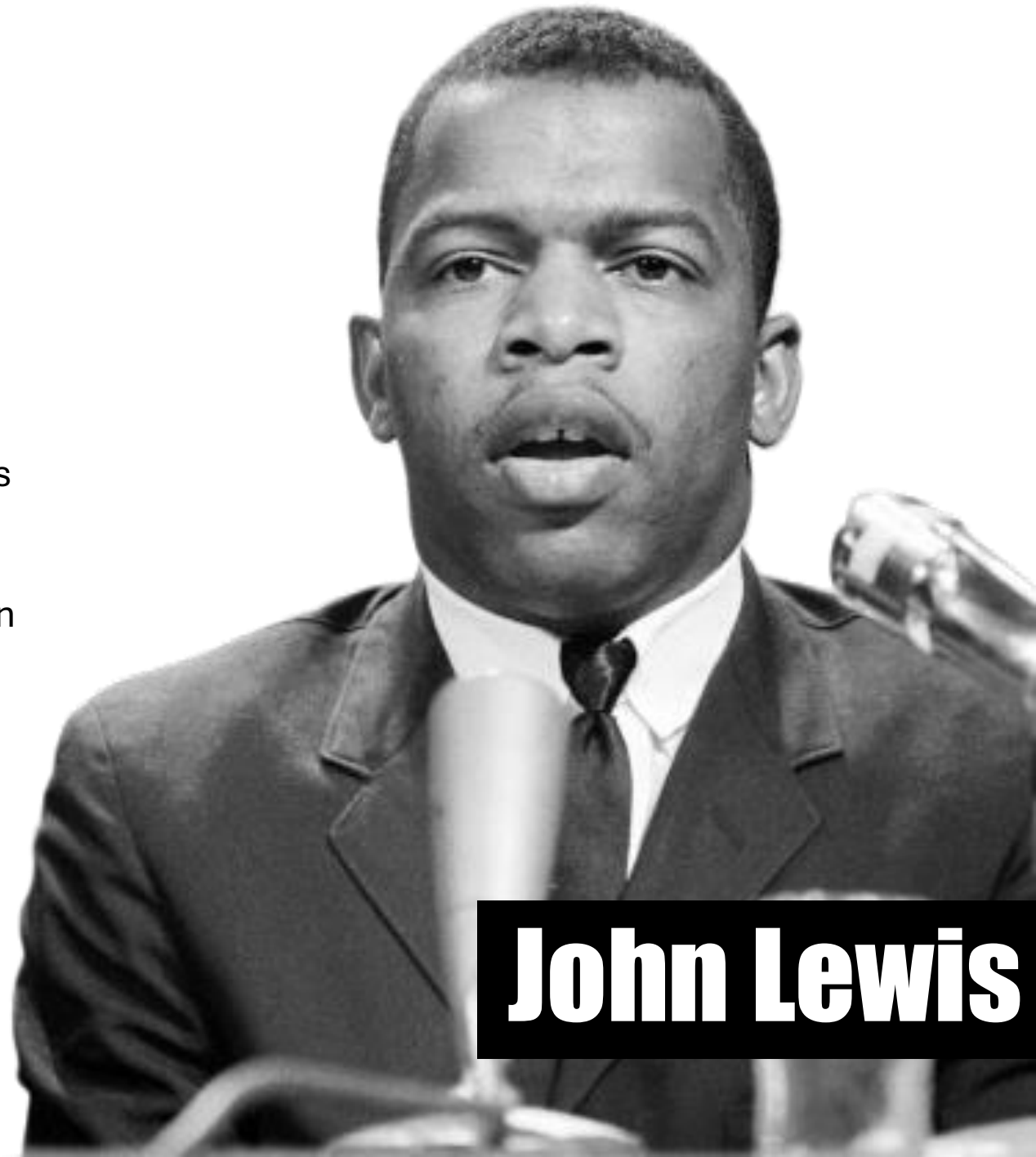
A. Philip Randolph

Y sabemos que no tenemos futuro en una sociedad en la que 6 millones de personas, tanto negras como blancas, están desempleadas y millones más viven en la pobreza. Tampoco es el objetivo de nuestra revolución de los derechos civiles simplemente la aprobación de leyes de derechos civiles. Sí, queremos que todos los servicios públicos estén abiertos a todos los ciudadanos, pero esos servicios significarán muy poco para quienes no pueden permitirse utilizarlos. Sí, queremos una Ley de Prácticas Laborales Justas, pero ¿de qué servirá si la automatización orientada a las ganancias destruye los empleos de millones de trabajadores, tanto negros como blancos? ...

