

**History 524-01, Civil Rights: Social Struggle,
Politics and Policies, 1940-1980
UNCG, Spring 2004**

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This course will examine the national civil rights movement of the 1950s and 1960s in the wider context of the “black freedom movement,” which had deep historic roots in local African American communities, and international and economic dimensions often neglected in standard histories of the Southern “civil rights” movement.

Our range of topics include the impact of the Cold War and national politics and policies on the black freedom movement -- from McCarthyism and the *Brown vs. Board* Supreme Court decision, to the Civil Rights Acts and the War on Poverty. Of particular interest will be the leadership and symbolism of Martin Luther King, Jr., the “Negro Revolution” of 1963, and local political organizing in Mississippi. We will also consider Black Power, northern freedom movements and the “ghetto revolts” of the 1960s; white resistance movements and ideologies; the importance of women’s activism at the grassroots; the war on poverty; the dilemmas created by the anti-Vietnam War movement; and the perennial search for economic justice for all within a movement principally defined by the search for racial equality. We will examine scholarship, biographies, memoirs, oral histories, documentary films and primary documents.

Our purpose is twofold: to view the freedom struggle from “below” and “within” its many community contexts; and to develop a more holistic sense of its origins and impact on the national and international politics of human rights and economic justice.

This is principally a discussion class in which reading and preparation are essential. We will have a series of short writing assignments, based on your reading of the historiography and on your own research into a person’s life and on an event or problem grappling with differing points of view in the primary sources.

Available for Purchase at the Bookstores:

Fairclough, Adam. *To Redeem the Soul of America: The Southern Christian Leadership Conference and Martin Luther King, Jr.* Athens: University of Georgia Press, 1987.

An excellent interpretation of King’s increasingly beleaguered leadership and expanding scope of concerns, from civil rights protest and legislation to economic justice, peace and nonviolence in the big cities. It examines King in the context of his fractious but dynamic organization of activist ministers and considers whether the Southern Christian Leadership Conference was “a church, a movement, or an organization.”

Dittmer, John. *Local People: The Struggle for Civil Rights in Mississippi.* Urbana: University of Illinois Press, 1994.

An extraordinary tale of the rise and fall of the Student Nonviolent Coordinating Committee, the Mississippi Freedom Democratic Party, and the local grassroots people who made a voting rights revolution in the most violent bastion of white supremacy. It is an important counterpoint to Fairclough’s focus on King’s and SCLC’s strategies of “mobilization” (organizing big marches and dramatic demonstrations and then leaving town). Dittmer takes us into the cities, towns and rural places where the strategy of “organization” flourished and was later eclipsed by ideological and class divisions within the grass roots movement, and the emergence of a middle class “moderate” coalition of whites and blacks.

Electronic Reserve Readings and On-line Scholarly and Primary Sources.

I will place on reserve or direct you to the URL of a number of scholarly articles and brief primary source materials appropriate to each day's topic. Sorry for cost in printing electronic reserves, but it is cheaper and more precise than asking you to purchase one of the many course readers or text books (which can cost upwards of \$50). [They are alphabetized by TITLE, but sometimes erratically]. And you can always download the adobe acrobat reader files and read them on screen to save paper and money. To help, I will also burn a few CD's as soon as the library has all the readings on-line. These CDs you may then copy to your hard drives or burn additional CDs for classmates [those of you with CD burners may volunteer to help a few of your classmates].

Course Requirements:

Attendance: This is vitally important for your success and the class as a whole, since discussion will constitute the lion's share of our time. *Please, you must email me in advance if you will miss class. I will excuse absences only on the grounds of personal or family illness or serious emergency (not competing work obligations or other extracurricular activity).* I do not want or require lengthy explanations; you are on your honor to declare whether your absence falls within the above criteria. More than four unexcused absences will result in grade reduction. Three consecutive missed classes constitute grounds for withdrawing you from the course.

Class Preparation and Participation (25%): You will receive a grade on the basis of how often and how thoughtfully you contribute to class discussion, posing or answering questions from me or your peers. You will belong to a sub-group of 6 people, who will also give you feedback on your presentations and participation in small group discussion. Each member of your group will also evaluate and grade your contribution overall, and I will synthesize these comments at two points in the semester. In connection with each of your short independent research papers, you will also report your findings to the class. *Relevance is an important criterion here, that is "am I speaking to the topic at hand from materials the class has considered?" Anecdotes and parallels to contemporary issues are welcome, but they are simply not the core of this history class.* I see no substitute for active participation. Come see me or visit the Speaking Center if you feel you need help BY WEEK 3. There are real differences among introverts and extroverts, but I purposefully structure classes to encourage all people to contribute. Dialogue can really help you focus your ideas, or change them!

Scholar's Logs (15%): Write 6 log entries (400-500 words) on any of the readings where "LOG" appears on the syllabus (no more than one per day). Graduate Students: 8 LOGS. *These are due the day of discussion and not acceptable after that.* This is a way to help you develop critical reading and writing skills with respect to *historiography*, and prepare for discussion. Briefly summarize the scholar's thesis, (the main *analytical* points he or she is advancing), in 1-4 sentences. Then write a one or two paragraph response containing *your* ideas about the reading. You might answer any of the following questions: How does the reading challenge or confirm what I previously believed or read? How does the author's interpretation confirm or conflict with another author's or participant's? How does it tie in with broader themes in the course? Most importantly: is it persuasive or flawed? (Don't just *say* this. *Show it* by referring to *evidence* presented or omitted.) How does this history help explain *today's* choices or dilemmas? I'll accept these if the thesis is correct or close, and if they raise reasonably deep issues or challenging pieces of evidence. If "N/C" appears when I hand these back, it means you haven't gotten the thesis or main points correct in the first paragraph and you will have to write another for credit. **Grading:** 90% complete or more: A; 80% or more: B; 70% or more: C; and so forth. If you feel you are running into trouble by mid-semester, I will permit you to write 3 more LOG entries for up to 4 extra credit points on the final grade. But you must write all 3 acceptably (plus the required number) and use them to contribute to discussion to get this credit.

