Teaching Grassroots Local Civil Rights History

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AT FIRST, the eighth graders couldn't get over the haircuts. Pouring over Geneva City High School yearbooks from the early 1970s, they giggled at the carefully coiffed flipped bobs and afros of their historical counterparts. They laughed outright at the images of bell bottoms and polyester tops, confused at how "dressed-up" the high-school students appeared. My undergraduate students and I were well into our weekly visits to the local middle school. Our presence in the class was part of a ten-week collaboration between a middle-school social studies teacher and myself to research, design, and teach a unit on local civil rights history. When a student's hand shot up in the classroom, I hustled over to the small group of middle-school and undergraduate students. I expected to answer a question, but one of the eighth graders had something to share. Pointing at a student picture of a group of girls, she proudly informed me, "That is my aunt." It was a striking moment in the collaboration—the first time a student expressed a personal connection to the individuals we were researching. This article details the development and implementation of a local history unit on civil rights in an eighth-grade public school classroom, documenting the logistics of curriculum development (locating resources, building partnerships, coordinating efforts across

institutions) and the unit's student learning outcomes. In doing so, it argues that community-driven local history education has the potential to transform student learning in the classroom.

Many studies show the value of local history, especially multicultural history, to youth development and student learning outcomes. Incorporating local history into classrooms improves students' ability to question historical significance, analyze primary sources, contextualize their historical thinking, and "embrace the learning process as their own."[1] Studies also suggest that students who know more about their families and communities have a greater interest in civic participation and higher levels of emotional well-being.[2]

However, while the national body of research documents the value of local history in K-12 classrooms, few researchers address the challenges teachers face when trying to incorporate local history into their curricula. Elise Fillpot noted that the "post-Civil War era topics" her curriculum covers "are applicable to almost any community" and encouraged teachers to look for documents "to provide local perspectives on historic movements and events." But, she did not include how educators might locate resources that are not carefully digitized or readily available to general audiences.[3] Lightning Jay described the implementation of a Document-Based Unit on local history in Philadelphia schools, but it was not specified who located and edited the documents for high-school students and the context in which they did so.[4] Similarly, Christina Cavallaro, Sabina Sembiante, Cole Kervin, and Traci Baxley implored teachers to "conduct… in-depth investigations into their communities" and to incorporate untold local stories into the curriculum, but provided little concrete guidance on how to do that.[5] Classroom teachers are left wondering how to carve out time for "in-depth" historical research, if they are compensated for such research, and how to address the challenges of locating sources.

The challenges of doing local history in a K-12 history setting take on a particular resonance when viewed through the lens of diversity, equity, and inclusion. Due to its grounding in social history, local history has the potential to bring diverse perspectives into the classroom. As scholar Anita Danker asserted, local history is "history from the bottom up and showcases the stories of 'ordinary people' and diverse cultural groups, as called for by the multicultural reformers."[6] The diverse stories that make up local historical

narratives serve as a foundation for a culturally responsive pedagogy, which acknowledges community-based knowledge and student experience.[7] In addition, with its attention on "ordinary people," local history can potentially address the gaps researchers found between the history taught in schools and the communal histories and lived experiences of people of color. These discrepancies lead students of color to disengage from history education and discount the credibility of teachers and textbooks.[8] Finally, local history, in fostering students' connections with justice movements in the past, has the potential to help students see themselves as agents of change. As historian Manning Marable noted:

> Historical narratives—the stories we teach about past events—become frameworks for understanding the past and for interpreting its meaning for our own time and in our individual lives. In this way, history's lessons, enduring symbols…iconic personalities, and distinctive language all have practical and powerful consequences in shaping civic behavior and social consciousness.[9]

The first section of this article discusses the founding of *The People's History of Geneva K-12 Curriculum Project*. It outlines the teacher workshop that led to the creation of the curriculum unit, exploring what an approach to community-driven local history education might look like. I unpack the genesis of the unit in hopes that it might provide a model for other educators in small cities and towns looking to incorporate local history into their classrooms. The second section explores the design and implementation of one of the curriculum units, exploring how local history supported the unit's learning goals, including historical inquiry and civic learning outcomes. The third section of the article examines student learning outcomes from one of the curriculum's teaching units, undertaking a close analysis of student work. The final section serves as a reflection: the lessons learned and advice for educators looking to create similar experiences in their classrooms.

The People's History of Geneva K-12 Curriculum Project

I teach at Hobart and William Smith Colleges (HWS), a coordinate pair of small, residential, primarily undergraduate liberal arts colleges in the Finger Lakes Region of New York. While HWS does have a Department of Education, I am appointed to the school's Program

in American Studies. My interest in local history stems from my work as an engaged scholar and public historian. I teach classes that bring my students into the community to partner with local public humanities initiatives. I first heard of the initiative by Historic Geneva (the city's local historical society) to document the history of local ethnic and racial groups in a series of "community conversations" in the spring of 2016. After learning of the initiative, I sought out the organization's Director of Education and Public Information, who contacted a Geneva City School District administrator with whom she had previously worked. Two weeks later, the three of us met to discuss developing local history resources informed by the community conversations for the city's schools, and *The People's History of Geneva K-12 Curriculum Project* was born.

The People's History of Geneva K-12 Curriculum Project aimed to create an interdisciplinary social studies curriculum that reflected the diversity of the school's current student body. Geneva, New York, a small city of just over 12,000 inhabitants located in the heart of the Finger Lakes region, has a rich history extending back to the early presence of the Seneca Nation, including ties to nearby Seneca Falls and the women's rights movement. Since the 1950s, the earlier immigrant groups in the region, including Italians, African Americans, Irish, and Syrians, have made way for recent arrivals from Central and South America and China. Despite this rich history, most published works focus on the town's "founding fathers," early business development, and the city's architectural landmarks. While the city's official histories would fall under what scholar Phillip Seitz would term "white history," the city's K-12 classrooms are not predominantly white.[10] As a district with high student needs in relation to the district's resources, Geneva City Schools have been a minority-majority district for the past nine years.[11] In other words, the identities of individuals and groups celebrated in existing local history narratives stood in sharp contrast to current student identities. As the grant narrative for our project articulated, "Students in the schools often know little about the multicultural history of Geneva, how and why families like theirs came to the city, the challenges they faced, and the obstacles they overcame. They do not connect their experience to the people and decisions of the past."[12] Intending to bring more multicultural local history into the K-12 schools, we applied for and received a small grant through a local foundation to fund the project.[13]

In developing the project's first initiative, a summer workshop for teachers, we were guided by several principles drawn from our collective work as engaged educators and the larger contexts in which we worked. The workshop aimed to "identify key themes, moments, and personal stories that can serve as the building blocks for a local history curriculum."[14] First, we reached out to the community, which was especially important given that local institutions like the city's public library and historical society lacked collections focused on the history of communities of color, especially from the late twentieth and early twenty-first century. For the first summer workshop, we recruited eight teachers and eight "community consultants" willing to share their experiences and memories of living in Geneva. Reflecting the demographics of the district teachers, all of the teachers were white: four from Geneva's high school, one from Geneva's middle school, and three teaching in the Geneva elementary schools. Four of our community member consultants identified as Latino, three identified as African American, and one identified as a Jewish white woman.