La simple realidad es que hasta que salimos a la calle, el gobierno federal fue indiferente a nuestras demandas. No fue hasta que las calles y cárceles de Birmingham estuvieron llenas que el Congreso empezó a pensar en la legislación sobre derechos civiles. No fue hasta que miles de personas se manifestaron en el Sur que se integraron los mostradores de almuerzos y otros espacios públicos. Debemos desarrollar fortaleza para poder respaldar y apoyar el programa de derechos civiles del presidente Kennedy. En la lucha contra estas fuerzas, todos debemos estar preparados para salir a las calles. El espíritu y las técnicas que construyeron el movimiento obrero, fundaron iglesias y ahora guían la revolución de los derechos civiles deben ser una cruzada masiva, deben lanzarse contra la coalición impía de Dixiecrats y de los racistas que buscan estrangular al Congreso. Hoy aquí somos solo la primera oleada.

- Discurso pronunciado el 28 de agosto de 1963 durante la Marcha sobre Washington por el Empleo y la Libertad en Washington D.C.

John Lewis fue miembro fundador y presidente del Comité Coordinador Estudiantil No Violento. Mientras Lewis habló en la Marcha sobre Washington por el Empleo y Freedom, su discurso fue fuertemente censurado por otros organizadores, que consideraban que era demasiado divisivo y crítico con la Administración Kennedy. Este pasaje es del primer borrador sin editar del discurso.



John Lewis

Hoy marchamos por el empleo y la libertad, pero no tenemos nada de lo que estar orgullosos, porque cientos y miles de nuestros hermanos no están aquí. No tienen dinero para su transporte, porque reciben salarios de hambre, o no reciben ningún salario. Con buena conciencia, no podemos apoyar plenamente el proyecto de ley de derechos civiles de la administración, porque es demasiado poco y demasiado tarde. No hay ni una sola cosa en el proyecto de ley que proteja a nuestro pueblo de la brutalidad policial...

Todos reconocemos el hecho de que, si se han de producir cambios sociales, políticos y económicos radicales en nuestra sociedad, el pueblo, las masas, deben lograrlos. En la lucha, debemos buscar algo más que los derechos civiles; Debemos trabajar por la comunidad del amor, la paz y la verdadera hermandad. Nuestras mentes, almas y corazones no pueden descansar hasta que la libertad y La justicia existe para todas las personas ...

Todos debemos entrar en la revolución. Entra y quédate en las calles de cada ciudad, cada aldea y cada aldea de esta nación hasta que llegue la verdadera libertad, hasta que la revolución esté completa. En el Delta de Misisipi, en el suroeste de Georgia, en Alabama, Harlem, Chicago, Detroit, Filadelfia y en todo el país, ¡las masas negras están en marcha!

- Proyecto original del discurso que se pronunciará el 28 de agosto de 1963 durante la Marcha sobre Washington por el Empleo y la Libertad en Washington D.C.



Fannie Lou Hamer fue vicepresidenta del Partido Democrático por la Libertad de Misisipi (MFDP) y cofundadora del Comité Político Nacional de Mujeres. En 1964, ayudó a organizar el Proyecto «Verano de la Libertad» de Misisipi. También tomó la palabra en la Convención Nacional Demócrata de 1964, exigiendo que se permitiera al MFDP representar a Misisipi, ya que los votantes negros habían sido excluidos de la elección de los delegados. Este pasaje es de un discurso pronunciado a finales de ese año en apoyo a los candidatos al Congreso del MFDP.