Paper and Presentation #1 (25%): “I Was There . . .” Report: 7-8 minutes. Paper: 5-6 pp., due exactly one week after your report. Graduate Students: 7-8 pp. Present your person’s experiences, points of view and conclusions, and be prepared to answer questions from the class. Read about 100 pages from a biography or memoir or oral history listed under each day’s topic (Sign up soon). Or come up with an equally compelling one and get me to approve it. What was that person’s point of view with respect to the event or controversy we are considering? If one of the historians we are reading touches upon their role, does the scholar do your figure justice? If you are reporting on an oral history or memoir, do you think your person may suffer in any way from “hindsight” -- the fact that memoirs and oral histories are always filtered through later experiences and commitments? I will evaluate these on the basis of 1) the accuracy of your description of their point of view; 2) your explanation of why they were led to act or think as they did, and 3) your assessment of their impact (that is, how well you situate them in historical context).

Paper and Informal Report #2 (20%): Primary Source Analysis. Report: 3-4 minutes in class, the first opportunity that presents itself. Paper: 5 pp. Graduate Students: 6-7 pages. In each case you must see me and have an approved research topic and strategy (with statement of problem and available sources) a week in advance.

Option A: News Analysis. Based on the historical writing we now have, and the access we have to direct experience through surviving oral and documentary sources, examine how a movement, a personality, a controversy or an event received coverage from at least two media sources, at least one of which should be “mainstream” (*The New York Times, Time, Life*) and the other African American or “movement-based” (*Pittsburgh Courier, Crisis, Freedomways, Southern Patriot, Student Voice*). How do they differ in their reportage of “facts,” of larger Constitutional issues, of the movement’s *collective* leadership? I will evaluate these on the basis of how you compare and contrast their selection of relevant “newsworthy” items, their “stance” toward objectivity and advocacy, and the explanatory “frame” they invoke (For an example of critical news analysis, read Jenny Walker’s or Richard Lentz’s piece, or ask me about other models).

Option B: Documentary Source Analysis. Based on a selection of testimonies, field reports, letters, flyers, and other material generated within the movement *at the time* by participants. **Select the topic and day you want to research, browse through the bound primary sources on hard copy reserves, and schedule a conference with me to plot research strategy.** For example, you might read the voter registration field reports from SNCC in Southwest Georgia in the *Southern Regional Council Papers [microform]*, or the testimony of Bayard Rustin and Floyd McKissick before Senator Robert Kennedy’s Committee on Government Reorganization in *Federal Role in Urban Affairs, 14 vol.* (GPO: 1967). Then report to the class the essential perspectives contained in the source, how its context shaped the evidence, what the evidence can reveal that is fresh and interesting (neither of these sources have yet been used by historians writing on the movement).

I’ll supply a list of primary sources (quite long!) available on the movement in the Library and on the internet (including the tapes to all of Lyndon Johnson’s telephone conversations before March of 1966), and put the most important oral history and documentary collections on reserve. Of utmost importance is that you visit my office hours to talk to me about topics and research strategies! I can save you a heck of a lot of time.

Final Paper and Discussion (Last Day of Class) (15%): 3-4 Pages. Graduate Students: 5-6 pp. What are the two principal lessons that you have drawn from this course that might be useful in advising future generations committed to advancing equality and freedom for all people and for oppressed minorities in particular? Possible themes might involve the relationship between civil, political and economic rights; protest and electoral strategies; racial-ethnic unity and integration; violence and nonviolence.

Conferences: We must have at least one conference in the first few weeks of the semester (to select projects and reports) and another after you have completed most of the course requirements. I am here to help with questions, to guide you in developing your ideas and writing strategies, and to give you helpful, honest feedback on your work. Do not hesitate to visit my office hours or schedule an appointment. I may require some of you to visit the Writing Center if it seems you need tutoring on the basics of sentence and paragraph construction and word choice. Similarly with the Speaking Center if it seems you need help organizing and practicing your presentation.

Schedule of Class Meetings and Assignments

CODES: “**ER340**” means Ereserves under HIS340. “**ER524**” Means Ereserves under HIS524. JSTOR means the humanities electronic journal JSTOR through the “Databases” portal on the library’s home page. “LOG” means I will accept a “Scholar’s Log” on this reading.

The diversity of selected readings is designed to provide you with a range of historical arguments and experiential perspectives. But this requires you use the ereserves well and follow each day’s instructions carefully. Look at the discussion questions FIRST; then go look for answers or read with a view to generating better questions.

Most days will have a formal biographical report and an informal shorter report on primary research. So be sure to sign up for a day soon! Sign up for one day before spring break and one day after. Sheets will be on my door by Wednesday.

1/14: Introduction: The Movement from Below and Above

Payne, Charles. "Debating the Civil Rights Movement: The View from the Trenches." In *Debating the Civil Rights Movement, 1945-1968*, edited by Steven F. Lawson and Charles Payne, 99-136. Lanham, Md.: Rowman & Littlefield, 1998. LOG **ER524**

Lawson, Steven F. "Debating the Civil Rights Movement: The View from the Nation." In *Debating the Civil Rights Movement, 1945-1968*, edited by Steven F. Lawson and Charles Payne, 3-42. Lanham, Md.: Rowman & Littlefield, 1998. LOG **ER524**

Examine your assumptions: What were the major achievements of the civil rights era, and how did local movements and national leaders interact to produce change? Were national institutions, in Payne’s terms, facilitators of social change or obstacles around which activists had to maneuver? NB: To discover what I think about all this, read my piece assigned for 4/28.

1/19: Martin Luther King Holiday – No Class

1/21: A Life in Context: Martin Luther King, Jr.

Morris, Aldon D. "A Man Prepared for the Times: A Sociological Analysis of the Leadership of Martin Luther King, Jr." and comments by Robert Parris Moses, In *We Shall Overcome Martin Luther King, Jr., and the Black Freedom Struggle*, eds. Peter J. Albert and Ronald Hoffman, (NY: Pantheon, 1990), 35-58. LOG **ER340**

Meier, August. "On the Role of Martin Luther King." In *Martin Luther King, Jr.*, edited by C. Eric Lincoln (Hill and Wang: 1984): 144-156. ER524 (HOPE this is on ereserves in time).

Vincent Harding, “Beyond Amnesia: Martin Luther King, Jr. and the Future of America,” *Journal of American History* 74, 2 (1987), 468-476. JSTOR

From Martin Luther King, Jr., “Selected Documents from the 1940s and 1950s” ER 340 (Only pp. 1-10 of the Acroread document should be printed – the last sermon “Some Things We Must Do,” is no longer required): “The Negro and the Constitution,” 5/44, in Carson, ed., *Papers of Martin Luther King, v. 1*, pp. 109-111; “Kick Up Dust,” 8/6/46, in Carson, ed., *Papers of Martin Luther King, Jr., v. 1*, pp. 121; Letter to Coretta, July 18, 1952, in Carson, ed., *Autobiography of MLK*, p. 36.

