

*Jazz from A to Z*  
**Lesson Plan**

**Title of the Lesson: “1963: A World of Harmony and Chaos”**

**Subject: American History**

**Grade:11th**

**Common Core Standards for Reading:**

**11-12.RH.1.** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

**11-12.RH.2.** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

**Arizona Social Studies Standard:**

**National Content Standards for History:**

Era 9; [Standard 2](#): How the Cold War and conflicts in Korea and Vietnam influenced domestic and international politics

[Standard 4](#): The struggle for racial and gender equality and the extension of civil liberties

**Overview (Brief description of lesson):**

Students will explore the musical heritage of African Americans and analyze primary sources relating to the Civil rights movement and the Cold War in 1963 and look for connections among the three.

**Essential Question(s):** How did the culture of African American music and religion intersect with the Civil Rights movement of 1963? How did it shape/how was it shaped by the cold war?

**Key Vocabulary:**

Jazz, Blues, spirituals, Civil rights, cold war, ambassador

**Lesson Objective(s):**

The student will use primary sources to analyze the impact of jazz on the civil rights movement and the cold war in 1963.

**Materials Needed:**

Powerpoint with photographs

Excerpts from King and Hamer speeches with close reading strategies

Copies of March on Washington program

Document analysis sheets

1963 by the numbers sheet

Lyrics to Blowin' in the Wind

King's Berlin speech

Kennedy's 6/11/1963 speech

## Procedure to Teach the Lesson:

- **Beginning (set)**
  - Incantation and percussion activity
  - Shuffle as “heartbeat” of blues
- **Middle**
  - Close reading of excerpt from “I Don’t Mind My Light Shining” speech by Fannie Lou Hamer
  - View photographs of 1963 events; play Mahalia Jackson “Come Sunday”
  - Discuss “1963: By the numbers”
  - Document Analysis of “March on Washington” program
  - Discussion of excerpt from “Dream” Speech
  - MLK “On the Importance of Jazz” – students share reading aloud.
  - Bob Dylan “Blowin’ in the Wind” – music as a primary source sheet
  - Close reading of excerpt from Kennedy’s 1963 Address on Civil Rights
  - View videos and listen to “Jazz Ambassadors” Dave Brubeck and Art Blakey
  - MLK “On the Importance of Jazz” – students share reading aloud.
- **End (closure)**

Bridging the Gap from Blues to Jazz to Rap  
Word art – what is the importance of music? <http://www.wordle.net/>

## Assessment:

*Blowin’ in the Wind* Analysis

DBQ: Did segregation hurt the United States from a cold war prospective?

## Sources of Information:

<http://www.youtube.com/watch?v=vWwgrjjIMXA> Bob Dylan TV performance of “Blowin in the Wind” March 1963

<http://www.youtube.com/watch?v=OyzeFZkGInU> Bridging the Gap from Blues to Jazz to Rap

Mahalia Jackson “Come Sunday” [http://www.youtube.com/watch?v=lDuH7\\_ece9E](http://www.youtube.com/watch?v=lDuH7_ece9E)

MLK “I Have a Dream” <http://www.youtube.com/watch?v=smEqnklfYs>

Jazz Ambassadors

<http://www.youtube.com/watch?v=vVViFJKvFVk> Dave Brubeck on Communism

<http://www.youtube.com/watch?v=jULUvCg940k> Dave Brubeck “St. Louis Blues” w/ Eugene Wright on bass 1961

<http://www.youtube.com/watch?v=faJE92phKzI> Dave Brubeck quartet 1966 “Take Five”

<http://www.youtube.com/watch?v=ibIO6T7im40> “A Train”

<http://www.youtube.com/watch?v=dwpph2h8jD8> Art Blakey and the Jazz Messengers. Italy 1963

<http://millercenter.org/president/speeches/detail/3375> Address on Civil Rights (June 11, 1963) John F. Kennedy - Will segregation hurt our cause in the world?