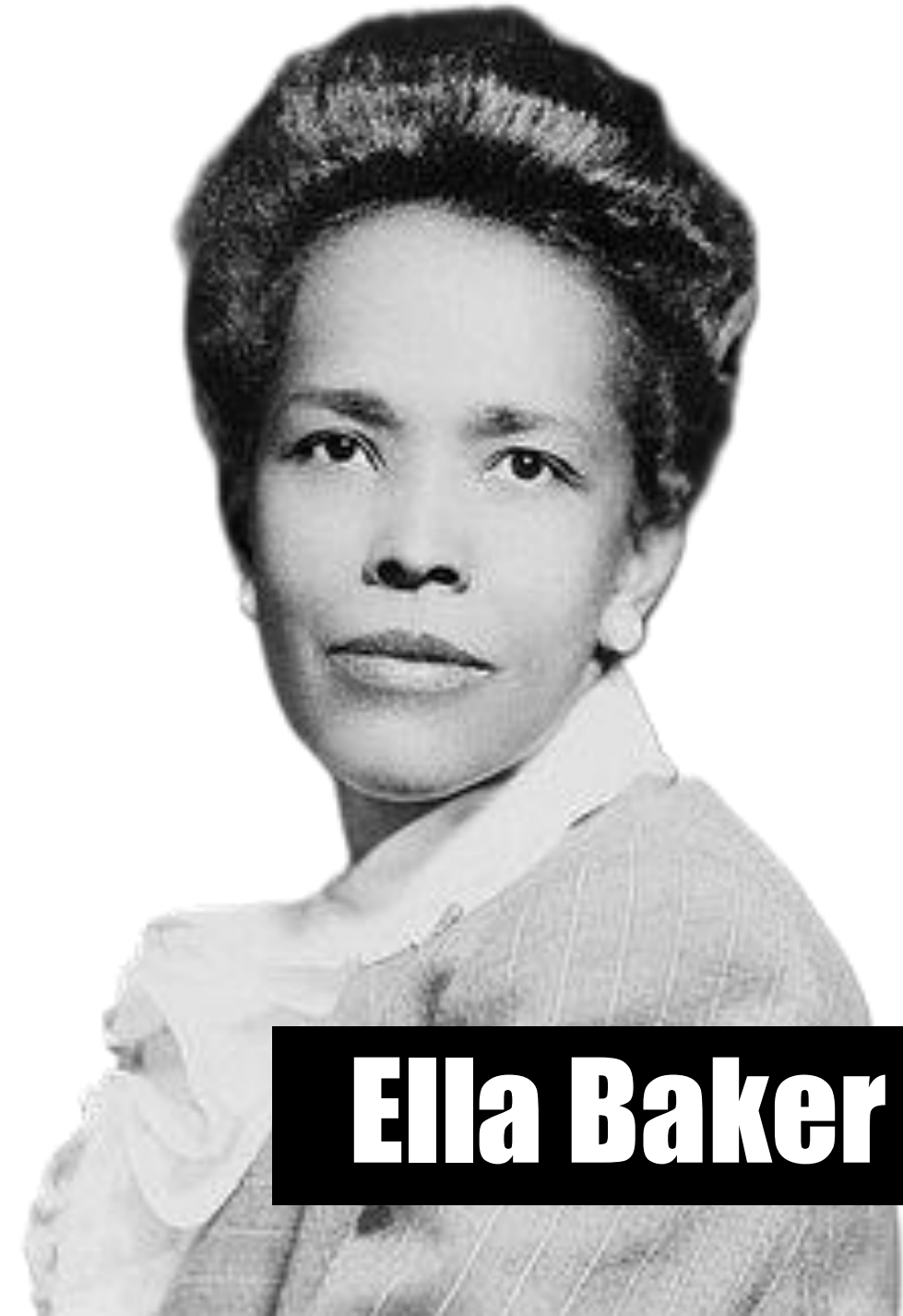
Fannie Lou Hamer

Lo que intento señalar ahora es que, si se observa muy de cerca esta sociedad estadounidense, es hora de cuestionar estas cosas. Hemos hecho un llamamiento al presidente de los Estados Unidos y al fiscal general para que, por favor, nos protejan en Mississippi. Y no entiendo cómo está fuera de su poder proteger a la gente en Mississippi. No pueden hacer eso, pero cuando matan a un hombre blanco en el Congo, envían gente allí.

Y siempre puedes oír esta larga historia triste: "Sabes que lleva tiempo." Durante trescientos años, les hemos dado tiempo. Y he estado cansada tanto tiempo, ahora estoy harta y cansada de estar cansada y cansada, y queremos un cambio. Queremos un cambio en esta sociedad en América porque, ya ves, ya no podemos ignorar los hechos y hacer que nuestros hijos canten: "Oh di, ¿puedes ver, con la luz temprana del amanecer, lo que tan orgullosamente saludamos?" ¿Qué tenemos que sacar aquí? La verdad es lo único que nos va a liberar. Y sabes que toda esta sociedad está enferma. Y para demostrar lo enfermizo que fue cuando estábamos en Atlantic City desafiando la Convención Nacional, cuando testificaba ante el Comité de Credenciales, me cortaron porque odian ver lo que siempre saben y esa es la verdad.

