

Resources for Studying African American History

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“History, despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again.”

Maya Angelou

The past few years have been notable due to the attention that African American history has received in the public sphere. The year 2019 was the four hundredth anniversary of the arrival of Africans to the shores of British North America. The year 1619 marked the beginning of the American colonies’ direct involvement in the Transatlantic Slave Trade and, thus, the ongoing introduction of Africans into British colonial America as an enslaved labor force. The eventual development of enslavement as an American institution transformed not only the lives of the enslaved men, women, and children who were forcibly brought here but also life in the American colonies for Europeans, Native Americans, and others who came here. This increased public attention to African American history has brought an increase in resources for teaching it in the context of presenting a more diverse, expansive, and accurate account of the past.

National History Day® (NHD) encourages students to develop projects that would help them to excavate local history, especially through the primary and secondary sources found in local libraries, historical societies, museums, and archival repositories. These local storehouses of history are the perfect places to gather sources illuminating local people and poignant local stories that may be nationally significant. The resources below can help to provide context for those local people and events that have an impact on the national narrative.

Often, online resources can help students who have an interest in a particular subject find a topic to research. For example, a student with an interest in science and medicine might explore the digitized selection of the papers of Dr. Charles R. Drew (profiles.nlm.nih.gov/spotlight/bg) at the National Library of Medicine in collaboration with Moorland-Spingarn Research Center at Howard University. Students with an interest in civil rights and women’s history might explore the papers of renowned anti-lynching activist, club woman, and suffragist Ida B. Wells-Barnett at the University of Chicago Library (lib.uchicago.edu/e/scrc/findingaids/view.php?eadid=ICU.SPCL.IBWELLS).

Students might be surprised to learn about the Civil Rights Movement in their communities. For example, they can explore documents related to the Tallahassee Bus Boycott of 1956–57 (floridamemory.com/learn/classroom/learning-units/civil-rights/tallahasseebusboycott/), as well as the boycott that Florida A&M University students started shortly after the Montgomery Bus Boycott (kinginstitute.stanford.edu/encyclopedia/montgomery-bus-boycott).

¹ Maya Angelou, “On the Pulse of the Morning,” in *On the Pulse of the Morning* (New York: Random House, 1993).

GENERAL INTERNET RESOURCES AND REPOSITORIES

These repositories offer a variety of primary sources over a broader period of African American history and can be useful for almost any historical period.

Black Freedom Struggle in the United States: Challenges and Triumphs in the Pursuit of Equality | blackfreedom.proquest.com/

This website focuses on Black Freedom, and features select primary source documents related to critical people and events in African American history from the abolitionist movement to the present.

BlackPast | blackpast.org/

BlackPast is dedicated to providing the inquisitive public with comprehensive, reliable, and accurate information concerning the history of African Americans in the United States and people of African ancestry in other regions of the world.

International African American Museum (Charleston, South Carolina) | iaamuseum.org/

The International African American Museum explores cultures and knowledge systems retained and adapted by Africans in the Americas and the diverse journeys and achievements of these individuals and their descendants in South Carolina, the United States, and throughout the African Diaspora.

Moorland-Spingarn Research Center, University (Washington, D.C.) | msrc.howard.edu/

Moorland-Spingarn Research Center (MSRC) at Howard University is the largest and most comprehensive repository of books, documents, and ephemera on the global Black experience.

Schomburg Center for Research in Black Culture, The New York Public Library (New York, New York) | nypl.org/locations/schomburg

The Schomburg Center for Research in Black Culture in Harlem, one of The New York Public Library's renowned research libraries, is a world-leading cultural institution devoted to the research, preservation, and exhibition of materials focused on African American history and culture, the African Diaspora, and African experiences.

Smithsonian's National Museum of African American History and Culture (Washington, D.C.) | nmaahc.si.edu/

The National Museum of African American History and Culture is the only national museum devoted exclusively to the documentation of African American life, history, and culture.

WEST AFRICAN PAST

Proper study of African American history starts with an understanding of the West African past. The majority of the Africans transported for the purpose of enslavement in the New World originated from countries on the western coast of Africa. It is important that as we frame the forced removal of Africans for slavery in the American colonies, we note that they had lives and families, came from tribal groups with centuries of history, and lived and thrived within their respective cultural communities in the West African countries of origin before they became a part of the Transatlantic Slave Trade.

Africana Collections: An Illustrated Guide, Library of Congress | loc.gov/rr/amed/guide/afrillguide.html

The *Africana Collections* of the Library of Congress include materials produced over the centuries by people living in sub-Saharan Africa and others inspired by the continent.