To create a workshop structure that dismantled the traditional hierarchies between teachers and communities, we turned to the storytelling model inspired by the anti-racist work of Lee Anne Bell's Storytelling Project.[15] Given the longstanding distrust communities of color had in the Geneva schools' ability to teach their ancestors' history, we hoped this model would build trust and reciprocity between teachers and community members. "Very little history is taught about Hispanic/Latino communities," one community consultant noted. Another wryly pointed out that "not much has changed" in the school curriculum since local activists tried and failed to get a Black Studies course taught at Geneva High School in the 1970s.[16] Scholarship in history education supports the views of the community consultants. As educator Terri Epstein found in her study, students of color look to their communities, not their schools, to tell the history of their ancestors.[17] The values of reciprocity, trust, and shared knowledge creation shape the workshop's main activity, wherein participants sat down in small groups—called "story circles"—and shared their own stories and listened to each other's histories.[18] At the end of each story circle, we asked the group to come together and identify commonalities and differences among the stories told.[19] The communal nature of the story circles allows participants to link individual histories to broader themes,

creating shared understandings. A few weeks after the workshop, an eighth-grade social studies teacher at Geneva Middle School who had attended the workshop approached us about collaborating on a local civil rights history unit focused on a story she had heard in the workshop: the 1970s Martin Luther King Jr. Day school boycotts.

Local Civil Rights History

In the months that followed the workshop, the classroom teacher and I worked to create a learning experience that partnered eighth-grade students with upper-level American Studies students in my public humanities course, "The Power of Place," to research and present their findings on the Martin Luther King Jr. Day school boycotts. The MLK Day boycott unit was a "push-in" unit—part of a larger eighth-grade curriculum unit on the national Civil Rights Movement. Twice a week for ten weeks, my undergraduate students visited the middle school to work with eighth graders. The undergraduate class enrolled three HWS seniors and five juniors, all of whom were American Studies majors or minors. Three students identified as students of color, five identified as female, and three as male. The HWS students joined a classroom of seventeen eighth graders, four of whom identified as Latino, five as black, and eight as white. The start of the unit coincided with the eighth graders' study of Reconstruction and ended with their study of the Civil Rights Movement. The classroom teacher and I developed a curriculum designed to engage students in historical thinking skills, foster connections between the past and present, and help the eighth graders see individuals like themselves as historical actors (**Appendix A**). By researching the activism of Geneva students in the past, we hoped that students would gain the skills necessary for understanding—and contributing to—the contemporary social justice battles in their communities.

Our local history curriculum began with a week-long section drawn from my experiences incorporating intercultural dialogue into classroom settings. The goals of the first week of the collaboration—which included activities that brought together college students and eighth graders to get to know one another, create "rules of engagement" to structure their dialogue, and explore their experiences with history as it was taught in K-12 educational settings—were twofold. First, we wanted to build a learning community where both

sets of students felt comfortable sharing their ideas.[20] Secondly, we wanted to introduce ideas about power and privilege related to the historical record and whose history gets enshrined in our schools, monuments, and markers. The history walk, an activity adapted from the book, *Teaching for Diversity and Social Justice*, introduced students to history as a technology of power (**Appendix B**).[21]

The unit's second section continued addressing themes of power and privilege through a historical perspective on schooling in Geneva, focusing on the history of segregation and integration of the city's schools (**Appendix C**). We designed the unit to build the eighth graders' capacity for analyzing historical texts by undertaking close readings of historical sources under the guidance of their college partners. The second goal of the section was to set the stage for the local Civil Rights narrative by highlighting experiences of privilege and oppression grounded in local contexts. The historical sources, which spanned the mid-1800s to the 1960s, illustrated how local social and institutional structures supported institutional racism and highlighted community members' efforts against it. We believed, in the words of scholar Loyce Caruthers, that a critical story of Geneva's past "challenges the ways knowledge is constructed, illuminates the relationship between knowledge and power, and redefines what is personal and political so that we learn to rewrite the dialectical connection between what we learn and how we come to define our history, experience, and language."[22]

The final section of the unit examined the MLK Day boycotts within the context of the Civil Rights Movement (**Appendix D**). My college students worked in the microfilm room to locate newspaper articles on the event. They were also tasked with conducting an oral history with a community member involved in the boycotts.[23] When my college students struggled with their oral histories, we brought in one of our community consultants to visit the class to give an oral history of her participation in the boycotts.[24] Outside of our meetings, the eighth-grade classroom teacher taught her lessons on the National Civil Rights Movement. When they came together for our bi-weekly meetings, the middle-school and college students worked in small groups to unpack the primary sources related to the local boycotts.

The final assessment for the unit was an original mural that combined primary sources (yearbooks, oral history, and newspaper

Figure 1: Completed Student Mural. Photograph by E. Belanger.

coverage of the event) to communicate students' understanding of the efforts of students and community organizers to make Martin Luther King Jr. Day in Geneva a school holiday. The mural's planning document (a graphic organizer) asked students to respond to essential questions, provide explanations and evidence to support their claims, and identify images, symbols, words, or phrases from the primary sources that illustrated their claim (**Appendix E**). The classroom teacher and I chose the mural as a final assessment because we wanted to give space for students' affective responses—responses often engendered by inquiries into local events.[25] In addition, we hoped that by moving away from a more traditional, writing-based assessment, we would access the ideas of both the higher-performing students in the class and the lower-performing students—some of whom were English as Second Language learners. Each group created a 10" x 22" section of the mural, and in the final week of the collaboration, the groups came together to unify the sections and write the introductory statement. At the end of the partnership, the mural was printed on vinyl and displayed at the Geneva Middle School and the city's historical society (**Figure 1**).

Evaluating Student Learning Outcomes

Undoubtedly, *The People's History of Geneva K-12 Curriculum Project* had high hopes and lofty aims. The classroom teacher and I designed the civil rights unit to do more than teach historical thinking and research skills. We hoped it would foster students' sense of community belonging and civic awareness by teaching students about historical agents of change who were also students. Student feedback and learning outcomes suggest that students made connections between the past and their present, gained historical thinking skills, and emerged from the lessons with a newfound understanding of their communities and their role in them.

One of the most important decisions the classroom teacher and I made was to bring one of the project's community consultants, Patricia Blue, to visit the classroom and give an oral history of the boycotts. Several of my HWS students commented on their eighth-grade partner's experience of the interview:

> During the time Mrs. Blue came to visit our class was when I realized the fascination that the kids had. Bringing Mrs. Blue as a primary source sparked something in the eighth graders. Their ability to have a conversation with someone who was actually at the boycotts I think expanded their interest in Geneva's history.[26]

Another recounted how the sometimes rambunctious eighth graders were "quiet, respectful, and listening with rapt attention." The classroom teacher commented that "Listening to Patricia Blue explain how the boycotts happened, and her part in them contextualized the subject matter for the GMS students in a way that no newspaper article, textbook, or teacher/professor explanation could have." Some eighth graders called attention to the interview as one of their favorite parts of the collaboration: "The interview with Patty Blue was very interesting, and she [Blue] thought a lot about how a student can make a difference."[27]

Blue's presentation captured student interest because she prioritized one of the city's "difficult histories" and spoke from an emotionally honest place. Studies have found that social studies teachers avoid lessons about historical controversies, believing that teaching about conflict makes it more challenging to cover the prescribed curriculum and manage student discussion and behavior.[28] I wonder about the relationship between student interest and the honest, emotional response