Discussion: Which is the more common interpretation of King in contemporary American culture, Meier's or Harding's? Why? What convergence of historical forces had to happen to make possible a mass leader such as King? How do his early writings foreshadow his later commitments? What changes were taking place within Southern black communities, in national and international politics, and the media to make a mass movement more likely in the 1950s and 1960s?

1/26: New Deal, World War II and Anti-Communist Repression

Dittmer, *Local People*, 1-18.

Sullivan, Patricia. "Southern Reformers, the New Deal, and the Movement's Foundation." In *New Directions in Civil Rights Studies*, edited by Armstead L. Robinson and Patricia Sullivan, 81-104. Charlottesville: University of Virginia Press, 1991. **ER524 LOG**

Marable, Manning. *Race, Reform and Rebellion: The Second Reconstruction in Black America, 1945-1990*. 2nd ed. Jackson: University Press of Mississippi, 1991, ch. 2, p. 13-32.

ER524 (No log, this is a textbook overview).

(Required only for Graduate Students, required for all if above is not yet on reserves): Robert Korstad and Nelson Lichtenstein, "Opportunities Found and Lost: Labor, Radicals, and the Early Civil Rights Movement," *Journal of American History* 75 (Dec., 1988), 786-811. **LOG ER524**

How did the New Deal, World War II, and the Cold War shape the post-war freedom struggle? Are there positive ways in which the Cold War may have functioned? What did the civil rights movement lose through the repression of the left-led trade unions? What might the movement have looked like, and would it have happened ten years earlier, but for anti-communism?

Suggested Biographical Report: David Lewis, *W.E.B. DuBois* or Martin Duberman, *Paul Robeson*

1/28: Massive Resistance and Black Struggle after *Brown v. Board of Education*

Klarman, Michael J. "How Brown Changed Race Relations: The Backlash Thesis." *Journal of American History* 81, no. 1 (1994): 81-118. Via JSTOR or Proquest Research Library (smaller format text available through an alternative database). **LOG**

Dittmer, *Local People*, ch. 2, 19-40. **LOG**

Discussion: Was the *Brown vs. Board* Supreme Court decision more decisive in shaping African American expectations and activism, or white mass politics?

Suggested Biographical Report: Clark, Septima P. *Echo in My Soul*. New York,: Dutton, 1962. Fired from her Charleston teaching job, Clark went on to develop independent Citizenship Schools in South Carolina and the Highlander Folk School in Tennessee. One of the most influential "unsung heroines" of the movement.

2/2: The Montgomery Bus Boycott: Community Roots and Charismatic Leadership

Fairclough, *To Redeem the Soul of America*, 1-29. **LOG**

Martin Luther King, Jr., et. al., "MIA Mass Meeting at Holt Street Baptist Church," in Clayborne Carson, ed., *Papers of King*, v. 3, pp. 71-5, 78-9. **ER340**

Burns, Stewart, ed. *Daybreak of Freedom: The Montgomery Bus Boycott*. Chapel Hill: University of North Carolina Press, 1997, selected voices of protest and white resistance: pp. 101-3, 115, 118-119, 125-133, 222-225. **ER340**.

Bayard Rustin and Glenn Smiley, "Correspondence on Montgomery," in the Bayard Rustin Papers, Library of Congress **ER524**

Discussion: What were the initial goals and inspirations for the bus boycott and how did they change? What were the key rights involved in the protest, according to King? What were the

historical precedents King looked toward? What role did whites play, and how did they support or oppose the boycott? Examine King's relationship to ordinary protesters. Especially, were they initially committed to nonviolence or did they come to embrace it in the course of the struggle? Assess the impact of older nonviolent activists from New York (Smiley and Rustin) on King's leadership and the public face of the Montgomery movement.

Suggested Biographical Report: Robinson, Jo Ann Gibson. *The Montgomery Bus Boycott and the Women Who Started It: The Memoir of Jo Ann Gibson Robinson*. Knoxville: University of Tennessee Press, 1987. Selections on the Women's Political Council and their political agenda, including bus desegregation. Why did male ministers replace women in leadership roles?

2/4: Violence, Nonviolence and the Mass Media

Fairclough, *To Redeem the Soul of America*, 29-55. **LOG**

Dittmer, *Local People*, 41-85. **LOG**

Walker, Jenny. "A Media-Made Movement? Black Violence and Nonviolence in the Historiography of the Civil Rights Movement." In *Media, Culture and the Modern African American Freedom Struggle*, edited by Brian Ward, 41-66. Gainesville: University Press of Florida, 2001. **ER524** **LOG**

From Martin Luther King, Jr., "Selected Documents from the 1940s and 1950s" **ER340**: "Paul's Letter to American Christians," 11/4/56, in Carson, ed., *Papers of Martin Luther King, Jr.*, v. 3, 414-20.

"Palm Sunday Sermon on Mohandas K. Gandhi," 3/22/59, in Carson, ed., *Papers of Martin Luther King, Jr.*, v. 1, v. 5 (forthcoming, no pagination). **ER340**

Discussion: Fairclough states: "non-violence had, at least potentially, a radical political edge." Argue pro or con: "Martin Luther King, Jr. had no radical political edge in the 1950s." Many argue that the national media was an essential ally in the Southern struggle. How did the print and broadcast media shape American perceptions of violence and nonviolence in the South? What were the many meanings King gave to the concept of Gandhian nonviolence? How did Mississippi activists cope with and counteract violence and reprisals?

Suggested Biographical Report: Robert Williams. Tyson, Timothy B. *Radio Free Dixie: Robert F. Williams & the Roots of Black Power*, pp. 144-217, and Robert F. Williams, *Negroes with Guns*, excerpts. On Williams' 1959 expulsion from the NAACP for organizing a Monroe, NC, self-defense gun club, and on Williams' debate with King over self-defense and retaliatory violence.