Ancient Manuscripts from the Desert Libraries of Timbuktu [Mali], Library of Congress | loc.gov/exhibits/mali/

Timbuktu, Mali, is the legendary city founded as a commercial center in West Africa 900 years ago. Dating from the sixteenth to the eighteenth centuries, the ancient manuscripts presented in this exhibition cover every aspect of human endeavor and intellectual achievements attained by West Africans during the Middle Ages.

Exploring Africa, African Studies Center, Michigan State University | exploringafrica.matrix.msu.edu/

The Michigan State University African Studies Center is a National Resource Center for the study of Africa.

Lost Kingdoms of Africa, BBC | bbc.co.uk/programmes/b01bgnb1

British art historian Dr. Gus Casely-Hayford explores the pre-colonial history of some of Africa's most important kingdoms. This site includes episodes and clips for classroom use.

TRANSATLANTIC SLAVE TRADE

The Transatlantic Slave Trade was a piece of a larger system that saw the transportation of goods and enslaved people from the Old World to the New World, namely, from Europe to Africa and then to the Caribbean, with stops at several ports along the coast of British North America. However, trade between Europeans and Africans had been ongoing for centuries. A struggle for power among the nations on the western coast of Africa led to the trade in human beings. The result was wars that destabilized many of the countries.

The earliest recorded Africans to land at Point Comfort, Virginia, near present-day Hampton, were "20 or so odd negroes" from Angola who were captured and brought to these shores aboard the *White Lion* by English privateers.² Many of the members of captive nations were traded to European slave traders for other goods in earlier years; in later years, coastal raids filled the slave ships with captives on their way to the Americas.

The resources below include websites documenting the voyages of slave ships that brought Africans to the shores of the present-day United States. Other resources use advertisements to find self-emancipating enslaved people placed by their former owners. The *Slavery Images* site shows depictions of African Americans from the period of the Transatlantic Slave Trade.

Enslaved: Peoples of the Historical Slave Trade | enslaved.org/

Enslaved.org is a discovery hub that helps users search and find information from a large and growing number of datasets and digital projects. The site also provides richly detailed stories of the lives of those enslaved.

Slave Voyages | slavevoyages.org/

Slave Voyages is a collaborative digital initiative that compiles and makes publicly accessible records of the largest slave trades in history.

²To learn more, see "Virginia's First Africans," Encyclopedia Virginia, updated February 6, 2023, accessed July 7, 2023, <https://encyclopediavirginia.org/entries/africans-virginias-first/>.



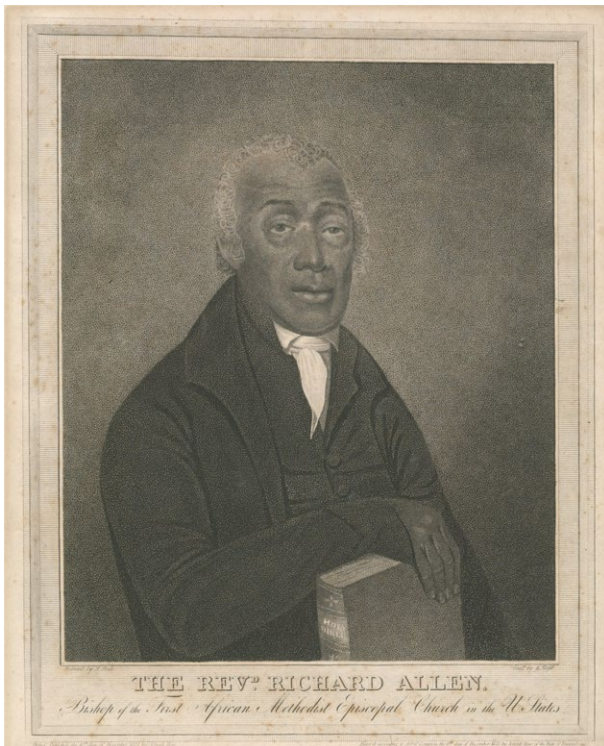
John Smith's map (created in 1608, printed in 1612 and 1624) shows "Poynt comfort," where the first enslaved Africans were brought to Virginia by English privateers. Library of Virginia.

Slavery Images: A Visual Record of the African Slave Trade and Slave Life in the Early African Diaspora | slaveryimages.org/about/about.php

This website is a digital archive for hundreds of historical images, paintings, lithographs, and photographs illustrating enslaved Africans and their descendants before 1900.