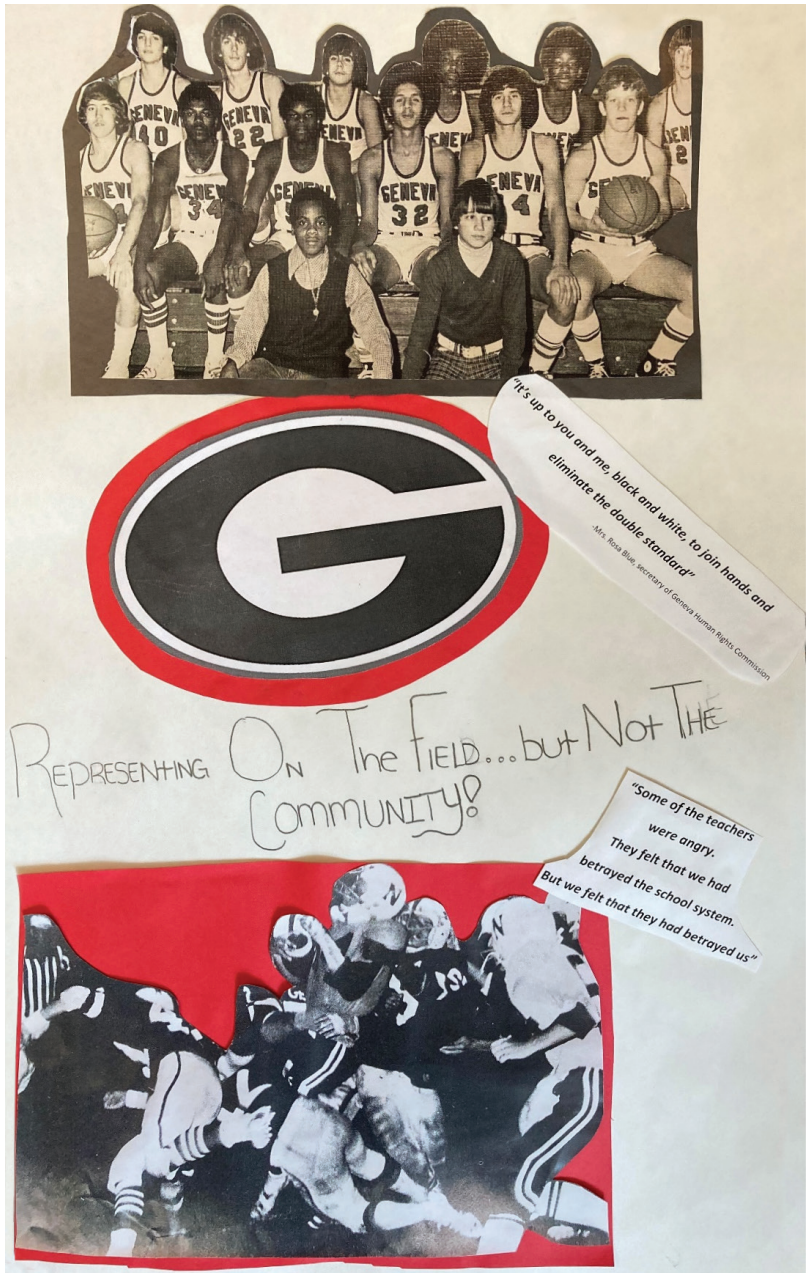

Figure 2: Mural Section, "Representing On The Field…but Not The Community!" Photograph by E. Belanger.

of a community member of color speaking to the students about the city's legacy of racism. Blue's unapologetic recounting of the events surrounding the boycotts and her experience of systemic racism in the city gives a voice and legitimacy to the black experience in Geneva, both in the past and today: "I do [continue to speak out] because there are still some of these very same issues today," she told students.[29]

During the interview, Blue was sometimes emotional, choking up when she described the treatment of black children in the schools and expressed anger at school administrators. As the classroom teacher observed:

> Ms. Blue shared an emotional time. During this time, middle school students…had been actively engaged in what they were learning. What the students had learned and felt from this experience was something they could hold onto for the rest of their life…The students were… so moved by the accounts of Ms. Blue that it gave meaning to the history of Geneva.[30]

For some students of color, Blue's anger, sorrow, and frustration might have mirrored their own. As historian Phillip Seitz noted, "Most African Americans haven't had the luxury of evading the horrors of racism and violence, even if it has only been in their families' pasts."[31] For white students, the interview allowed them to listen and acknowledge the black experience of Geneva. Students of color could also see the acknowledgment of their white peers in the classroom.

Student responses and analyses of the project's final mural suggest that students experienced essential learning outcomes, including a more nuanced understanding of the Civil Rights Movement that challenged the "King-centric" master narrative of the movement often taught in schools.[32] Students also expressed a renewed sense of civic engagement, which they attributed to learning about the historic youth activism in their communities. Finally, in highlighting the actions and narratives of everyday people—individuals outside of the master narrative on the civil rights history often taught in schools—the student mural demonstrated their growing understanding of the social construction of historical records. The students' mural does not depict history as a single narrative of the past, but as a series of competing narratives that sometimes conflict. The student mural provides three examples that illustrate these learning gains.

The first mural example (**Figure 2**), created by a group of male students, highlights questions about representation, athletics, and

race in Geneva High School. Two images from historic yearbooks dominate their mural section—one shows the boys varsity basketball team and the other shows the football team. At the center of their piece, the students placed a large "G" outlined in red (the school color), writing: "Representation on the field…but not the community!" As my HWS student described, the mural emerged from additional newspaper coverage that students had discovered:

> One of my group members came in with his research and found out that in the 1972 boycotts, COMAC accused the high school principal of being racist. The principal claimed black students were in the starting lineup on the basketball team so he couldn't be racist…I couldn't believe he [the middle-school student] took the initiative to do research at home. It was a sign to me that he enjoyed learning about this topic and wanted to really make the mural special…We are going to focus our mural on sports and representation.[33]

The article the student found was a 1972 account of the Geneva boycotts in a Rochester newspaper in which the author noted, "Scalise [the high-school principal] said there is no discrimination at the high school and was mystified by the boycott." In the article, Scalise supported his claim with the statement: "The Geneva High basketball team had 12 members and only three were white. We started four black students."[34]

This example from the mural also highlights two quotes from our classroom resources. The first, taken from Blue's oral history, speaks to the divide between white teachers, administrators, and black students. Echoing Scalise's claims of being mystified by the actions of black students, the quote reads, "Some of the teachers were angry. They felt that we had betrayed the school system. But we felt that they had betrayed us."[35] Patricia Blue's mother, Rosa Blue, the longtime secretary of the Geneva Human Rights Commission, emphasized unity: "It's up to you and me, black and white, to join hands and eliminate the double standard." In the fall before our collaboration, Colin Kaepernick made national headlines by taking a knee during NFL games to protest police brutality and racial injustice. Speaking with the group, it was clear that these national conversations around black athletes and racial justice movements were informing the students' choices of what to include in their portion of the mural. They were able to make connections between past debates and conversations taking place in the present.

The second mural example (**Figure 3**) calls attention to student agency and activism, highlighting local history's role in fostering youth civic engagement. The mural section, titled "The Student Board," contains images of school board members and administrators (featured in the top half of the mural section) and images of groups of students (featured in the lower half of the mural section). All images were taken from the Geneva High School yearbooks between 1971 and 1976. Along the edges of "The Student Board" are copies of the original newspaper coverage of the boycotts. At the bottom of the mural section, the students highlight a quote from the oral history interview:

> I think that they [the school administrators and board members] recognized that we [the students] would do, we would take, you know, dramatic, we would do dramatic things in order to drive our point home. And so not only did we do that, we showed up at meetings and talked to the school board. There were, you know, exchanges between these organizations and the school board. I think that they knew we were serious, and eventually, something was going to have to give.[36]

The juxtaposition of the student groups with the school administrators positions the students as critical players in the King holiday drive, asserting their agency and claiming a space for their influence and activism. In the students' renderings, the "student board" was given equal authority and power as the school board. Blue's quote above furthers the mural's claims of student agency. In highlighting students' actions, the mural section illustrates civic-based learning outcomes. As the classroom teacher observed, "Students were intrigued by the idea that it was a group of students fighting for change. They concluded that students and everyday citizens can make a difference."[37]

Student survey responses also speak to their increased feelings of efficacy. When asked about their favorite parts of the project, one student identified, "Learning about Geneva's history and how students could change things if they organize together." Another noted, "The interview with Patty Blue was very interesting, and she taught me a lot about how a student can make a difference." Students were intrigued by "how the Geneva schools have changed over time and how changes were made," expressing gratitude that the unit introduced them to "the history of not just Geneva but also the schools and students in Geneva at this time and how they made a difference."[38]

Figure 3: Mural Section, "The Student Board." Photograph by E. Belanger.