## 1963: By the Numbers

<b>12</b>	million black Americans that lived in the Jim Crow (segregated) South
<b>19</b>	million black Americans in the United States
<b>1</b>	black child out of 200 children attended school with white children in the South
<b>0</b>	black children that attended an integrated school in South Carolina, Alabama or Mississippi
<b>1</b>	Negro registered in Panola County, Mississippi. He registered in 1892 and died in 1952.
<b>7,250</b>	Negroes of voting age in Panola County
<b>0</b>	black citizens had ever been selected for jury duty in Georgia's Mitchell County
<b>9,000</b>	black citizens who lived in Mitchell County
<b>3,444</b>	blacks lynched by whites in public between 1882 and 1963 according to the Tuskegee Institute
<b>2.6</b>	percent of national retail outlets were owned by blacks
<b>.2</b>	percent of all banks or financial institutions owned by blacks
<b>758</b>	demonstrations in 186 cities in the 10-week period after Birmingham
<b>14,733</b>	people arrested in these demonstrations
<b>275,000</b>	miles traveled by Dr. King
<b>350</b>	speeches given by Dr. King
<b>2</b>	months to plan the largest civil rights demonstration in history
<b>5</b>	civil rights organizations involved in the March on Washington for Jobs and Freedom: NAACP, The Urban League, CORE, SCLC, and SNCC
<b>250,000</b>	people in the crowd at the Lincoln Memorial on August 28, 1963

(Information from *The Dream: Martin Luther King, Jr. and the Speech that Inspired a Nation* by Drew D. Hansen)

## **On the Importance of Jazz**

### **Dr. Martin Luther King, Jr., Opening Address to the 1964 Berlin Jazz Festival, WPFW News (Washington), [23 August 2002]**

God has wrought many things out of oppression. He has endowed his creatures with the capacity to create—and from this capacity has flowed the sweet songs of sorrow and joy that have allowed man to cope with his environment and many different situations.

Jazz speaks for life. The Blues tell the story of life's difficulties, and if you think for a moment, you will realize that they take the hardest realities of life and put them into music, only to come out with some new hope or sense of triumph.

This is triumphant music.

Modern jazz has continued in this tradition, singing the songs of a more complicated urban existence. When life itself offers no order and meaning, the musician creates an order and meaning from the sounds of the earth which flow through his instrument.

It is no wonder that so much of the search for identity among American Negroes was championed by Jazz musicians. Long before the modern essayists and scholars wrote of racial identity as a problem for a multiracial world, musicians were returning to their roots to affirm that which was stirring within their souls.

Much of the power of our Freedom Movement in the United States has come from this music. It has strengthened us with its sweet rhythms when courage began to fail. It has calmed us with its rich harmonies when spirits were down.

And now, Jazz is exported to the world. For in the particular struggle of the Negro in America there is something akin to the universal struggle of modern man. Everybody has the Blues. Everybody longs for meaning. Everybody needs to love and be loved. Everybody needs to clap hands and be happy. Everybody longs for faith.

In music, especially this broad category called Jazz, there is a stepping stone towards all of these.

*Dr. Martin Luther King, Jr. Opening Address to the 1964 Berlin Jazz Festival*

From owner-imap@chumbly.math.missouri.edu Sat Aug 24 13:30:19 2002

Date: Fri, 23 Aug 2002 18:35:01 -0500 (CDT)

From: rich@math.missouri.edu (Rich Winkel)

Subject: Martin Luther King, Jr. on the Importance of Jazz Organization:

PACH Article: 144057 To: undisclosed-recipients::

<http://www.wpfw.org/>

# “Blowing in the Wind”

By Bob Dylan

How many roads must a man walk down,  
before you call him a man?  
How many seas must a white dove fly,  
before she sleeps in the sand?  
And how many times must a cannon ball fly,  
before they're forever banned?

The answer my friend is blowing in the wind,  
the answer is blowing in the wind.

How many years can a mountain exist,  
before it is washed to the sea?  
How many years can some people exist,  
before they're allowed to be free?  
And how many times can a man turn his head,  
and pretend that he just doesn't see?

The answer my friend is blowing in the wind,  
the answer is blowing in the wind.

How many times must a man look up,  
before he sees the sky?  
And how many ears must one man have,  
before he can hear people cry ?  
And how many deaths will it take till we know,  
that too many people have died?

The answer my friend is blowing in the wind,  
the answer is blowing in the wind.

The answer my friend is blowing in the wind,  
the answer is blowing in the wind.

## Music as a Primary Source

1. Background: Composer, performer?
2. What do you hear? Describe it. (Instruments, voices?)
3. Describe the style of the music, using musical terms (beat, rhythm, instrumentals, vocals, range, tempo, background, melody, dissonance, harmony, percussion, texture, etc.)
4. What themes or connections do you sense in the music?
5. What do you think the composer's purpose, intentions or motivations were?
6. What is the music's impact on the audience (How does it make you feel)?

***I Don't Mind My Light Shining***  
**Mrs. Fannie Lou Hamer**  
**Greenwood, Mississippi, Fall, 1963**  
Excerpted from as published in [\*Speeches of Fannie Lou Hamer, To Tell It Like It Is\*](#)

[This speech, one of the first public addresses ever given by Mrs. Hamer, was part of the campaign to encourage participation in the [Freedom Ballot of 1963](#).]