BLACK LIFE IN COLONIAL, REVOLUTIONARY, AND EARLY AMERICA

Africans who were trafficked along the Transatlantic Slave Trade in the first century of the American colonies had lives that were marked by decreasing degrees of freedom. By the early eighteenth century, the lives of most Africans in the American colonies were marked by a lifetime of enslavement and legal status as property. Primary sources like this 1693 affidavit from Warwick County (now Newport News), Virginia, help to show the legal status of enslaved people (virginiahistory.org/learn/affidavit-1693).



An engraving of the Reverend Richard Allen, Bishop of the First African Methodist Episcopal Church, December 1823. Library Company of Philadelphia (P.2006.29)

The limited number of enslaved Africans emancipated in colonial and revolutionary-era America formed small communities in major eastern cities, such as New York, Boston, and Philadelphia, and other places where they were allowed to remain. Their freedom was limited. The remaining enslaved Africans toiled in urban and rural settings in almost every one of the original thirteen colonies that would become the United States.

Although the rhetoric associated with the American Revolution was taken up by all, including free Black people, the developing nation would exist in a contradictory state where full freedom and equality did not apply to them. Despite valiant service by African Americans, such as Crispus Attucks, Peter Salem, and Jordan B. Noble in the Revolutionary War and the War of 1812, it would take another half century or more before Black people could be legally classified as a free people with full citizenship, equal rights, and equal protection under the law.

Resources in this section explore the evolution of political thought and the ideas of Black writers and thinkers concerning their plight in the United States of America. Speeches, pamphlets, essays, and flyers from anti-slavery activities, programs from local and national political meetings, and agendas from national conventions show African Americans engaging with questions about freedom and abolition, the limits of their rights, and collective solutions to the problems they faced. There are also debates featuring competing visions for abolition expressed in some of the documents below. Finally, these resources show the development of African American community institutions, such as the Black Masonic order under Prince Hall or the African Methodist Episcopal Church under Bishop Richard Allen, organizations that fostered nurturing environments for the continued growth of unique cultural, intellectual, and spiritual communities.

African American Perspectives: Materials Selected from the Rare Book Collection, Library of Congress | loc.gov/collections/african-american-perspectives-rare-books/

African American Perspectives is a research collection that gives a panoramic and eclectic review of African American history and culture and is primarily comprised of two collections in the Rare Book and Special Collections Division: the African American Pamphlet Collection and the Daniel A.P. Murray Collection (1822–1909).

Black Lives in the Founding Era, Gilder Lehrman Institute of American History | gilderlehrman.org/history-resources/curriculum/black-lives-founding-era

The *Black Lives in the Founding Era* project compiles stories of the lives and works of a wide array of African Americans from 1760 to 1800.

BLACK LIFE IN ANTEBELLUM AMERICA

African Americans in the early nineteenth century represented a diverse group—some were enslaved, some emancipated, some self-emancipated, and some were born free. It is important that as we look at African Americans in the antebellum period, we must remember that no one group represents the entirety of the Black experience. Nevertheless, we must also recognize that the majority of Black people in America during this period were enslaved in northern and southern states.

Free Black people understood that their freedom was tenuous as long as slavery existed. To this end, they became part of the long history of resistance through their participation in political conversations about the destiny of African Americans, enslaved or free, in the United States. They wrote letters, petitioned, published articles in newspapers, published books and pamphlets, gave speeches, held meetings, and aided fugitives in their escape from enslavement. Free people like William Still participated in the Underground Railroad, a nationwide secret network for escaping slavery.

Many offered their homes or churches as stops for freedom-seeking, self-emancipated Black people, and provided other kinds of assistance. David Walker, for example, wrote an incendiary pamphlet, *Walker's Appeal, in Four Articles* (1830), calling for the enslaved people to revolt against their enslavers.

Enslaved people resisted captivity and reasserted their humanity through simple acts of daily resistance, such as burning meals, sabotaging equipment, or engaging in work slowdowns. In many cases, they carried out carefully planned, full-scale rebellions, striking at the heart of the slave system through violent uprisings. From Gabriel Prosser to Denmark Vesey and Nat Turner, enslaved people pushed back against the system of enslavement in the South during this period.

The ultimate resistance was self-emancipation from the entire system. Harriet Tubman, Sojourner Truth, and Frederick Douglass represented the ongoing resistance to enslavement, leading others to emancipation by helping them escape, reuniting families, or working in the growing abolitionist movement. Ultimately, they sought to take advantage of the life and liberties offered in America—liberties they felt they had earned through their physical toil and struggle in the building of this nation.