A final example (**Figure 4**) from the mural project illuminates local history's role in fostering students' understanding of the subjectivity of historical narrative. As local historian Carol Kammen noted, local conflicts over whose history is remembered are often "one way of teaching a public used to thinking of history as static—having learned in school that history consists of right and wrong answers—that, in fact, what we know and how we understand depend very much upon who we are and on the times in which we live."[39] In this mural section, titled "A Tale of Two Stories," the students include photographs of school board members, school administrators, black leaders, and students interspersed with words, short phrases, and sentences. Individual words include "students," "activism," "debate," "protests," and "petition." Under an image of the school board members, students cite the following excerpt from the *Geneva Times* in January of 1972: "Board of Education President told the Times this morning, 'We received no official request from COMAC requesting that the schools be closed,'" which they contrast with the headline of the article, "COMAC asks pupils to boycott classes."[40] Below and to the left of the first quote, the creators include an excerpt from the high-school principal: "Scalise said he hoped the students 'would consider their education first' and not boycott classes." The students also included the cutouts of newspaper headlines, "Black students miss school" and "150 Genevans honor Dr. King with march, memorial service."

As the title of this mural section suggests, the artwork illuminates the conflicting narratives in the community about the boycotts. It indicates that an individual's perceptions of fairness and justice reflect the positionality of the individual. As recounted by one of the HWS students, the mural's focus came about when one of the middle-school students found a photograph of her aunt in one of the high-school yearbooks and realized she had participated in the boycotts:

> While we looked through yearbooks last week, one group member found a photo of her aunt…I feel that finding a photo of her aunt was a transformational learning experience for the student…The student wanted to talk with her aunt about what happened and came in the next class enthusiastic and animated to share what her aunt said. I think this helped both middle school students [in the group] put the project in a more personal perspective and to see the connection of our project to them as individuals. When we started talking about

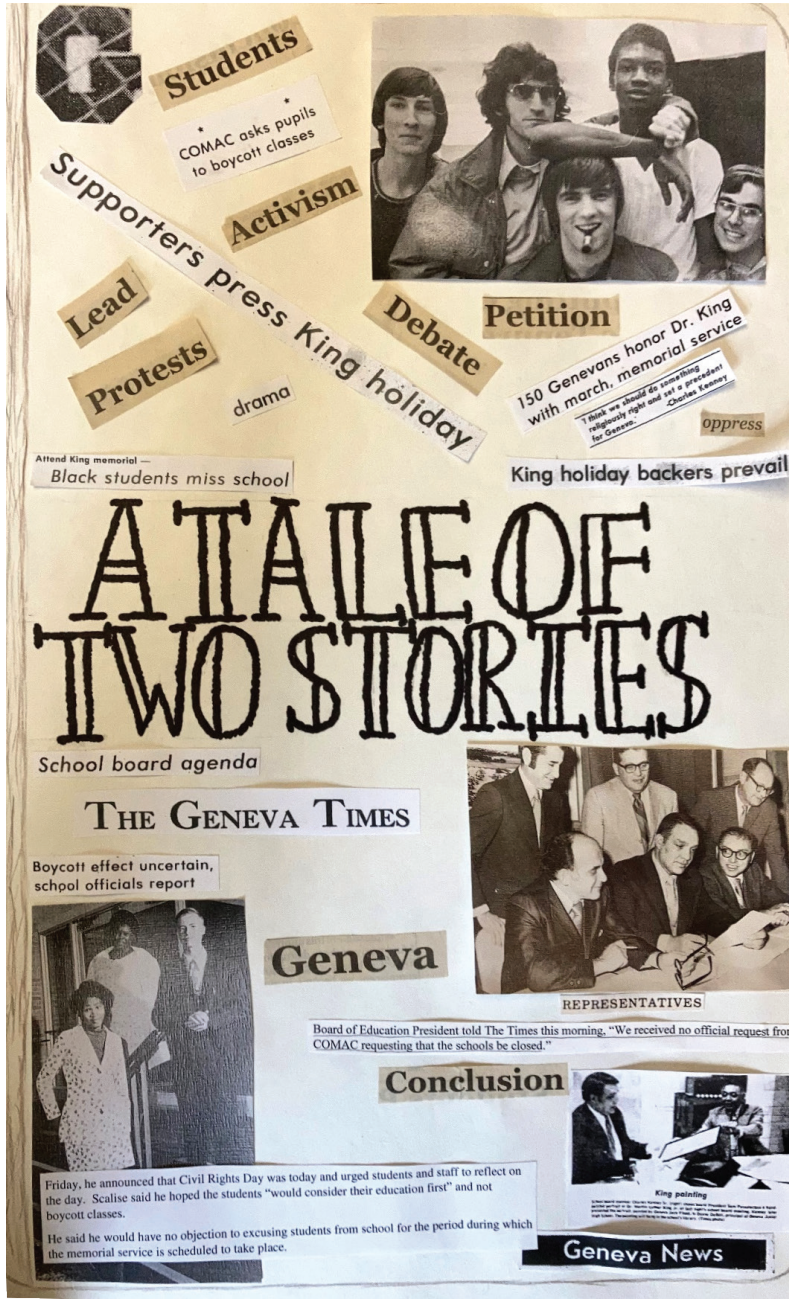

Figure 4: Mural Section, "A Tale of Two Stories." Photograph by E. Belanger.

> the mural we kept coming back to the phrase "two sides to the story." The story the school board told was not the same story the student's aunt or Patty Blue told. We worked from there to develop our final idea.[41]

Research demonstrates how stories about the past told in communities of color differ from the "official" narratives taught in many U.S. schools.[42] In our project, focusing on local history allowed the narratives and perspectives of these communities to enter the classroom space, where students immediately noticed how these perspectives contrast with the more traditional narratives told by those in power. As the HWS student insightfully commented, such an observation was an important learning experience for the students involved.

Finally, in emphasizing collective student agency, the MLK Day Boycott Unit pushed back against traditional Civil Rights narratives that predominate history education models. As the scholarship shows, all too often, black history, especially as it is taught in K-12 national educational settings, embraces a model of "black exceptionalism" that highlights individual contributions.[43] As a result, the Civil Rights Movement becomes the story of Martin Luther King Jr., Rosa Parks, and Thurgood Marshall.[44] In Geneva, the only physical marker of African-American history is a granite memorial donated to the city in 2016, inscribed with "I have a dream"—contributing a "King-centric" local, collective memory of the Civil Rights Movement.[45] The "heroes and holidays" approach has made individuals such as Martin Luther King Jr. and Rosa Parks widely recognized, but, as one education report articulated, often "the movement, when it *is* given classroom time, is reduced to lessons about a handful of heroic figures and the four words 'I have a dream.'"[46] A from-the-ground-up, local history of the MLK Day school boycotts that centered African-American community narratives about the movement disrupted what scholar Jacquelyn Dowd Hall termed the "master narrative" of the Civil Rights Movement by highlighting the efforts of women and youth, and illuminating how civil rights battles were fought against structural racism.[47] Most importantly, *The People's History of Geneva K-12 Curriculum Project* highlighted everyday people working to bring about change, providing an adaptable model of activism for the present and future.