2/9: Sit Ins, Freedom Rides and Outside Agitators

Dittmer, *Local People*, 85-115. **LOG**

Fairclough, *To Redeem the Soul of America*, 57-83, ch. 3. **LOG**

"An Appeal for Human Rights," in Garrow, ed., *Atlanta, Georgia, 1960-1961* (Carlson, 1989), 183-187. **ER340**

John Lewis and Franklin McCain, "Interviews," in Howell Raines, *My Soul is Rested* (Putnam's, 1977), 71-82. Ereserves under "Raines, My Soul is Rested, excerpts" **ER340**

"**Documents on the Student Sit-Ins, 1960**," in Carson, et. al., eds., *The Eyes on the Prize Civil Rights Reader*, "SNCC Statement of Purpose," 119-120; Ella J. Baker, "Bigger Than a Hamburger," 120-123, James Lawson, "Eve of Nonviolent Revolution?" 130-132 **ER524**

Discussion: Who were the local people who could risk associating with the new "outside agitators" from CORE and SNCC. What kind of relationships did organizers need to form with local people and how did activism spread in communities like McComb? How was King responding or contributing to the wave of student activism? Was his rhetoric and role different from the other adults involved, James Lawson and Ella Baker, especially? Why was Baker so insistent that the form of *group centered leadership* be so radically distinguished from

charismatic *leader centered* organization? What did the students want in the sit-ins? What was their *analysis* of the system of segregation (as revealed by "An Appeal for Human Rights") they were attacking and how did lunch counters fit?

Suggested Biographical Report: Ransby, Barbara. *Ella Baker and the Black Freedom Movement: A Radical Democratic Vision, Gender & American Culture*. Chapel Hill: University of North Carolina Press, 2003. On Baker's differences with King and her influence on the students in remaining independent of SCLC. Most comprehensive biography of this hugely important woman. See also her oral history in *Moving the Mountain: women working for social change*

2/11: Deep South Organizing and Mobilizing: Albany, Georgia and the Mississippi Delta, Movement, 1961-1962

Fairclough, *To Redeem the Soul of America*, 85-109. LOG

Dittmer, *Local People*, 6. Into the Delta, 116-142. LOG

"Documents on SNCC in Georgia and Mississippi," Tom Hayden (skip, look at only pp.94-99): Robert Moses, Slater King, Bernice Reagon, excerpted in Levy, ed., *Documentary History*, 94-99. **ER340**

Optional: Forman, *Making of Black Revolutionaries*, 247-259, 274-277. **ER340**

Wonderful reports and correspondence from Charles Sherrod, one of the most articulate proponents of "let the people decide."

Discussion: Why did Albany widen the breach between King and the students? In what ways was Albany a movement "failure," and in what ways was it an achievement in itself, or at least a step in the social learning of the movement? What did different actors think they learned? How did black *communities* in Mississippi and Georgia come together (or split) across generational and class lines? Who were the "local people" most likely to take risks? Why?

Biographical Report: Watters, Pat. *Down to Now: Reflections on the Southern Civil Rights Movement*. New York: Pantheon, 1971, chs. 3-5. White journalist who argued (contrary to Walker) that the press preoccupation with violence failed to capture the remarkable spiritual achievements and interracial possibilities of the early nonviolent movement's commitment to the "beloved community."

2/16: Organizing Mississippi

Dittmer, *Local People*, 143-193. LOG

Discussion: What was the significance of the deal John Doar of the Justice Department cut with Greenwood officials in April 1963? Was the federal government a facilitator or something in Charles Payne's view that activists had to "maneuver around" in order to achieve their goals? What were the main obstacles to a breakthrough in Jackson, internal division or external repression? How did SNCC organizers and others overcome the challenge posed by the extreme poverty and economic dependency of local blacks on the white power structure?

Biographical Report: **Forman, James**. *The Making of Black Revolutionaries*. Seattle: University of Washington Press, 1972, 1985, 1997. On the organizing tradition in Albany, Birmingham, and Mississippi and his critique of King.

[Warning! The next couple of weeks rely heavily on Ereserves].

2/18: Mobilizing Birmingham

Fairclough, *To Redeem the Soul of America*, 111-139. LOG 28

Morris, Aldon D. "Birmingham Confrontation Reconsidered: An Analysis of the Dynamics and Tactics of Mobilization." *American Sociological Review* 58, no. 5 (1993, October): 621-36. **JSTOR** LOG 15

Eskew, Glen T. *But for Birmingham: The Local and National Movements in the Civil Rights Struggle*. Chapel Hill: University of North Carolina Press, 1997, 272-288. **ER524**

Rosenberg, Jonathan, and Zachary Karabell, eds. *Kennedy, Johnson, and the Quest for Justice: The Civil Rights Tapes*. New York: Norton, 2003, "Meeting on Civil Rights, May 21, 1963", 106-113. **7 ER524 [Print the whole of this, since we'll be using it for the next three classes]**

Optional: Martin Luther King, Jr., *Why We Can't Wait* (Mentor, 1964), pp. 102-115, on Birmingham and aftermath. **ER340 [King claimed they had won all of their goals in Birmingham. Why?]**

Discussion: How coherent and specific were the initial strategies of "Project C," for "confrontation?" Describe the range of movement goals in Birmingham. Were they dealing only in a limited way with issues of "desegregation"? To what degree did the activists set out actually to provoke "Bull" Connor's police to violence? King's role was to woo middle class black leaders, but did he cede too much negotiating authority to them? Was the settlement they arrived at on May 10 a betrayal of the original goals, or a success, as King and Morris maintain? What were Robert Kennedy's perceptions of the purposes of the protests and the settlement, and what was the Kennedy administration actually doing to advance the interests of black people in Birmingham (if anything)?

Suggested Biographical Report: Manis, Andrew Michael. *A Fire You Can't Put Out: The Civil Rights Life of Birmingham's Reverend Fred Shuttlesworth*. Tuscaloosa: University of Alabama Press, 1999, pp. 366-399. An exceptional biography of one of the bravest and militant of SCLC ministers. Did King's compromise in the Birmingham Truce Agreement a sell-out the demands of local militants led by Fred Shuttlesworth?

Another suggested Biographical Report: Young, Andrew. *An Easy Burden: The Civil Rights Movement and the Transformation of America*. New York: HarperCollins, 1996. Andrew Young and the SCLC media strategy in Birmingham and his role in the negotiated settlement.