.....And it's no easy way out. We just got to wake up and face it, folks. And if I can face the issue, you can too. You see, the thing — what's so pitiful now about it — the men been wanting to be the boss all of these years, and the ones that ain't up under the house is under the bed.

But you see, it's poison; it's poison for us not to speak what we know is right. As Christ said from the seventeenth chapter of Acts and the twenty-sixth verse, says: "*Has made of one blood all nations, for to dwell on the face of the earth.*" Then it's no different, we just have different colors.

And, brother, you can believe this or not: I been sick of this system as long as I can remember. I heard some people speak of depression in the '30s. In the '20s, it was 'pression with me! De-pression. I been as hungry — it's a funny thing since I started working for Christ — it's kind of like in the twenty-third of Psalms whep he says, "*Thou prepareth a table before me in the presence of my enemies. Thou anointed my head with oil and my cup runneth over.*"

And I have walked through the shadows of death because it was on the tenth of September in '62 when they shot sixteen times in a house and it wasn't a foot over the bed where my head was. But that night I wasn't there — don't you see what God can do! Quit running around trying to dodge death because this book said, "*He that seeketh to save his life, he's going to lose it anyhow!*"

..... And, you see, you know the ballot is good. If it wasn't good how come he trying to keep you from it and he still using it! Don't be foolish, folks: they going in there by the droves and droves and they had guards to keep us out of there the other day. And dogs. Now if that's good enough for them, I want some of it too.

You see, as I said, it was on the tenth of September when they shot in the house for me sixteen times, but I didn't stop. Now some of the time since then I got hungry, but I got consolation because I had got hungry before I got in it. Wasn't going to be no more hungry now than I was then. Then, on the ninth of June, this year, I was beat in a jailhouse until I was hard as metal. ... So that's pitiful — I'm telling you the truth, but it's pitiful, you see — that people can have so much hate that will make them beat a person and don't know they doing wrong.

....All we got to do — that's why I love the song "This Little Light of Mine" — from the fifth chapter of Matthew, He said, "*A city that's set on a hill cannot be hid,*" And I don't mind my light shining; I don't hide that I'm fighting for freedom because Christ died to set us free. And he stayed here until he got thirty-three years old, letting us know how we would have to walk.

And we can come to this church and we can shout till we look foolish, because that's what we're doing. And we can come out here and live a lie and like the lie and we going just as straight to hell, if we don't do something. Because we got a charge to keep too. ....Thank you.

From <http://www.crmvet.org/docs/flh63.htm>

Close reading tasks:

1. Identify two examples of Hamer's conversational style. What does this tell you about her as a person?
2. What is her mood/tone in this speech – angry, sad, happy, bored, etc. Illustrate with two words or phrases.
3. How many references are there to the Bible? Why do you think she does this?
4. What effect do you think this speech had on Hamer's audience?



# MARCH ON WASHINGTON FOR JOBS AND FREEDOM

AUGUST 28, 1963

## LINCOLN MEMORIAL PROGRAM

1. The National Anthem *Led by Marian Anderson.*
2. Invocation *The Very Rev. Patrick O'Boyle, Archbishop of Washington.*
3. Opening Remarks *A. Philip Randolph, Director March on Washington for Jobs and Freedom.*
4. Remarks *Dr. Eugene Carson Blake, Stated Clerk, United Presbyterian Church of the U.S.A.; Vice Chairman, Commission on Race Relations of the National Council of Churches of Christ in America.*
5. Tribute to Negro Women  
Fighters for Freedom  
Daisy Bates  
Diane Nash Bevel  
Mrs. Medgar Evers  
Mrs. Herbert Lee  
Rosa Parks  
Gloria Richardson  
*Mrs. Medgar Evers*
6. Remarks *John Lewis, National Chairman, Student Nonviolent Coordinating Committee.*
7. Remarks *Walter Reuther, President, United Automobile, Aerospace and Agricultural Implement Workers of America, AFL-CIO; Chairman, Industrial Union Department, AFL-CIO.*
8. Remarks *James Farmer, National Director, Congress of Racial Equality.*
9. Selection *Eva Jessye Choir*
10. Prayer *Rabbi Uri Miller, President Synagogue Council of America.*
11. Remarks *Whitney M. Young, Jr., Executive Director, National Urban League.*
12. Remarks *Mathew Ahmann, Executive Director, National Catholic Conference for Interracial Justice.*
13. Remarks *Roy Wilkins, Executive Secretary, National Association for the Advancement of Colored People.*
14. Selection *Miss Mahalia Jackson*
15. Remarks *Rabbi Joachim Prinz, President American Jewish Congress.*
16. Remarks *The Rev. Dr. Martin Luther King, Jr., President, Southern Christian Leadership Conference.*
17. The Pledge *A Philip Randolph*
18. Benediction *Dr. Benjamin E. Mays, President, Morehouse College.*