Discussion and Recommendations

In sharing the story of a creation of a local history curriculum from beginning to end, I hope to make visible the current social studies standards, resources, and material realities of local research that make incorporating local history into community schools difficult, offer a model of a community/college/school district collaboration that helps address these challenges, and showcase the important learning outcomes of studying local history. Educators face numerous challenges when they incorporate local history into the classroom. In our case, prominent, digitized newspapers that were easily accessible online, like *The New York Times*, did not cover events in Geneva. In addition, neither the local historical society nor the city archives kept any records from the Community Action Committee, the organization that coordinated many student protests. Finally, the school board meeting minutes from the 1970s had been lost in a fire.[48] These material realities reflect both the research's local focus and its subjects.[49] More often than not, the K-12 history curriculum is determined by institutions and individuals with resources. I understand why classroom teachers choose curricula developed from well-established archives, including oral histories recorded, transcribed, and uploaded to online sites; excerpts from national newspapers identified and edited for K-12 audiences; and digitized visual primary sources.[50] These resources save them significant amounts of time and are collated by experts in the field. However, I fear what gets lost in the nation- and state-focused curricula prevalent in textbooks, state standards, and non-profit educational services is the force of a community voice—particularly the individuals and institutions fighting for change from the margins.

By creating a curriculum that centered on historical events identified by community members, the collaboration offers a model for teachers looking to incorporate multicultural local history into their K-12 classrooms, but who operate from locations that lack resources like large history museums with extensive collections, universities with schools of education, and multiple funding agencies. In our efforts to build a local history curriculum "from the ground up," we found funding and collaboration essential to the project's success.

Sometimes, a small amount of support makes a big difference. Our small project was not a good fit for large national grants. Building

the model collaboratively allowed for community participation and flexibility, but it also meant that the project didn't align with the timeline for grants through the State Humanities Council, Institute of Museum and Library Services, or Department of Education. We were, however, able to get a small amount of funding from a local foundation, which allowed us to offer lunch and a small stipend to workshop participants.[51] The stipend for participants was a meaningful gesture that acknowledged their work and helped build a sense of shared purpose among the group. I would encourage individuals and groups looking to undertake a similar project to include smaller, local granting agencies in their funding choices. These agencies might not, at first glance, appear to be the best fit for history education projects. Still, we found unexpected enthusiasm and support from a local family foundation that felt a deep connection to the city.

Finally, *The People's History of Geneva K-12 Curriculum Project* would not have been possible without the close collaboration between the stakeholders involved: the local historical society, the small liberal arts college, and the city school system. The curriculum unit grew organically from the collaboration emerging from conversations with each stakeholder sharing their thoughts. Only through this close collaboration grounded in the values of trust and reciprocity could we create something that served the needs of all involved. The Director of Public Education and Communication at Historic Geneva and I used our expertise and resources, in the form of undergraduate researchers, to identify historical resources like primary source coverage of the events. Such activities helped the eighth graders' learning and engaged my college students in a service-learning project that reinforced the learning goals of my course. The local historical society, which previously had only been able to offer half-day school programs, expanded its reach in the public schools through an in-depth study of local history. Finally, the eighth-grade teacher was able to showcase past students' local activism and get support from me, the historical society, and my students when teaching a new unit. The collaboration was not without its challenges, including scheduling. For those wondering if a similarly structured project might work for their classrooms, it is important to note that our collaboration unfolded over two years.

Conclusion

In the years since we taught the local history civil rights curriculum unit, change has been the only constant in the Geneva City School system. A year after collaborating with the eighth-grade class, I worked with fourth- and fifth-grade teachers to develop a local history unit focused on "agents of change" in the city's past. Then, the COVID-19 pandemic hit, and many teachers, including myself, found themselves overwhelmed adjusting to the new work conditions. Today, close to half of the teachers and administrators the project initially worked with have left the district or retired. The personal connections forged through the workshops and planning sessions have become frayed by the inability to meet in person. Alongside the pandemic, former President Trump's divisive politics and uprisings over racial justice have made teaching about race in K-12 classrooms more relevant and fraught. As one of the project co-founders and former GCSD administrator lamented at a People's History of Geneva meeting held in December of 2021, the events that shook this country over the preceding three years made teaching ground-up, local human rights history more difficult.

However, the lessons learned from the project's initial collaborations suggest that such work is imperative today. Teaching students about the diverse individuals that shape the world they live in, concerning not just our country's primary structures and institutions, but also students' neighborhoods, schools, and local governments; fostering student awareness about history as a technology of power, one that can be used both to justify oppression and fight against it; and engendering students' sense of ownership and belonging in a history classroom all contribute to this country's larger democratic project. As the National Council for Social Studies pointed out, the past's most important value lies in its potential to "help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world."[52]

Notes

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7. Jason Harshman, "Rethinking Place, Boundaries, and Local History in Social Studies Teacher Education," *Social Studies Research and Practice* 12, no. 3 (November 2017): 341.

8. Terrie Epstein, *Interpreting National History: Race, Identity, and Pedagogy in Classrooms and Communities* (New York: Routledge, 2009); Dario J. Almarza, "Contexts Shaping Minority Students' Perceptions of American History," *Journal of Social Studies Research* 25, no. 2 (Fall 2001): 4-22; Roy Rosenzweig and David Thelen, *The Presence of the Past: Popular Uses of History in American Life* (New York: Columbia University Press, 1998); Terrie Epstein, "The Effects of Family/Community and School Discourses on Children's and Adolescents' Interpretations of United States History," *International Journal of Historical Learning, Teaching, and Research* 6, no. 1 (January 2006): 17-25; Christopher C. Martell, "Divergent Views of Race: Examining Whiteness in the U.S. History Classroom," *Social Studies Research and Practice* 11, no. 1 (Spring 2016): 93-111; Walter C. Parker, "Public Discourses in Schools: Purposes, Problems, Possibilities," *Educational Researcher* 35, no. 8 (November 2006): 11-18.

9. Manning Marable, *Living Black History: How Reimagining the African-American Past Can Remake America's Racial Future* (New York: Basic Books, 2006), 19.

10. Phillip Seitz, "No More White History," *Curator: The Museum Journal* 55, no. 3 (July 2012): 279-285.

11. Geneva City Schools, "Our District," <https://www.genevacsd.org/our-district>.

12. Elizabeth Belanger, Anne Dealy, and Karen Fahy, *The People's History of Geneva Grant Project Narrative*, Wykoff Foundation Grant, Summer 2016.

13. The grant was offered by the Wycoff Family Foundation.

14. Belanger, Dealy, and Fahy, *The People's History of Geneva Grant Project Narrative*.

15. Lee Anne Bell, *Storytelling for Social Justice: Connecting Narrative and the Arts in Antiracist Teaching* (New York: Routledge, 2019); Lee Anne Bell, "The Story of the Storytelling Project: An Arts-Based Race and Social Justice Curriculum," *Storytelling, Self, Society* 5, no. 2 (May-August 2009): 107-118.

16. *The People's History of Geneva K-12 Curriculum Project*, Workshop Exit Surveys, 2016.

17. Epstein, *Interpreting National History*.

18. Story Circles Prompts: *Story Circle 1*: Tell a three-minute story about a moment in your life, an experience you had, that would help us understand why you are here today. What role has family/community history played in your life? What classroom experiences have you had (either as a student or teacher) with history? *Story Circle 2*: "Arrivals": When did you or your family come to Geneva? Why did you/they come? If you moved to Geneva from somewhere else, what was that experience like? If your family moved to Geneva before you were born, what stories have been passed down about their experiences? *Story Circle 3*: "Neighborhood and Community Life": Tell a story that speaks to your experience of community in Geneva. What do you think the next generation should know about your community? What organizations and/or individuals (today or in

the past) speak to the strengths and capacities of your community? How is your community created and preserved? *Story Circle 4*: "Hidden Stories": Tell a story that speaks to some of the challenges you or your family faced in Geneva. What stories do you have to tell about your life here that wouldn't make it onto official narratives of the city's history? What stories might surprise outsiders?