2/23: The "Negro Revolution" and the Civil Rights Bill

Fairclough, *To Redeem the Soul of America*, 141-149. [NO LOG]

"Debate on the Civil Rights Bill of 1963": John F. Kennedy, June 11, 1963, vs. Richard Russell, June 12, 1963, in Dudley, ed., *The Civil Rights Movement: Opposing viewpoints*, 177-186. **ER340**

"President Kennedy's Report to Congress Outlining a Civil Rights Bill," in Leon Friedman, *The Civil Rights Reader*, 245-249. **4 ER340**

Rosenberg, Jonathan, and Zachary Karabell, eds. *Kennedy, Johnson, and the Quest for Justice: The Civil Rights Tapes*. New York: Norton, 2003, pp. 114-129. **15 ER524.**

Lentz, Richard. "Snarls Echoing 'Round the World: The 1963 Birmingham Civil Rights Campaign on the World Stage." *American Journalism* (2000), 69-89. **ER524 . LOG 20**

Discussion: What new civil rights issues were black people forcing onto local agendas and the national agenda in the spring and summer of 1963? What pushed the Kennedys to submit a civil rights bill, and how did the demands of the movement shape the legislative content? How did JFK get around the property rights argument advanced by business owners declaring an absolute right to serve whoever they chose? Examine his rhetoric carefully: what kind of country would he have liked to be able to show to the rest of the "Free World?"

Suggested Biographical Report: Gloria Richardson and the Cambridge Movement. I have several articles and speeches by Richardson. Why would Gloria Richardson be so admired by students like John Lewis and militants like Malcolm X?

2/25: The March on Washington for Jobs and Freedom, August 1963

Fairclough, *To Redeem the Soul of America*, 149-156. 7

Thelwell, Michael. "The August 28th March on Washington." In *Duties, Pleasures and Conflicts: Essays in Struggle*, edited by Michael Thelwell, 57-73. Amherst: University of Massachusetts Press, 1987. Ereserves. MOW a "subtle and terrible betrayal" of original promise to use aggressive civil disobedience. **ER524 LOG** 16

Height, Dorothy I. "'We Wanted the Voice of a Woman to Be Heard': Black Women and the 1963 March on Washington." In *Sisters in the Struggle: African American Women in the Civil Rights-Black Power Movement*, edited by Bettye Collier-Thomas and V. P. Franklin, 83-92. New York: New York University Press, 2001. **ER524 LOG** 10

Rosenberg, Jonathan, and Zachary Karabell, eds. *Kennedy, Johnson, and the Quest for Justice: The Civil Rights Tapes*. New York: Norton, 2003, "Meeting on Civil Rights," August 28, 1963 in pp. 130-140. **ER524** 10

Tom Kahn, "March's radical demands point way for struggle," *New America*, 9/24/63, (1963 march on Washington document) **ER340**

John Lewis, "Address at the March on Washington," and Martin Luther King, "I Have a Dream," Aug. 28, 1963, in Carson, ed, *Eyes on the Prize Reader*, 163-165. **ER340**, 3

OPTIONAL: Randolph, Rustin, et.al., "Correspondence Regarding the March on Washington for Jobs and Freedom," 1963 (Rustin Papers and National Urban League Papers, Library of Congress). **ER524**

Discussion: Today we are mostly critically evaluating primary documents. King later called the March on Washington a "dynamic experience of democracy . . . visible to the world," of which every "dedicated American could be proud." Malcolm X denounced it as a "farce on Washington." The Kennedys (and their supporters in the Taconic Foundation) had turned a promising plan for massive civil disobedience into a "picnic" and a "circus," he alleged. By integrating the march, whites "infiltrated it" and weakened strong hot black coffee with white cream, said Malcolm. Years later, March organizer Bayard Rustin lamented that the original economic demands for jobs were "lost" in the dominant rhetoric of "pass the bill." How clear in these readings was the purported shift in the march's goals from jobs to civil rights (*passing* the Kennedy bill)? How clear was the shift in the march's tactics from militant civil disobedience to tame rallying? Finally, judging from the march leaders' conversations with John Kennedy, was the march simply an exercise in mobilizing support for the Kennedy bill? How capable of listening to their suggestions does Kennedy seem?

Suggested Biographical Report: Lewis, John, *Walking with the Wind: A Memoir of the Movement*. New York: Simon and Schuster, 1998. On the revolution of 1963 and the famous revision of his March on Washington speech. How much was his militancy muted at the insistence of Archbishop O'Boyle?

3/1: Ideologies and Practices of White Resistance in the South and Urban North

Thomas J. Sugrue, "Crabgrass-Roots Politics: Race, Rights, and the Reaction against Liberalism in the Urban North, 1940-1964," *Journal of American History* (September, 1995): 551-2; 564-78. **LOG** Condensed format **ER340** or JSTOR.

Horowitz, David Alan. "White Southerners' Alienation and Civil Rights: The Response to Corporate Liberalism, 1956-1965." *Journal of Southern History* 54, no. 2 (1988): 173-200. **JSTOR LOG (I will try to reformat and condense for ER524).**

Look at: National Association of Real Estate Boards, "Property Owners' Bill of Rights," 1963, in Leonard Freedman, *Issues of the Sixties*, pp. 112-114. **ER524** [This organization and ideology will figure prominently in our later discussion of the Chicago Freedom Movement].

Read ahead to the Marsh biography of Sam Bowers for 3/15 if you have some time.

Discussion: Do you see common themes in the southern and northern politics of white resistance to civil rights in education, public accommodations and housing? In explaining white resistance,

what concepts in addition to “racism” (as much a label as an explanation) do you need to make sense of their behavior? What balance of racial prejudice, material self-interest, “alienation,” and ideologies about the liberal state did these whites exhibit?

Suggested Biographical Report: Dan Carter, *The Politics of Rage: George Wallace* (on Wallace’s gubernatorial campaigns in 1958 and 1962 and his emergence as a national presidential candidate in 1964).

3/3: From the Freedom Ballot to Freedom Summer [NB: Heaviest Reading Day All Term]

Dittmer, *Local People*, 194-271. **LOG**

Baker, Elaine Delott. "They Sent Us This White Girl." In *Deep in Our Hearts: Nine White Women in the Freedom Movement*. Athens, GA: University of Georgia Press, 2000. **ER524** [This is an extraordinary autobiography, as is the later piece by Jean Smith – make sure you read it over spring break if you lack time. Graduate students are expected to have read it for today].