Colored Conventions Project | coloredconventions.org/

From 1830 until well after the Civil War, African Americans gathered across the United States and Canada to participate in political meetings held at the state and national levels. A cornerstone of Black organizing in the nineteenth century, these “Colored Conventions” brought Black men and women together in a decades-long campaign for civil and human rights.



A portrait of anti-slavery activist and abolitionist Harriet Ross Tubman Davis. Library of Congress (2018645050).

Freedom on the Move | freedomonthemove.org/

Freedom on the Move is a database of fugitives from North American slavery. With the advent of newspapers in the American colonies, enslavers posted “runaway ads” to locate fugitives.

Hallowed Grounds Project: Race, Slavery and Memory at the University of Alabama | bfsa.ua.edu/hallowed-grounds-tours.html

Google Maps tour: hngreenphd.com/hallowed-grounds-tour.html

This page, created by Dr. Hilary N. Green, highlights visualizations, transcriptions, primary sources, and other materials for understanding the history of slavery at the University of Alabama and its legacy.

The Oak of Jerusalem: Flight, Refuge, and Reconnaissance in the Great Dismal Swamp Region | arcgis.com/apps/Cascade/index.html?appid=f3a23e246cba476b8ece52fb1463ce5d

Dr. Christy Hyman uses historical geography to examine the Great Dismal Swamp as a place of refuge for enslaved fugitives. The swamp was connected to the phenomenon called the Maritime Underground Railroad—enslaved people helping other enslaved people get to vessels sailing north to freedom.

CIVIL WAR AND RECONSTRUCTION

The American Civil War (1860–1865) was a profound reckoning in American history and became a national reconsideration of the meaning of freedom and equality. As a result of the tireless work of advocates like Frederick Douglass, many African Americans participated in their emancipation by joining the fight for the Union and partnering with the United States military to deliver a decisive victory in 1865. Brave African American men and women, including Susie King Taylor, Robert Smalls, and William H. Carney, risked life and limb during the Civil War serving as a nurse, an emancipator, and a soldier, respectively. Soldiers of the United States Colored Troops exhibited courage and steadfast loyalty to the nation at its most difficult hour.

Reconstruction (1865–1877) saw the ascendance of African American citizens as political participants and co-creators of American democracy as elected officials in the local, state, and federal governments. The founding of Black institutions, such as churches, schools, hospitals, colleges and universities, benevolent societies, and other organizations, transformed communities across the South. Black colleges, such as Howard University (1867), Shaw University (1865), and Fisk University (1866), were founded in this period and offered Black men and women access to higher education. With the passage of the Thirteenth, Fourteenth, and Fifteenth Amendments to the U.S. Constitution, America’s Black men were legally guaranteed freedom and full equality (Black women would receive the legal right to vote with the passage of the Nineteenth Amendment in 1920). However, these unprecedented legal changes did not universally translate to change on the ground. Northern indifference to racial violence and discrimination and the White South’s unyielding campaign for White supremacy ended Reconstruction a little more than a decade after it started.

Resources in this section explore the participation of Black men and women in the Civil War. They examine Beaufort, South Carolina, and other communities across the South as they grappled with the issues that emerged from Reconstruction concerning land ownership, political parity, education for the children of freedmen and women, the reunion and reestablishment of families and communities, and the development of Black institutions in freedom.



Lithograph of the first African American Senators and Representatives who served in the U.S. Congress, 1872. National Portrait Gallery, Smithsonian Institution (NPG.80.195)

The African American Civil War Memorial Museum (Washington, D.C.) | afroamcivilwar.org/

The African American Civil War Memorial Museum tells the story of the heroic role 209,145 U.S. Colored Troops played in ending slavery and keeping America united under one flag. The museum uses a rich collection of artifacts, documents, primary sources, and technology to create a meaningful learning experience for families, students, Civil War enthusiasts, and historians about the period from the American Civil War to the Civil Rights Movement and beyond.

Free & Equal: The Promise of Reconstruction in America, University of South Carolina | freeandequalproject.org/

Free & Equal: The Promise of Reconstruction in America is an online educational project and mobile app that tells the story of the Rehearsal for Reconstruction, a largely forgotten place and time in history that played a critical role in defining freedom and equality for African Americans during and after the Civil War. It includes an audio and augmented reality journey exploring a key moment in the history of Reconstruction.