19. Group Prompts: What surprised you about these stories? What did you learn? What commonalities emerged? What differences? What are the important institutions that support community? What are important community moments? How do various communities in Geneva mark their history?

20. For intergroup dialogue models, see Biren (Ratnesh) A. Nagda, "Breaking Barriers, Crossing Boundaries, Building Bridges: Communication Processes in Intergroup Dialogues," *Journal of Social Issues* 62, no. 3 (September 2006): 553-576; Ximena Zúñiga, Biren (Ratnesh) A. Nagda, Mark Chesler, and Adena Cytron-Walker, eds., "Intergroup Dialogue in Higher Education: Meaningful Learning About Social Justice," *ASHE Higher Education Report Series* 32, no. 4 (2007): 1-128.

21. In the version the students participated in, they were asked to form a line and step forward from that line if they agreed with the statement read. The statements, adopted Maurianne Adams, Lee Anne Bell, and Pat Griffin, eds., *Teaching for Diversity and Social Justice: A Sourcebook* (New York: Routledge, 1998), were designed to call attention to issues of privilege and power as they manifest in history as it is recorded, taught, and celebrated. Examples of questions: "Step forward if you were taught *in-depth* about the history and culture of your ethnic/racial ancestors in elementary school; Step forward if the stories of your ethnic/racial ancestors have been visible in Historical Markers; Step forward if your ethnic/racial ancestors were *primarily* portrayed as nation builders in history classes."

22. Loyce Caruthers, "Using Storytelling to Break the Silence That Binds Us to Sameness in our Schools," *The Journal of Negro Education* 75, no. 4 (Fall 2006): 664.

23. In the weeks before the college and middle-school students came together, the college students, as part of my American Studies course, studied models of public humanities projects that involved youth, including the Columbia University's *Youth Historians in Harlem* and the Social and Public Art Resource Center's *The Great Wall of Los Angeles.*

24. I explore the politics of undertaking local history research in Elizabeth Belanger, "Race, History, and the Politics of the Local," *The Public Historian* 45, no. 2 (May 2023): 43-66.

25. For the more work on the relationship between affect, art, and history learning goals, see Elizabeth Belanger, "Radical Futures: Teaching Public History as Social Justice," in *Radical Roots: Public History and a Tradition of Social Justice Activism*, ed. Denise D. Meringolo (Amherst, MA: Amherst College Press, 2021), 295-324.

26. As part of their class assignments, Hobart and William Smith students were required to keep a reflective journal of their service learning experience. Students consented to have excerpts from their journals published under the condition of anonymity. Quote from HWS Student Journal, AMST 330, Spring 2017.

27. The classroom teacher and I created a student learning survey for her eighth-grade students, which they took at the end of the unit. Student survey responses were anonymous. Student Survey, May 2017.

28. Linda S. Levstik, "Articulating the Silences: Teachers' and Adolescents' Conceptions of Historical Significance," in *Researching History Education: Theory, Method, and Context*, ed. Linda S. Levstik and Keith C. Barton (New York: Routledge, 2008), ch. 13.

29. Patricia Blue, oral history interview, March 23, 2017.

30. Mary Wagner, as quoted in Elizabeth Belanger, Anne Dealy, and Karen Fahy, *The People's History of Geneva Wykoff Foundation Grant Report*, Spring 2017.

31. Seitz, "No More White History," 281.

32. Jacquelyn Dowd Hall, "The Long Civil Rights Movement and the Political Uses of the Past," *The Journal of American History* 91, no. 4 (March 2005): 1233-1263; Derrick P. Alridge, "The Limits of Master Narratives in History Textbooks: An Analysis of Representations of Martin Luther King Jr.," *Teachers College Record* 108, no. 4 (Summer 2006): 662-686; LaGarrett J. King, "The Status of Black History in U.S. Schools and Society," *Social Education* 81, no. 1 (January-February 2017): 14-18; Deborah Menkart, Alana D. Murray, and Jenice L. View, eds., *Putting the Movement Back into Civil Rights Teaching* (New York: Teaching for Change, 2004).

33. AMST 330, Student Journal, April 18, 2017.

34. "Blacks Ending Boycott," *Democrat and Chronicle*, March, 23 1972.

35. Patricia Blue, oral history interview, March 23, 2017.

36. Patricia Blue, oral history interview, March 23, 2017.

37. Susan Clark Porter, "American History with a Local Twist: Mural Recounts Geneva School Boycotts of the 1970s," *Finger Lakes Times*, July 30, 2017.

38. Student Survey, May 2017.

39. Carol Kammen, *On Doing Local History*, second ed. (New York: AltaMira Press, 2003), 45.

40. "COMAC Asks Students to Boycott Classes," *The Geneva Times*, January 15, 1972.

41. AMST 330, Student Reflection, April 17, 2017.

42. Epstein, *Interpreting National History*.

43. As Scholar Michelle Alexander noted: "Black success stories lend credence to the notion that anyone, no matter how poor or how black you may be, can make it to the top, if only you try hard enough. These stories 'prove' that race is no longer relevant." Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2020), 235-236.

44. Hall, "The Long Civil Rights Movement and the Political Uses of the Past," 1234. History textbooks often support these master narratives. See Alridge, "The Limits of Master Narratives in History Textbooks"; John H. Bickford III and Teresa Byas, "Martin Luther King's Historical Representations within Primary, Intermediate, and Middle Level Books," *The History Teacher* 52, no. 4 (August 2019): 549-593; Jennifer Frost, "Using 'Master Narratives' to Teach History: The Case of the Civil Rights Movement," *The History Teacher* 45, no.

3 (May 2012): 437-446; King, "The Status of Black History in U.S. Schools and Society"; Menkart, Murray, and View, *Putting the Movement Back into Civil Rights Teaching*; Joseph O'Brien and Phil Mitchell, "Outcasts…Outliers…Oppressed: Civic Advocates in U.S. History Worth Investigating," *The Social Studies* 109, no. 5 (September-October 2018): 276-283.

45. Steve Buchiere, "A Testament to MLK's Legacy: Monument Donated by Fratto Family Unveiled in City Park," *Finger Lakes Times*, May 18, 2017.

46. Southern Poverty Law Center, *Teaching the Movement 2014: The State of Civil Rights Education in the United States: A Report by the Southern Poverty Law Center's Teaching Tolerance Program* (Montgomery, AL: Teaching Tolerance, 2014), 11, <https://www.learningforjustice.org/sites/default/files/general/Teaching%20the%20Movement%202014_final_web_0.pdf>. For scholarship on MLK's recognition, see Sam Wineburg and Chauncey Monte-Sano, "'Famous Americans': The Changing Pantheon of American Heroes," *The Journal of American History* 94, no. 4 (March 2008): 1186-1202.

47. Other scholars who publish community-based studies of the Civil Rights Movement have noted similar patterns. See Emilye Crosby, ed., *Civil Rights History from the Ground Up: Local Struggles, A National Movement* (Athens, GA: The University of Georgia Press, 2011); Clayborne Carson, "Civil Rights Reform and the Black Freedom Struggle," in *The Civil Rights Movement in America*, ed. Charles W. Eagles (Jackson, MS: University Press of Mississippi, 1986), 19-32; Hall, "The Long Civil Rights Movement and the Political Uses of the Past"; Sarah Bair, "The American Civil Rights Movement Reconsidered: Teaching the Role of Women," *The Social Studies* 111, no. 4 (July 2020): 165-173.