Discussion: What particular strategies and goals characterized the Freedom Ballot campaign? Why were SNCC and COFO so divided over bringing in white college volunteers to the state? What were the interracial organizers able to achieve in Freedom Summer? Consider especially the Freedom Schools and the impact of the murders of Chaney, Goodman and Schwerner. Finally, how did Elaine Baker deal with the limitations placed on her organizing by her race and gender?

Suggested Biographical Report: Burner, Eric. *And Gently He Shall Lead Them: Robert Parris Moses and Civil Rights in Mississippi*. New York: New York University Press, 1994.

3/5-3/15: Spring Break

3/15: Local Struggles: Desegregation and the Rise of the KKK, 1964

Dittmer, *Local People*, 13, 303-14 **LOG**

Fairclough, *To Redeem the Soul of America*, 7, 156-191 **LOG**

Charles Marsh, *God’s Long Summer: Stories of Faith and Civil Rights* (Princeton, 1997), ch. 2, “High Priest of the Anti-Civil Rights Movement: The Calling of Sam Bowers,” 49-81. **ER524. LOG**

What lay behind the wave of white violence against civil rights protest and voting rights organizing in 1964? What conclusions were activists reaching about the “cash value” of protest?

Suggested Biographical Report: Douglas Hudgens and Ed King, in Charles Marsh, *God’s Long Summer: Stories of Faith and Civil Rights* (Princeton, 1997). Two white Mississippi ministers, one segregationist, the other integrationist.

3/17: Civil Rights and National Power – MFDP and Poverty

Dittmer, *Local People*, 272-302. **LOG**

Fairclough, *To Redeem the Soul of America*, ch. 8, 193-223. **LOG**

Martin Luther King, Jr., *Why We Can’t Wait* (Mentor, 1964), pp. 134-146., on the Bill of Rights for the Disadvantaged. **ER340 (Print only those pages cited from this selection).**

“Statement by Dr. Martin Luther King, Jr. On Accepting the N.Y.C. Medallion,” 12/17/64, Cleveland Robinson Papers, NYU Tamiment Library. **ER340.** Compare this statement with Fairclough’s treatment of King’s economic philosophy in 1964 and, if you have time, with the New York Times coverage of the event (search under “King” and “Medallion” and December 1964).

Discussion: What raised the FDP delegates’ expectations that they would be seated at Atlantic City, and how did their disillusionment shape the course of politics? (Those who wish to read

Jean Smith in advance may do so here). What was King's position in Atlantic City? Was King's attempt to bridge the interests of the black and white poor in *Why We Can't Wait* "not altogether successful" as Fairclough argues? Finally, how do you evaluate Fairclough's point that by 1964, King was "behind the times" in terms of his economic thought?

Suggested Biographical Report: Several of the following: Curry, Constance, Joan C. Browning, Dorothy Dawson Burlage, Penny Patch, Theresa Del Pozzo, Sue Thrasher, Elaine Delott Baker, Emmie Schrader Adams, and Casey Hayden. *Deep in Our Hearts: Nine White Women in the Freedom Movement*. Athens, GA: University of Georgia Press, 2000.

3/22: Selma, the Voting Rights Act and the Decline of SCLC in the South

Fairclough, *To Redeem the Soul of America*, 225-70. **LOG**

King, Martin Luther, Jr. "The American Dream, Sermon delivered at Ebenezer Baptist Church." 7/4/65. Atlanta, Ga. In *A Knock at Midnight* (Martin Luther King, Jr. Papers Project, Stanford University) You can download and reformat in MS Word to save paper.
http://www.stanford.edu/group/King/publications/sermons/650704_The_American_Dream.html

Discussion: Was King dishonest with his own people when he secretly agreed to turn back in the first march to Montgomery after "Bloody Sunday" and the death of Jimmie Lee Jackson? What impact did the Selma to Montgomery march have, locally and nationally? What does King's July sermon indicate about where his dreams were headed? How concerned was he with completing the voting rights revolution in Alabama?

Suggested Biographical Report: Sheyanne Webb, *Selma, Lord Selma*

3/24: Collapse of COFO and the Decline of SNCC in the South

Dittmer, *Local People*, 303-62. **LOG**

"NAACP Petition to the All-White Board of Aldermen, Natchez, Mississippi, 8/24/65," in Jack Davis, ed., *The Civil Rights Movement* (Blackwell, 2001), pp. 248-251. **ER340**

Discussion: What factors drove the decline of local student organizing in Mississippi? What did the Natchez movement achieve, considering the broad reach of its goals as revealed by the NAACP petition?

Suggested Biographical Report: Carmichael, Stokely, and Michael Thelwell. *Ready for Revolution: The Life and Struggles of Stokely Carmichael (Kwame Ture)*. New York: Scribner, 2003. On his efforts to organize independent black political party in Alabama and the Southern roots of his Black Power convictions. Others in SNCC accused Carmichael/Ture of succumbing to the seductions of celebrity – "Starmichael." What does he say for himself about his fame and revolutionary consciousness?

3/29: The War on Poverty in Mississippi

Dittmer, *Local People*, 363-388. **LOG**

Quadagno, Jill S. "Fostering Political Participation," ch. 2 in *The Color of Welfare: How Racism Undermined the War on Poverty*. New York: Oxford University Press, 1994, pp. 33-59, and notes, pp. 204-208. **ER524 LOG**

Smith, Jean. "I Learned to Feel Black." In *The Black Power Revolt*, edited by Floyd Barbour, 247-62. New York: Collier, 1968. **ER524** (This has been many people's favorite reading in my courses: a memoir of idealism and adaptation to harsh realities).

Discussion: In what ways was CDGM an achievement? Did it empower poor people? How? To what do you owe its political survival under attack, and what was lost in the battle? What difference did it make if the Department of Labor administered an antipoverty program or the Office of Economic Opportunity oversaw it? What did STAR achieve? Finally, Jean Smith had

high expectations for voting rights and Johnson's declaration of war on poverty. What accounts for her disillusionment and her choice to "feel Black" about future politics and identity?

Suggested Biographical Report: Mills, Kay. *This Little Light of Mine: The Life of Fannie Lou Hamer*. New York: Dutton, 1993. On her work with Freedom Farm and the CDGM.