Freedmen and Southern Society Project, University of Maryland | freedmen.umd.edu/index.html

The *Freedmen and Southern Society Project* captures the essence of that revolution in the words of its participants: liberated slaves and defeated slaveholders, soldiers and civilians, common folk and the elite, northerners and southerners. Using resources from the National Archives and Records Administration, the project's editors selected, transcribed, organized, and annotated 50,000 documents to explain how black people traversed the bloody ground from slavery to freedom between the beginning of the Civil War in 1861 and the beginning of Radical Reconstruction in 1867.

The Henry McNeal Turner Project | thehenrymcnealturnerproject.org/

This digital archival project is dedicated to the writings and study of Bishop Henry McNeal Turner, African American Leader during the Civil War, Reconstruction, and post-Reconstruction Georgia, and the twelfth Bishop of the African Methodist Episcopal (AME) Church.

Podcast: Seizing Freedom | seizingfreedom.vpm.org/

Ending slavery was only the first step in the fight for equality and justice for Black people in America. Freedom gets built up over time—through a billion tiny, everyday acts. This podcast features stories directly from the people who seized it.

Visualizing Emancipation, University of Richmond | dsl.richmond.edu/emancipation/

Visualizing Emancipation is a map of slavery's end during the American Civil War. It finds patterns in the collapse of southern slavery, mapping the interactions between federal policies, armies in the field, and the actions of enslaved men and women on countless farms and city blocks.

GILDED AGE AND PROGRESSIVE ERA, JIM CROW AMERICA

Black men and women in America during the Gilded Age and Progressive Era organized to counter the steady erosion of their civil rights through legal and extralegal means. Challenges to the Civil Rights Act of 1875 resulted in a Supreme Court case invalidating the measure. Supreme Court cases, such as *Plessy v. Ferguson* (1896) and *Williams v. Mississippi* (1898), transformed Black citizenship in the South, as legally sanctioned segregation and voter disenfranchisement rolled back most of the gains of Reconstruction. Black women's clubs came together to create the National Association of Colored Women to mitigate the effects of racial segregation and discrimination while educating and uplifting Black communities.



College President Mary McLeod Bethune, Margaret Murray Washington, and the Women of the Southeastern Federation of Colored Women, an affiliate of the National Association of Colored Women, 1921. Mary McLeod Bethune Foundation Collection, University of Central Florida.

Anti-Black violence, in the forms of lynchings and race riots in places like Colfax, Louisiana; Wilmington, North Carolina; Atlanta, Georgia; and Springfield, Illinois, stunned and horrified Black citizens and their allies. A select group of Black men formed the Niagara Movement to combat these ills. Later, in 1909, an interracial group met in New York City, creating the National Association for the Advancement of Colored People (NAACP) to combat racial violence and the loss of civil rights.

Other leaders, such as Booker T. Washington, emerged as the voice of Black America, while people like Ida B. Wells, William Monroe Trotter, and Marcus Garvey provided a different vision of the solutions to the problems wrought by racial discrimination.

Black men, women, and children began to leave the South in large numbers during what became known as the Great Migration (c.1910–1940) in search of educational resources for their children, better economic opportunities for their families, and the ability to vote and participate in the political process. Many people migrated to the large urban centers of Philadelphia, Boston, Cleveland, Detroit, and New York City during this period. The New York City neighborhood of Harlem became the cultural center of Black life in the 1920s, with a variety of new cultural forms produced there during the Harlem Renaissance.

The resources in this section document the lives of ordinary Black citizens who found their freedom increasingly limited from the end of Reconstruction through the end of World War I. The centrality of the Black press in keeping people connected cannot be overstated during a period when people were leaving the South and creating new Black urban spaces. Lynching and racial violence increased to become the most egregious crime against Black humanity. Finally, most Black citizens found that these new settlements were not the “promised land” that most believed, and grappled with issues of redlining and housing discrimination that accompanied the administration of the New Deal programs for housing.

Behind the Veil Oral History Project, John Hope Franklin Center, Duke University | repository.duke.edu/dc/behindtheveil

This selection of recorded oral history interviews chronicles African American life during the age of legal segregation in the American South from the 1890s to the 1950s.

Black Women’s Suffrage Project, Digital Public Library of America | blackwomenssuffrage.dp.la/

The collection explores linkages between women’s suffrage and other social causes of the nineteenth and early twentieth centuries (anti-slavery, anti-lynching, education reform, and civil rights), as well as racism within the Suffrage Movement.