**"WE SHALL OVERCOME"**



**Document Analysis Worksheet**

**Name** \_\_\_\_\_

• Document Title \_\_\_\_\_

• Type of Document (Check One):

- |                 |                            |                     |
|-----------------|----------------------------|---------------------|
| _____ Newspaper | _____ Map                  | _____ Advertisement |
| _____ Letter    | _____ Congressional Record | _____ Telegram      |
| _____ Speech    | _____ Press Release        | _____ Census Report |
| _____ Book      | _____ Report               | _____ Other         |

• Date of the Document \_\_\_\_\_

• Author or Creator of the Document \_\_\_\_\_

Background of the Author: (position, nationality, gender, occupation, social class, religion, etc.)  
\_\_\_\_\_

• For what audience was the document written? \_\_\_\_\_

• Document Information:  
In your own words, list **3 main ideas** from the document. Cite a quote from the document that illustrates each main idea.

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_

Why was the document written? \_\_\_\_\_

List 3 things the document informs the reader about life in the nation/region at the time it was written.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

Is the author of the document a reliable source? Explain.  
\_\_\_\_\_  
\_\_\_\_\_

Do you detect any bias in this document? Explain. \_\_\_\_\_  
\_\_\_\_\_

Name the most memorable or powerful quote from the document. Why did you choose these words?

Part 1

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. 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." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

.....

Part 2

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a *dream* today!.....

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."<sup>2</sup>

### Part 3

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

*My country 'tis of thee, sweet land of liberty, of thee I sing.*

*Land where my fathers died, land of the Pilgrim's pride,*

*From every mountainside, let freedom ring!*

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when *all* of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

*Free at last! Free at last!*

*Thank God Almighty, we are free at last!*<sup>3</sup>

From <http://www.americanrhetoric.com/speeches/mlkhaveadream.htm>

Also includes audio.

See also video at <http://www.youtube.com/watch?v=smEqnnkIfYs>

#### Discussion/ Close Reading Questions:

1. Underline words you are unfamiliar with. Are there more of them in one part than in another?
2. Is there a difference in style between the first and second parts? What is it? Cite evidence.
3. Star biblical references. How does this compare to Fannie Lou Hamer's Speech?
4. Discuss usage of "My Country Tis of Thee" Why that song in that place and time?

## Address on Civil Rights (June 11, 1963)

John Fitzgerald Kennedy

Good evening, my fellow citizens:

This afternoon, following a series of threats and defiant statements, the presence of Alabama National Guardsmen was required on the University of Alabama to carry out the final and unequivocal order of the United States District Court of the Northern District of Alabama. That order called for the admission of two clearly qualified young Alabama residents who happened to have been born Negro.

.....

Today we are committed to a worldwide struggle to promote and protect the rights of all who wish to be free. And when Americans are sent to Viet-Nam or West Berlin, we do not ask for whites only. It ought to be possible, therefore, for American students of any color to attend any public institution they select without having to be backed up by troops.

It ought to be possible for American consumers of any color to receive equal service in places of public accommodation, such as hotels and restaurants and theaters and retail stores, without being forced to resort to demonstrations in the street, and it ought to be possible for American citizens of any color to register and to vote in a free election without interference or fear of reprisal.

It ought to be possible, in short, for every American to enjoy the privileges of being American without regard to his race or his color. In short, every American ought to have the right to be treated as he would wish to be treated, as one would wish his children to be treated. But this is not the case.

...

We preach freedom around the world, and we mean it, and we cherish our freedom here at home, but are we to say to the world, and much more importantly, to each other that this is a land of the free except for the Negroes; that we have no second-class citizens except Negroes; that we have no class or cast system, no ghettos, no master race except with respect to Negroes?

...

I am, therefore, asking the Congress to enact legislation giving all Americans the right to be served in facilities which are open to the public—hotels, restaurants, theaters, retail stores, and similar establishments.

This seems to me to be an elementary right. Its denial is an arbitrary indignity that no American in 1963 should have to endure, but many do.

.....

This is what we are talking about and this is a matter which concerns this country and what it stands for, and in meeting it I ask the support of all our citizens.

Thank you very much.

### Close Reading Tasks:

1. Underline words whose meaning is unfamiliar to you.
2. Describe the tone of this speech.
3. Place stars beside two paragraphs that discuss how the domestic issue of Civil Rights might relate to world issues.
4. How would you summarize Kennedy's position on Civil Rights?