3/31: War on Poverty in the Cities

Lipsitz, George. *A Life in the Struggle: Ivory Perry and the Culture of Opposition*. Philadelphia: Temple University Press, 1988, ch. 5, pp. 117-144. **ER524** LOG

Bayor, Ronald. "The Civil Rights Movement as Urban Reform: Atlanta's Black Neighborhoods and a New 'Progressivism'." In Jack E. Davis, ed. *The Civil Rights Movement* (Malden, MA: Blackwell, 2001), 232-246. **ER524** LOG

Kerstein, Robert J., and Dennis R. Judd. "Achieving Less Influence with More Democracy: The Permanent Legacy of the War on Poverty." *Social Science Quarterly* 61 no. 2 (1980): 208-20. (12) **ER524**. LOG

What changes did the plethora of antipoverty agencies bring to urban America? How did an activist like Perry cope with the enormous challenges of the new politics and the limited resources available through the war on poverty? Was "maximum feasible participation" a viable strategy?

Suggested Report: Lipsitz, George. *A Life in the Struggle: Ivory Perry and the Culture of Opposition*. Philadelphia: Temple University Press, 1988. From 1963 through 1971, when Perry organized a lead paint campaign, what was he able to achieve through his part time job with the war on poverty agency in St. Louis?

4/5: The Chicago Freedom Movement

Fairclough, *To Redeem the Soul of America*, 279-307 LOG

"Program of the Chicago Freedom Movement, July 1966," in David Garrow, ed., *Chicago, 1966* (New York: Carlson, 1989), 97-109. **ER340**

John McKnight, "The Summit Negotiations: Chicago, August 17, 1966-August 26, 1966," in David Garrow, ed., *Chicago, 1966* (New York: Carlson, 1989), 111, 118-23, 126-134, 139-145. **ER340**

If time permits, sample some of the New York Times coverage of "King" and "Chicago" over the summer of 1966. For what actions was King deemed newsworthy? Did reporters' sources bias them in any direction? Coverage of the July riots is especially interesting.

Discussion: King drew directly on the rhetoric of the "Program" in his speeches. What ideology does it reflect (or patchwork of ideas)? Was the Chicago movement any more a "failure" than Birmingham? Don't movements usually "fail" to immediately achieve their ambitious goals? What do the negotiations tell us about different participants' visions of how social change should occur, morally and politically?

Report: Young, Andrew. *An Easy Burden: The Civil Rights Movement and the Transformation of America*. New York: HarperCollins, 1996, chs. 14-15. Young (along with Bevel) was especially important in organizing Chicago and developing a negotiating strategy.

4/7: Black Power

Fairclough, *To Redeem the Soul of America*, 309-331 LOG 23

Dittmer, *Local People*, 389-407. 18

Abron, JoNina M. "'Serving the People': The Survival Programs of the Black Panther Party." In *The Black Panther Party Reconsidered*, edited by Charles E. Jones. Baltimore: Black Classic Press, 1998. LOG **ER524**

King, Martin Luther, "The President's Address to the Tenth Anniversary Convention of the SCLC, Atlanta, Ga., August 16, 1967," in Robert L. Scott and Wayne Brockriede, eds., *The Rhetoric of Black Power* (NY: Harper, 1969), 146-165. ER340 Transcription of the original sound recording is at the King Papers Project website:

http://www.stanford.edu/group/King/publications/speeches/Where_do_we_go_from_here.html

Optional: Stokely Carmichael, "Power and Racism" (*New York Review of Books*, September 1966), 63-76; Floyd McKissick, "Programs for Black Power," 211-214 In *The Black Power Revolt*, edited by Floyd Barbour. New York: Collier, 1968. **ER340**

Discussion: What were the sources and rationales for black power in the South and in the urban North and West? Were they the same? To what degree did King concede essential points to the Black Power critique? To what degree did he resist its impulses?

Suggested Biographical Report: Eldridge Cleaver, *Soul on Ice*

Suggested Biographical Report: Woodard, Komozi. *A Nation within a Nation: Amiri Baraka (Leroi Jones) and Black Power Politics*. Chapel Hill, N.C.: University of North Carolina Press, 1999. Poet and playwright, Baraka was a leader of the cultural nationalist Black Arts Movement and a community organizer in Newark, N.J.

4/12: War at Home: Black America and the Politics of the Vietnam War

Fairclough, *To Redeem the Soul of America*, 333-345

Martin Luther King, Jr., "A Time to Break Silence (Beyond Vietnam)" from *A Testament of Hope*, James Washington, ed. (NY: Harper and Row, 1986), pp. 230-244. **ER340**

Shapiro, Herbert. "The Vietnam War and the American Civil Rights Movement." *Journal of Ethnic Studies* 16, no. 4 (1989): 117-41. **ER524 LOG**

Carl Rowan, "Martin Luther King's Tragic Mistake," in C. Eric Lincoln, ed., *MLK, Jr.: A Profile* **ER524**

Septima P. Clark, "The New Resistance Movement," 1/15/69, Septima Clark Papers, Avery Research Center for African American History and Culture, Charleston, S.C. **ER524**

Suggested Biographical Report: D'Emilio, John. *Lost Prophet: The Life and Times of Bayard Rustin*. New York: Free Press, 2003. Chapters on Rustin's hopes for a Democratic coalition behind the "Freedom Budget" and his refusal to join the peace movement.

4/14: Fires in the "Dark Ghettos"

Fairclough, *To Redeem the Soul of America*, 345-55.

Fogelson, Robert M. *Violence as Protest: A Study of Riots and Ghettos*. Garden City, N.Y.: Doubleday and Co., 1971. ch. 1., 1-25. **ER524 LOG**

Ryan, William. *Blaming the Victim*. New York: Vintage, 1971, ch. 9 "Counting Black Bodies." **ER524**

Eldridge Cleaver, "Domestic Law and International Order," in Howard, ed., *The Sixties* (Washington Square Press, 1982)125-132 **ER524**

King, "The Crisis in America's Cities," *Gandhi Marg* 12 (January 1968), 17-23. **ER524**
Delivered 8/15/67, SCLC Convention and before the Kerner Commission on Civil Disorders.

Discussion: Who was the typical "rioter" in the urban revolts? Did the dominant social science framework of analyzing "rioters" and their communities miss anything? What kind of action would each analysis lead to?

Biographical Report: **Wilkins, Roger W.** *A Man's Life: An Autobiography*. New York: Simon and Schuster, 1982. Director of the Community Relations Service, varied experiences in cities affected by rioting.