Building the Black Press | buildingtheblackpress.com/

This digital history project explores the Black press and the built environment.

Digital Harlem: Everyday Life, 1915–1930 | digitalharlem.org/

Digital Harlem forms one part of a collaborative research project on everyday life in Harlem between 1915 and 1930. This project focuses not on Black artists and the Black middle class but on the lives of ordinary African American New Yorkers by exploring legal records and Black newspapers.

Digital Harlem Blog | digitalharlemblog.wordpress.com/

This blog is an extension of the *Digital Harlem* website, intended as a forum that the researchers involved in the project can use to provide news of updates to the site and offer ongoing analysis of its content and which users of the site can use to offer comments and feedback.

The Great Migration, Digital Public Library of America |
dp.la/primary-source-sets/the-great-migration

This primary source set and teaching guide explores the Great Migration in the early twentieth century.

Lynching in America: Confronting the Legacy of Racial Terror, Equal Justice Initiative |
lynchinginamerica.eji.org/report/

This project documents lynching as a vicious tool of racial control and includes audio stories, interviews, maps, and resources for educators.

Mapping Inequality: Redlining in New Deal America |
dsl.richmond.edu/panorama/redlining/#loc=5/39.1/-94.58

Mapping Inequality uses the records of the Home Owners' Loan Corporation (HOLC) to explore how government officials, lenders, and real estate interests surveyed and ensured the economic health of American cities.

Mapping The Green Book | mappingthegreenbook.tumblr.com/

From the 1930s to the 1960s, *The Negro Motorist Green Book*, known commonly as the *Green Book*, was a directory that would let African American travelers know which hotels, restaurants, and service providers would serve them as they traveled across the United States. These sources include 21 digitized volumes of the book and tools to help connect the story to local communities, and mapping tools to show the location of these sites.

Navigating The Green Book, Schomburg Center for Research in Black Culture, New York Public Library |
publicdomain.nypl.org/greenbook-map/

The *Green Book* was a travel guide published between 1936 and 1966 that listed hotels, restaurants, bars, and gas stations where black travelers would be welcome.

The National Memorial for Peace and Justice (Montgomery, Alabama) |
museumandmemorial.eji.org/memorial

The National Memorial for Peace and Justice is the nation's first memorial dedicated to the legacy of enslaved Black people, people terrorized by lynching, African Americans humiliated by racial segregation and Jim Crow, and people of color burdened with contemporary presumptions of guilt and police violence.

Visualizing the Red Summer | visualizingtheredsummer.com/

Visualizing the Red Summer aims to connect the public and academia with the data and geographically dispersed archival material needed to facilitate research on the Red Summer. The Red Summer Archive contains over 700 documents and images collected from over 20 institutions across the country, which can be filtered by location, type of document, and other factors.

W.E.B. Du Bois Papers, 1803–1999, Robert S. Cox Special Collections and University Archives Research Center, University of Massachusetts Amherst |
credo.library.umass.edu/view/collection/mums312

The papers of W.E.B. Du Bois, son of Massachusetts, scholar, writer, editor of *The Crisis* and other journals, co-founder of the Niagara Movement, the NAACP, and the Pan African Congresses, are archived here. Du Bois was an international spokesperson for peace and the rights of oppressed minorities who articulated the strivings of African Americans and developed a trenchant analysis of the problem of the color line in the twentieth century.

WORLD WAR II AND POST-WAR AMERICA

World War II was a turning point in the history of African Americans. Black soldiers went to war, aiming to fight against fascism abroad and to return home to fight American racism. The Double V campaign launched by *The Pittsburgh Courier* successfully made the fight against racial discrimination an aim of the post-war era. Black men trained as soldiers and distinguished themselves in combat; examples include Dorie Miller; a hero of Pearl Harbor, the Montford Point Marines; and the Tuskegee Airmen. Black women participated as U.S. Army nurses and served in the Women's Auxiliary Corps (WAC), distinguishing themselves in units such as the 6888th Central Postal Directory Battalion, led by Major Charity Adams.

The postwar prosperity enjoyed by most American veterans through the GI Bill of Rights did not benefit Black veterans in the same way. Housing discrimination was widespread. In newly developing suburbs, restrictive covenants forbade property owners in certain areas from selling to Black home buyers. Meanwhile, redlining discouraged lenders from extending mortgages to buyers in redlined areas, which contained mostly Black and minority residents. Business loans were often refused to Black soldiers for qualifying projects. Harry S. Truman's Housing Act of 1949 failed to remedy this situation for Black homeowners, and ensuing urban renewal programs resulting from the act destroyed the many predominantly Black neighborhoods in the name of progress and made the housing situation for many urban dwellers even more tenuous.