48. One of the elements that made my research possible is the work Tom Tryninski undertook to scan local newspapers, including *The Geneva Times.*

49. One of the reasons the local historical society was so eager to partner with me on the project is their hope that the work would help their efforts to create a more diverse collection of materials and overcome their lingering reputation as an elitist institution. "People think, you have to be invited to come here [the Geneva Historical Society]," lamented my community partner and local history educator Anne Dealy, "it [the elite reputation] is something we are always pushing against." Anne Dealy, People's History Workshop Story Circle, August 24, 2016. The local historical society's collections and published narratives centered on the city or the larger region, with attention to its rich nineteenth-century history focusing on religious revivals, educational institutions, abolitionism, and women's rights—most organized and overseen by the city's wealthy white residents. See G. David Brumberg, *The Making of an Upstate Community, Geneva, New York, 1750-1920* (Geneva, NY: Geneva Historical Society, 1976). A recent well-researched and well-written account of Geneva's African-American community stops well before the changes of the twenty-first century. See Kathryn Grover, *Make a Way Somehow: African-America Life in a Northern Community, 1790-1965* (Syracuse, NY: Syracuse University Press, 1994).

50. New York State curriculum in fourth, seventh, and eighth grade focuses on nationally known figures so of which the state can lay some claim to, such as Frederick Douglass, Susan B. Anthony, and Harriet Tubman. New York State

Education Department, *New York State K-9 Social Studies Framework* (Albany, NY: New York State Education Department, 2016), 55, available at <https://www.nysed.gov/sites/default/files/programs/curriculum-instruction/ss-framework-k-8a2.pdf>. The focus on national-level events and figures is especially true in the case of African-American civil rights history. Eighth grade is the last time in the New York state curriculum where the standards indicate New York State history is taught, but, once again, the framework for the unit on civil rights focuses on national events, including "President Truman's desegregation of the military, *Brown v. Board of Education of Topeka* (1954), the Civil Rights Act of 1964, and the Voting Rights Act of 1965" (p. 109). Much of the work on race and history education describes scenarios where students wrestle with questions of race within the context of nationalized events. See the popular curriculum resources at Facing History and Ourselves at <https://www.facinghistory.org/> and Teaching Tolerance at <https://www.tolerance.org/>, which include lesson plans for teaching about Martin Luther King Jr., the murder of Emmett Till, Rosa Parks, and *Brown v. Board of Education*. See also publications like Jeffery D. Nokes, *Teaching History, Learning Citizenship: Tools for Civic Engagement* (New York: Teachers College Press, 2019), whose case studies include Harriet Tubman and the Underground Railroad, the Civil Rights Act of 1964, and the 1968 Olympic demonstration by black athletes.

51. *The People's History of Geneva K-12 Curriculum Project* received funding from the Wycoff Family Foundation in Geneva, New York.

52. National Council for Social Studies, "About," <https://www.socialstudies.org/about>.

Appendix A

MLK Day Student Boycotts Unit Learning Outcomes

We will try to answer the following essential questions:

- What did the fight for equality look like in the Geneva City Schools?
- What role did students/teachers/community members play in Geneva City Schools MLK Day boycotts? How and why did individuals decide to take action?
- How did students, teachers and administrators, and community members in Geneva fight for their vision of what a school should be? What strategies did they use?
- How was the fight for MLK Day in Geneva City Schools similar to other Civil Rights battles? How was it different?
- What will you do to act on your vision of what our school should be?

Our project will address the following themes from the New York State Social Studies Framework:

- Individual Development and Cultural Identity
- Development and Transformation of Social Structures
- Civic Ideals and Practices

Our project will address the following content from the New York State Social Studies Framework:

8.9 DOMESTIC POLITICS AND REFORM: The civil rights movement and the Great Society were attempts by people and the government to address major social, legal, economic, and environmental problems. Subsequent economic recession called for a new economic program. (Standards: 1, 4, 5; Themes: TCC, SOC, CIV, ECO)

8.9a The civil rights movement began in the postwar era in response to long-standing inequalities in American society and eventually brought about equality under the law, but slower progress on economic improvements.

- Students will compare and contrast the strategies used by civil rights activists, such as Thurgood Marshall, Rosa Parks, Martin Luther King, Jr., and Malcolm X.
- Students will explain the significance of key civil rights victories, including President Truman's desegregation of the military, *Brown v.*

Board of Education of Topeka (1954), the Civil Rights Act of 1964, and the Voting Rights Act of 1965.

- Students will examine the extent to which the economic situation of African Americans improved as a result of the civil rights movement.

Our project will focus on the following Common Core Standards:

- Cite specific textual evidence to support the analysis of primary and secondary sources.
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.
- Write arguments to support claims with clear reasons and relevant evidence.
- Write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content.

Appendix B

MLK Day Curriculum Section 1: Becoming A Community

This unit focuses on Individual Development and Cultural Identity: What is your story? How does it fit into the story of the United States? How is a classroom learning community formed? What creates a positive classroom community? What does being a student in the Geneva City Schools mean today?

SS Practices—Civic Participation

- Demonstrate respect for the rights of others in discussions and classroom debates; respectfully disagree with other viewpoints.
- Participate in persuading, negotiating, and compromising the resolution of conflicts and differences.
- Identify and explain different types of political systems and ideologies used at various times in the United States (History Walk).

Common Core Standards for Speaking and Listening—Comprehension and Collaboration/Presentation of Knowledge and Ideas

- Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

Class 1: Introduction

In Class

- Introduction to the Unit
- Name Stories
- History Walk: Participants stand in a line and respond to the following prompts:
  - *Step forward* if you are proud of your heritage.
  - *Step forward* if you have a strong understanding of your family's ***history*** and culture.
  - *Step forward* if you were born in the United States.
  - *Step forward* if English is your first language.
  - *Step forward* if your school holidays coincided with religious holidays that you celebrate.
  - *Step forward* if you were taught *in-depth* about the history and culture of your ethnic/racial ancestors in elementary school.
  - *Step forward* if you were taught *in-depth* about the history and culture of your ethnic/racial ancestors in middle or high school.
  - *Step forward* if your ethnic/racial ancestors were *primarily* portrayed as nation builders in history classes.
  - *Step forward* if your ethnic/racial ancestors were *primarily* portrayed as victims in history classes.

- *Step forward* if you feel your ethnic/racial ancestors were ignored in history classes.
- *Step forward* if you were ever asked to speak for your ethnic/racial group in a classroom setting.
- *Step forward* if you were taught history by a teacher who shared your ethnic/racial background.
- *Step forward* if the stories of your ethnic/racial ancestors have been visible in:
  - History Museums
  - Historical Markers
  - State and Local Parks interpretive signage
  - Local festivals organized by the city

In these activities, students will understand how social characteristics (age, ethnicity, class, etc.) have shaped their history and their family's history. The lesson also introduces students to historiography, asking them to consider writing history as a social and cultural act that reveals the author's intent, bias, and historical context.

Class 2: Building a Learning Community
In Class
- Social Identity "Dot" Exercise
- Rules of Engagement

In these activities, students further explore how social characteristics (age, ethnicity, class, etc.) have shaped their history and their family's history, and their current experiences. They will also explore issues of civic participation within a classroom community, working together to identify situations in which social actions are required.

Appendix C

MLK Day Curriculum Section 2: A History of School Integration in Geneva

In this unit, students will explore primary sources from Geneva's history. The sources, drawn from between 1840 and 1970, highlight changing ideas about African-American education. Sources explore the differences between segregation and separation, how each was justified by individuals, teachers, schools, and city governments at various points in time, and their consequences. In addition, students will reflect on how nineteenth- and twentieth-century debates about segregation/separation/integration are echoed in today's school experiences.

SS Practices—Gathering, Interpreting, and Using Evidence

- Define and frame questions about the United States and answer them by gathering, interpreting, and using evidence.
- Identify, describe, and evaluate evidence about events from diverse sources.
- Analyze evidence in terms of historical and/or social context, content, authorship, point of view, purpose, and format; identify bias; explain the role of bias, context, and audience in presenting arguments for evidence.