Research possibility: The Kerner Commission

4/19: Nonviolence: MLK, Memphis and the Poor People's March

Fairclough, *To Redeem the Soul of America*, 357-383. LOG
Honey, Michael. *Black Workers Remember: An Oral History of Segregation, Unionism, and the Freedom Struggle*. Berkeley: U.C. Press, 1999, Ch 7, 286-321. ER524 LOG

Discussion: Was it Quixotic to think that an "interracial coalition of the poor" could march on Washington and compel the government to revitalize the War on Poverty? How did Memphis exemplify the new themes King was trying to inject into the debate about poverty? Was the March a "failure"? By what standards? Was the loss of King's leadership fatal or the effort doomed from the start? Or did they succeed in some ways?

4/21: Labor and Civil Rights

Fink, Leon. "A Labor Crusade Behind the Magnolia Curtain: Hospital Workers and the Politics of Race and Class." In *In Search of the Working Class*, 51-85. Chicago: University of Illinois Press, 1994. ER524 LOG

Fairclough, *To Redeem the Soul of America*, 385-405. LOG

Biographical Report: Abernathy, Ralph David. *And the Walls Came Tumbling Down: An Autobiography*. New York: HarperPerennial, 1990. On Abernathy's leadership of the Poor People's March and the Charleston Strike.

4/26: Welfare Rights and the Anti-welfare Backlash

Kornbluh, Felicia. "Black Buying Power: Welfare Rights, Consumerism, and Northern Protest." In *Freedom North*, edited by Jeanne Theoharis and Komozi Woodard, 199-222. New York: Palgrave, 2003. Credit rights as part of overall NWRO welfare rights strategy. LOG ER524

Gilens, Martin. *Why Americans Hate Welfare: Race, Media, and the Politics of Antipoverty Policy*. Chicago: University of Chicago Press, 1999., ch. 5, "The News Media and the Racialization of Poverty," pp. 102-132. ER524 (30) LOG

Biographical Report: Kotz, Nick, and Mary Lynn Kotz. *A Passion for Equality: George A. Wiley and the Movement*. New York: Norton, 1977.

4/28: Legacies of the Black Freedom Movement

Dittmer, *Local People*, 408-430. LOG

George Lipsitz, "Law and Order: Civil Rights Laws and White Privilege," ch. 2 in *The Possessive Investment in Whiteness: How White People Profit from Identity Politics* (Temple, 1998), 24-46. LOG ER524

Thomas Jackson, "The Civil Rights Movement," in *The Encyclopedia of Poverty and Social Welfare in the U.S.*, eds. Gwendolyn Mink and Alice O'Connor (ABC-CLIO, forthcoming) ER524

3/3: Legacies and Lessons of the Past – Final Remarks

Final Paper (on "lessons" of history) due at the beginning of this class.

Reference Works, Oral Histories, and Primary Document Collections

Browse through these when investigating a person you may want to represent, or an event you want to investigate from various vantage points.

Reference Works:

Martin, Waldo E., and Patricia Sullivan. *Civil Rights in the United States*. New York: Macmillan Reference USA, 2000. Reference Department (Library Use Only): E184.A1 C47 2000

This is a very important and useful source, especially for those who do not have previous exposure to these events and issues. Since we will not have a standard "text," it is especially important that you use this resource if you have confusion about events, decisions, personalities, or civil rights issues.

Murray, Paul T. *The Civil Rights Movement: References and Resources* Reference Publications on American Social Movements. New York: G.K. Hall, 1993.

Use this to supplement other kinds of searching in America History and Life, EBSCOHOST, and the *New York Times* online.

Oral Histories (Most of these I will put on Hard Copy Reserve for a 3 day period):

Cluster, Dick. *They Should Have Served That Cup of Coffee*. Boston: South End Press, 1979.

Greenberg, Cheryl Lynn, and Student Nonviolent Coordinating Committee (U.S.), eds. *A Circle of Trust: Remembering SNCC*. New Brunswick, N.J.: Rutgers University Press, 1998.

Hampton, Henry, Steve Fayer, and Sarah Flynn. *Voices of Freedom : An Oral History of the Civil Rights Movement from the 1950s through the 1980s*. New York: Bantam Books, 1991.

Companion to the documentary film series -- short excerpts on the events covered by the film, but rich and vivid.

Raines, Howell. *My Soul Is Rested: Movement Days in the Deep South Remembered*. New York: G.P. Putnam's Sons, 1977.

Activists in SNCC and SCLC and local people -- focuses on "main events" as seen in 1977. Great interviews.

Warren, Robert Penn. *Who Speaks for the Negro?* New York: Random House, 1965.

Long, reflective interviews in 1964 with a range of leaders and activists by the Southern liberal novelist and poet.

Published collections of Primary documents (on 3-day reserve unless otherwise noted).

Bracey, John H., August Meier, and Elliott M. Rudwick. *Black Nationalism in America* American Heritage Series: Bobbs-Merrill, 1970.

Broderick, Francis L., and August Meier. *Negro Protest Thought in the Twentieth Century*. Indianapolis: Bobbs-Merrill Co., 1966.

Carson, Clayborne, Student Nonviolent Coordinating Committee (U.S.), Martin Luther King Jr. Papers Project., Martin Luther King Jr. Center for Nonviolent Social Change., and Stanford University. *The Student Voice, 1960-1965 : Periodical of the Student Nonviolent Coordinating Committee*. Westport, CT: Meckler, 1990.

In the stacks. Library use only.

Carson, Clayborne. *The Eyes on the Prize : Civil Rights Reader : Documents, Speeches, and Firsthand Accounts from the Black Freedom Struggle, 1954-1990*. New York, N.Y., U.S.A.: Penguin Books, 1991.

Levy, Peter B. *Documentary History of the Modern Civil Rights Movement*. New York: Greenwood Press, 1992.

Meacham, Jon. *Voices in Our Blood: America's Best on the Civil Rights Movement*. 1st ed. New York: Random House, 2001.

Meier, August, Elliott M. Rudwick, and Francis L. Broderick. *Black Protest Thought in the Twentieth Century*. 2nd ed. New York: Macmillan Pub. Co., 1985.

Friedman, Leon. *The Civil Rights Reader; Basic Documents of the Civil Rights Movement*: Walker, 1967.

Reporting Civil Rights. New York : Library of America, 2003, v. 1 and 2.