Many Black veterans took advantage of educational benefits by enrolling at historically Black colleges and universities (HBCUs). They were among the young leaders who emerged to challenge segregation during the modern Civil Rights Movement of the 1950s and 1960s.

Tuskegee Airmen National Historic Site | nps.gov/tuai/index.htm

The Tuskegee Airmen gained notice and respect as the result of a test conducted by the U.S. Army Air Corps (Army Air Forces) to determine if African Americans had the mental and physical abilities to lead, fly military aircraft, and courage to fight in war. The Airmen were not just pilots—they were technicians, radio operators, medical personnel, quartermasters, parachute riggers, mechanics, bombardiers, navigators, meteorologists, control tower operators, dispatchers, and cooks. Also included were White officers, Native Americans, Caribbean islanders, Latinos, and people of mixed racial heritage.

Renewing Inequality: Urban Renewal, Family Displacements, and Race, 1950–1966 | dsl.richmond.edu/panorama/renewal/#view=0/0/1&viz=cartogram

Renewing Inequality presents a newly comprehensive vantage point on mid-twentieth-century America: the expanding role of the federal government in the public and private redevelopment of cities and the perpetuation of racial and spatial inequalities.

MODERN CIVIL RIGHTS MOVEMENT

Before the 1950s, twentieth-century activism usually resembled the strategy of the NAACP in dismantling the legal architecture of racial segregation by court challenges. Landmark Supreme Court decisions, such as *Smith v. Allwright* (1944), which determined that restricting primary elections to White voters was unconstitutional, and *Brown v. Board of Education of Topeka, Kansas* (1954), which rendered school segregation unconstitutional, happened more frequently after the 1930s. These transformative decisions led to a showdown between Black leaders determined to effect positive change and White leaders in southern, midwestern, and northern cities and towns unprepared for such large societal transformations.

Meanwhile, new organizations challenged the NAACP's mantle for civil rights leadership: members of the Congress of Racial Equality (CORE), Southern Christian Leadership Conference (SCLC), and Student Nonviolent Coordinating Committee (SNCC) were front and center, placing their bodies on the line in direct-action protests against segregation at restaurant lunch counters, on busses and mass transportation, and in public places, such as local parks and movie theaters. Although the traditional Black middle class led the Montgomery Bus Boycott, the sit-ins that occurred in cities and towns around the South were led by college students at local Historically Black Colleges and Universities (HBCUs). CORE and SNCC joined in partnership to launch the Freedom Rides in 1961.

The Voting Rights Movement was defined by early organizational leadership such as local NAACP chapters, the Tuskegee Civic Association, and the Dallas County Voters League from the 1930s through the 1950s. The movement led to Mississippi Freedom Summer in 1964 and the Selma and Lowndes County voting rights movements in 1965 and 1966. After major legal victories, such as the Civil Rights Act of 1964 and the Voting Rights Act of 1965, the movement moved north to places like Chicago, Boston, and New York, where similar issues surrounding segregated housing, limited job opportunities, and segregation in education caused major upheaval as local whites resist change.

The resources in this section on the Civil Rights Movement are rich: from the civil rights veterans' archive to the portal for SNCC, there are many primary sources related to civil rights campaigns in the 1950s and 1960s. Video resources, with oral history interviews from movement activists, provide additional commentary on their experiences and the times in which they lived. Finally, the digital site for Harambee City offers an amazing view inside CORE's work in Cleveland, Ohio.

“Civil Rights Teaching,” Teaching for Change | civilrightsteaching.org/

This website, a project of *Teaching for Change*, provides lessons, handouts, news, and resources for teaching about the role of everyday people in the Civil Rights Movement.

Civil Rights Movement Archive | crmvet.org/

This archive was created by Civil Rights workers active in CORE, NAACP, SCLC, SNCC, and similar Southern Freedom Movement organizations during the 1950s and 1960s to preserve and share materials, histories, narratives, remembrances, and commentaries related to that movement.

Harambee City | harambeecity.rrchnm.org/about.html

In *Harambee City: The Congress of Racial Equality in Cleveland and the Rise of Black Power Populism*, Dr. Nishani Frazier summarizes CORE history from its early formation to the 1970s. The website expands public understanding of CORE, Black power, community organization, and economic development through access to primary sources, teacher resources, and mapping.