Common Core Standards for Speaking and Listening—Comprehension and Collaboration/Presentation of Knowledge and Ideas

- Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.
- Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric.
- Adapt speech to a variety of contexts and communicative tasks, demonstrating command of formal English when indicated or appropriate.

Common Core Standards for Writing

- Conduct short research projects to answer a question (including a self-generated question) drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.
- Draw evidence from literary or informational texts to support analysis, reflection, and research.

Class 1: History of African Americans in Geneva

In Class

- Guest Speaker: Anne Dealy, Geneva Historical Society
- Primary Source Analysis: Graph of the African-American Population of Geneva and Ontario County; Timeline of African-American History
  - Looking at the graph, during what times in the city's history were there more African-American residents, and at what times were there fewer?

- Compare key historical developments and periods in African-American history to the graph of Geneva's African-American population. How big was the African-American community in Geneva during the abolition movement? When the 14th Amendment was passed? During WWI and WWII? Etc., etc.
- Between 1840-1870, the African-American community in Geneva vocally fought for equal education. The next written evidence of the community fighting for equal education was in the late 1960s. What happened to Geneva's black population between 1870-1960? How do you think those changes affected the experiences of students of color in Geneva's schools?
- Why do you think the 1870s and 1960-1970s became periods when the African-American community organized around school integration?

Class 2: Working with Primary Source Documents

In Class

- Primary Source Analysis: Each group will receive a primary source. Working with your group, fill out the primary source analysis worksheet.
  - Sources:
    - Henry Highland Garnet, *The Past and the Present Condition, and the Destiny, of the Colored Race*, 1848.
    - "Shall all Our Public Schools be Opened to Colored Children?" *Geneva Daily Gazette*, January 5, 1872.
    - "Colored Pupils at the Union School A Complaint," *Geneva Daily Gazette*, May 9, 1873.
    - Oral History Interview Excerpts Describing Schooling in Geneva, 1930-1950, from Kathryn Grover, *Make a Way Somehow: African-American Life in a Northern Community, 1790-1965* (Syracuse, NY: Syracuse University Press, 1994).
    - Everett Jennings, "School Board Meeting Hot, Heavy With Objection," *The Geneva Times*, August 6, 1968.
    - Everett Jennings, "By Citizen's Committee–School Board Served to Close Prospect School," *The Geneva Times*, August 6, 1968.
  - Primary Source Analysis Worksheet Questions:
    - When was the source created? What was going on at the time that might have influenced the source?
    - Who created it? How might their identity influenced the source?
    - Who was the intended audience for the source? Do you think the views expressed in the source might have been expressed differently if the audience was different?
    - What is the intent/purpose of the source? What is it trying to get readers to do?
- If groups have completed the initial primary source worksheet, read over and answer the document-based questions for your assigned source.
- Groups Share Out
- Reflection/Discussion: What has changed, and what has stayed the same?

Appendix D

MLK Day Curriculum Section 3: Students, Citizenship, and the Martin Luther King Jr. Day School Boycotts: Civil Rights in Geneva 1972-1975

This unit explores student activism in the Geneva City schools, focusing on a case study of the establishment of Martin Luther King Jr. Day in Geneva. It addresses the New York State Social Studies Framework 8.9 [Civil Rights Movement]. Students will conduct original research into the school boycotts between 1972-1975, gathering and analyzing a variety of primary sources, including historical newspaper coverage of the events between 1972 and 1975, government reports, and oral histories from community members who participated in the boycotts. They will determine the central ideas or information of primary sources and provide accurate summaries of the sources distinct from prior knowledge or opinions. They will write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content. They will use specific textual evidence to support analysis of primary and secondary sources and write arguments to support claims with clear reasons and relevant evidence. Students will present their research in both written and oral form.

SS Practices—Chronological Reasoning/Gathering, Interpreting, and Using Evidence/Civic Participation

- Articulate how events are related chronologically to one another in time, and explain the ways in which earlier ideas and events may influence subsequent ideas and events.
- Identify, analyze, and evaluate the relationship between multiple causes and effects.
- Recognize, analyze, and evaluate dynamics of historical continuity and change over periods of time.
- Relate patterns of continuity and change to larger historical processes and themes.
- Define and frame questions about the United States and answer them by gathering, interpreting, and using evidence.
- Identify, describe, and evaluate evidence about events from diverse sources.
- Make inferences and draw conclusions from the evidence.
- Recognize an argument and identify evidence that supports the argument, recognizing the perspective of the argument and identifying evidence used to support that perspective.
- Identify and explain different types of political systems and ideologies used at various times in United States history and explain the roles of individuals and key groups in those political and social systems.
- Identify, describe, and contrast the role of the individual in opportunities for social and political participation as an agent of historical change in

different societies and communities, as well as at different times in the United States.

Common Core Standards for Reading—Key Ideas and Details/Craft and Structure/Integration of Knowledge and Ideas

- Cite specific textual evidence to support analysis of primary and secondary sources.
- Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.
- Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.
- Describe how a text presents information (e.g., sequentially, comparatively, causally).
- Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).
- Distinguish among fact, opinion, and reasoned judgment in a text.
- Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.
- Distinguish among fact, opinion, and reasoned judgment in a text.

Common Core Standards for Writing

- Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.
- Draw evidence from literary or informational texts to support analysis, reflection, and research.
- Write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content.

Class 1: Unit Introduction—MLK Day Timeline

In Class

- Introduction to the Boycott
- Primary Research of 1972 Student Boycott (develop timeline of events)

Class 2: Community, School, and Government Responses

In Class

- Primary Source Analysis of:
  - Community Response to the Boycott
  - Government Response to the Boycott
  - School Response to the Boycott

Class 3: Community, School, and Government Responses (continued) and Introduction to Oral History

In Class

- Primary Source Analysis of:
  - Community Response to the Boycott
  - Government Response to the Boycott
  - School Response to the Boycott
- Introduction to Oral History and Brainstorm for Community Consultant Interview
  - As a group, we will develop an interview schedule (list of questions) for our interview next week.

Class 4: Community Consultant Oral History Interview

In Class

- Guest Speaker: In this class, Mrs. Patty Blue will share her experiences as a student participant in the MLK Day boycotts.

Class 5: Student Activism Now and Then (Project Introduction)

In Class

- Reflections on the Oral History Interview
- Introduction to the mural project: As a class, we will create a mural to illustrate your research findings and analysis. With your assigned partner and a college student from Hobart and William Smith, you will be responsible for creating a piece of artwork that will become one part of the whole mural. Complete the chart below to help you brainstorm ideas before beginning.

Class 6: Mural Worktime

In Class

- Groups will work on their mural and receive feedback from instructors.

Class 7: Mural Worktime

In Class

- Groups will continue to work on their mural and receive feedback from instructors.

Class 8: Mural Presentation and Celebration

In Class

- Students should be prepared to talk about their section of the mural.

Appendix E

MLK Day Boycotts in Geneva
Mural Graphic Organizer

Name:
Date: NB#:

Your Task: As a class, we will create a mural to illustrate our responses to the questions below. With your assigned partner and a college student from Hobart and William Smith, you will be responsible for creating a piece of artwork that will become one part of the whole mural. Complete the chart below to help you brainstorm and organize your ideas.

Essential Questions	My Response or Claim	Explanation and Evidence	What images, symbols, words, or phrases in your sources stand out, provoke you, or come to mind?
What did the fight for equality look like in Geneva City Schools?			
What role did teachers and administrators play in the boycotts? Why did they decide to take action?			
What role did students play in the boycotts? Why did they decide to take action?			
What was the administrators' vision of their school? How did they fight for it? What strategies did they use to assert their power?			
What was the students' vision of their school? How did they fight for it? What strategies did they use to assert their power?			
Were the MLK Day Student Boycotts effective? What has changed, and what has stayed the same in Geneva?			