- Discurso pronunciado el 20 de diciembre de 1964 en un mitin del Partido Democrático de la Libertad de Mississippi en Harlem, Nueva York

Ella Baker fue una activista y organizadora por los derechos civiles que estuvo activa desde la década de 1930. Trabajó tanto con la Asociación Nacional para el Avance de las Personas de Color como con la Southern Christian Leadership Conference. Era más conocida como la estrategia principal del Comité Coordinador Estudiantil No Violento (SNCC). Este pasaje proviene de un discurso pronunciado en enero de 1964 en una manifestación por el derecho al voto organizada por el SNCC en Hattiesburg, Mississippi.



Ella Baker

No estamos en las etapas finales de la lucha por la libertad. Realmente solo estamos empezando. Estamos apenas comenzando la lucha por la libertad. Déjame explicarte por qué. Porque incluso mañana, si todo vestigio de discriminación racial fuera eliminado, si todos fuéramos lo suficientemente libres para bajar y relacionarnos con todas las personas que quisiéramos juntarnos, seguimos sin ser libres. No somos libres hasta que dentro de nosotros tenemos esa profunda sensación de libertad de muchas cosas que ni siquiera mencionamos en estas reuniones.

Y no hablo de negros, hablo de personas. La gente no puede ser libre hasta que se dé cuenta de que la paz—podemos hablar de paz—que la paz no es la ausencia de guerra o lucha, sino la presencia de justicia. La gente no puede ser libre hasta que haya suficiente trabajo en esta tierra para dar empleo a todos. Mañana, si pudiéramos votar con toda nuestra fuerza y aún así votáramos con toda nuestra fuerza, hasta que reconozcamos que en este país, en una tierra de gran abundancia y gran riqueza, hay millones de personas que se acuestan hambrientas cada noche. Que mañana, si llamáramos a todos los hombres capaces de nuestro país que puedan trabajar, no tendríamos trabajo para ellos.

Y a menos que veamos esto en su perspectiva más amplia, a menos que nos demos cuenta de que ciertamente debemos cantar, debemos tener la inspiración del canto, pero también debemos tener la información que proviene de mucho, mucho estudio. Así que debemos enfrentarnos a muchos problemas. También debemos saber que, en última instancia, somos el único grupo que puede hacerte libre eres tú mismo, porque debemos liberarnos de todas las cosas que nos frenan.

- Discurso pronunciado el 21 de enero de 1964 en la manifestación del Día de la Libertad de Hattiesburg, en Misisipi

Multiple Perspectives: Leaders of the Black Freedom Movements

Working Document (English)

Name: _____

1. What do you know about the speaker? How might the speaker's background affect their perspective on the Civil Rights Movement's goals and methods?
2. Who is the audience for this passage? How might the audience affect the speaker's message about the goals and methods of the Civil Rights movement?
3. In this passage, what does the speaker argue about the goals of the Civil Rights Movement?
4. In this passage, what does the speaker argue about the methods of the Civil Rights Movement?

Continued on next page —>

Multiple Perspectives: Leaders of the Black Freedom Movements

Finish this statement as you think your assigned Civil Rights leader would answer it:

The Civil Rights Movement should try to _____ (goal)
by/through _____ (methods).

Use the space below to provide at least three arguments in support of your position statement.

- 1.
- 2.
- 3.

Multiple Perspectives: Leaders of the Black Freedom Movements

Working Document (Spanish)

Nombre: _____

1. ¿Qué sabes del orador? ¿Cómo podría el origen del ponente influir en su perspectiva sobre los objetivos y métodos del Movimiento por los Derechos Civiles?
2. ¿A quién va dirigido este pasaje? ¿De qué manera podría influir el público en el mensaje del orador sobre los objetivos y métodos del movimiento por los derechos civiles?
3. En este pasaje, ¿qué argumenta el orador sobre los objetivos del Movimiento por los Derechos Civiles?
4. En este pasaje, ¿qué argumenta el orador sobre los métodos del Movimiento por los Derechos Civiles?

Continued on next page —>

Multiple Perspectives: Leaders of the Black Freedom Movements

Termina esta declaración como crees que tu líder de derechos civiles asignado respondería:

El Movimiento por los Derechos Civiles debería intentar _____ (OBJETIVO) por _____ (MÉTODOS).

Utiliza el espacio de abajo para proporcionar al menos tres argumentos en Apoyo a tu declaración de posición.

- 1.
- 2.
- 3.