SNCC Digital Gateway | snccdigital.org/

The *SNCC Digital Gateway* portrays how SNCC, alongside thousands of local Black residents, worked for Black people to take control of their political and economic lives. It also unveils the inner workings of SNCC as an organization, examining how it coordinated sit-ins and freedom schools, voter registration and economic cooperatives, anti-draft protests, and international solidarity struggles.

SNCC Legacy Project | sncclegacyproject.org/

The *SNCC Legacy Project* reflects a continuation of SNCC's work. The *SNCC Legacy Project* digital movement platform tells its history and aims to motivate people toward the future through bridging generations.

Veterans of Hope Project | veteransofhope.org/

The *Veterans of Hope Project* is a community-based educational initiative on religion, culture, and participatory democracy. It gathers and shares wisdom from elder activists about the role of spirituality and creativity in their work for racial, gender, economic, and environmental justice.

BLACK POWER AND BLACK ARTS MOVEMENT

The Black Power Movement continued the struggle for equal rights and political parity. By the end of 1965, civil rights activists were discouraged by the stubborn, violent resistance to Supreme Court decisions affirming Black civil rights, as well as reprisals by southern White leaders that continued for citizens registering to vote and participating in the political process after the passage of the Voting Rights Act of 1965. Activists rejected integration as a goal, placing Black self-reliance and community control as objectives. They believed that they needed Black institutions under Black control. For them, Black power meant the freedom to determine their collective destiny as a people.

The Black Arts Movement was the cultural arm of the Black Power Movement, highlighting African cultural forms and visual, literary, and performing arts created by and about African Americans. Through the 1970s and 1980s, we see the influence of Black Power and the Black Arts Movement on political leaders, political philosophy, performing arts, visual art, and culture.

The Black Power Movement, American Archive of Public Broadcasting | americanarchive.org/primary_source_sets/black-power

Dr. Brenna Wynn Greer created a primary source resource discussion set on the Black Power Movement for the American Archive of Public Broadcasting. The resources include video and audio clips from the 1960s of Black Power advocates and activists speaking in various settings, including interviews, conferences, rallies, protests, television broadcasts, and press conferences.

Black Power Archives Oral History Project | csun.edu/bradley-center/black-power-archives-oral-history-project

The *Black Power Archives Oral History Project* is a collection of oral histories conducted by Dr. Karin Stanford and Keith Rice, documenting the experiences of Black Power activists in Los Angeles.

The Black Panther Party, Pacifica Radio Archives | pacificaradioarchives.org/black-panther-party

The Pacifica Radio Archives presents a sample of recordings of key activists and organizers of the Black Panther Party. This collection of audio recordings documents speeches, interviews, news coverage, and documentaries by or about the Black Panther Party as broadcast on Pacifica Radio stations between 1966 and 1989 and includes the voices of many notable members of the Panthers.

Black Panther Black Community News Service Collection, African American Museum & Library at Oakland (Oakland, California) | oac.cdlib.org/findaid/ark:/13030/c8cn773c/entire_text/

The *Black Panther Black Community News Service Collection* consists of 420 newspapers published by the Black Panther Party between 1967 and 1980. Each issue was between 16 and 28 pages and featured a range of articles and op-eds on the party's activities, Black power, police brutality, communism, and party leadership.

MODERN AMERICA

These organizations continue to archive the African American experience into the twenty-first century.

Barack Obama Presidential Library | obamalibrary.gov/

The Barack Obama Presidential Library is the 14th Presidential library administered by the National Archives and Records Administration (NARA), a federal agency. It covers the presidency of Barack Obama, the first African American President of the United States (2009--2007). [en dash] Unlike other Presidential Libraries administered by NARA, the Obama Presidential Library is the first fully digital Presidential library.

Facing History & Ourselves | facinghistory.org/

Facing History & Ourselves uses lessons of history to challenge teachers and their students to stand up to bigotry and hate.

The HistoryMakers | thehistorymakers.org/

The HistoryMakers is a national nonprofit research and educational institution committed to preserving and making widely accessible the untold personal stories of both well-known and unsung African Americans.



President Barack Obama, First Lady Michelle Obama, and their daughters, Sasha and Malia, sit for a family portrait in the Green Room of the White House, September 1, 2009. Office White House Photograph by Annie Leibovitz, Barack Obama Presidential Library.

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TEACHING A MORE INCLUSIVE HISTORY**



*"Because of
The Color of
Our Skin"*

- ROSA PARKS

**400 YEARS OF AFRICAN
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