

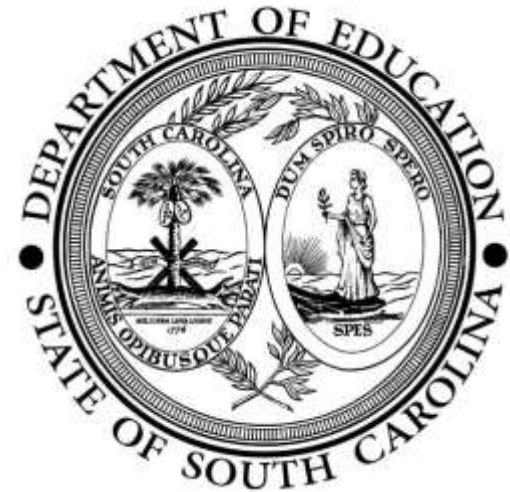
# Grade 8

## Everyone Gets a Lunch:

### The Friendship Nine

Instructional Resource for the  
*South Carolina Social Studies Academic Standards*

South Carolina Department of Education  
Office of Standards and Learning  
June 2018



**Grade/Course Level: Title of Unit**

This lesson focuses on the multiple points of view or biases of the events surrounding the Friendship 9 and the McCrory's Lunch counter sit-in. The purpose of this lesson is to have students analyze the events and perspectives involving the Friendship 9. This lesson is connected to the Profile of the SC Graduate in the following ways: World-Class Knowledge, rigorous standings in language arts and social sciences, World-Class Skills, creativity, critical thinking, collaboration, communication, information, media, and technology, and Life and Career Characteristics, integrity, and global perspective. This lesson is designed for 4-60 minute periods (teachers should monitor and adjust accordingly).

**Standard(s) and/or Indicator(s)**

There are two types of standards/indicators for each instructional plan. Targeted standards are standards/indicators that will be taught and assessed throughout the unit while embedded standards are those that have been spiraled through the curriculum and will be present, but not all will be formally "taught." ELA standards can be listed as embedded standards in addition to other Social Studies standards being spiraled. Assessment of these indicators/descriptors (as applicable) will be included in both summative and formative assessments as they have been previously taught.

**Targeted:**

**Standard 8-7 TSW demonstrate an understanding of the impact on South Carolina of significant events of the late twentieth and early twenty-first centuries.**

Indicator 8-7.2 Analyze the movement for civil rights in South Carolina, including the impact of the landmark court cases *Elmore v. Rice* and *Briggs v. Elliot*, civil rights leaders Septima Poinsette Clark, Modjeska Monteith Simkins, and Matthew J. Perry; the South Carolina school equalization effort and other resistance to school integration; peaceful efforts to integrate beginning with colleges and demonstrations in South Carolina such as the Friendship Nine and the Orangeburg Massacre.

**Embedded:**

**Standard 8-5 The student will understand the impact of Reconstruction, industrialization, and Progressivism on society and politics in South Carolina in the late nineteenth and early twentieth centuries.**

Indicator 8-5.1 Analyze the development of Reconstruction policy and its impact in South Carolina, including the presidential and the congressional reconstruction plans, the role of black codes, and the Freedmen's Bureau.

Indicator 8-5.4 Summarize the policies and actions of South Carolina's political leadership in implementing discriminatory laws that established a system of racial segregation, intimidation, and violence.

### **“I Can” Statements**

“I Can” statements are learning targets of what students need to know and be able to do as it relates to the standard/indicator(s). (This statement must be included in each plan.)

- *Day 1: I can identify the characteristics of great actors of change (8-7.2).*
- *Day 2: I can analyze multiple sources to understand the impact of the friendship 9 demonstration at McCrory’s Lunch counter from different perspectives. (8-7.2)*
- *Day 3: I can respond to a writing prompt meeting a minimum of a level three rating on the “Position Paper” rubric. [Prompt: Which philosophy, nonviolence or violence, was most effective for Civil Rights advocates in the 1960s?]*

### **Essential Question(s)**

This is a **suggested** essential question that will help guide student inquiry. (This statement must be included in each plan.)

- When prejudice and racism are supported by custom and law, what can be done to create a more inclusive society?
- How can I connect my life today to the experiences of the Friendship 9?
- What do people mean when they say we “stand on the shoulders of those who went before us”?

### **Academic Vocabulary**

Some students may need extra support with the following academic vocabulary in order to understand what they are being asked to do. Teaching these terms in an instructional context is recommended rather than teaching the words in isolation. An appropriate time to deliver explicit instruction for the terms is during the modeling process. Ultimately, the student should be able to use the academic vocabulary in conversation with peers and teachers. (This statement must be included in each plan.)

- “Jail, No Bail” strategy
- Sit-In
- Nonviolent
- Jim Crow Laws
- Customs/Traditions
- Segregation
- Integration
- SNCC (Student Nonviolent Coordinating Committee)

**Prior Knowledge**

In 3rd and 5th grade, students studied civil rights movements in S.C and court cases such as (Briggs) and other public facilities and the right to vote. They also studied other events and people in civil rights movement (3-5.5 and 5-5.3).

**Subsequent Knowledge**

In United States History and the Constitution, students will further analyze the Civil Rights Movement, including initial strategies, landmark court cases and legislation, the roles of key civil rights advocates, and the influence of the civil rights movement on other groups seeking equality (USHC-8.1).

**Potential Instructional Strategies**

**Day 1 “I Can” Statement:** *I can identify the characteristics of great actors of change (8-7.2).*

**Warm-Up** – Present pictures of the “Friendship Nine” students from [www.friendship9.org](http://www.friendship9.org) website. The students will identify characteristics of each member and attempt to identify the potential impact they had on the Civil Rights movement. After 2 minutes the teacher will begin introducing the Friendship Nine.

**Gallery-Walk:** Students will be given the gallery walk response sheet to be completed as a station activity. [It is suggested that the instructor copy the picture and text of each Friendship Nine member in a document and print it on cardstock.]

Friendship Nine Member Photos and Information for Gallery Walk

<http://friendship9.org/meet-the-team/>

Friendship Nine Gallery Walk response sheet is attached below.

### Friendship Nine Gallery Walk Response

Name \_\_\_\_\_ Date \_\_\_\_\_

Name of Friendship Nine Member	What did the person do during their lives?	How do you think their Friendship Nine experience impacted their lives?



**Note:** [It is suggested that the instructor copy the picture and text of each Friendship Nine member in a document and print it on cardstock.]

**Day 2 “I Can” Statement:** *I can analyze multiple sources to understand the impact of the friendship 9 demonstration at McCrory’s Lunch counter from different perspectives. (8-7.2)*

**Warm-Up** – Students will be presented with a short video showing white protesters who are angry during time of the desegregation sit-ins. Then they will respond to this prompt: If you were treated this way for sitting where you weren’t wanted, how would you respond? Would you be violent or nonviolent in your actions towards those attacking you? Which do you think would make for the greatest effect on those you want to change? Violence or nonviolence?

**Document Exploration-** Students will compare and analyze primary source documents on Malcolm X and Martin Luther King, Jr. to answer the question, “Which philosophy was best for the Civil Rights Movement: Nonviolence or Violence?”

1<sup>st</sup> set of documents: Excerpt from Martin L. King Jr.’s “I Have a Dream” speech delivered on August 28, 1963.

Excerpt from The Autobiography of Malcolm X, 1965.

2<sup>nd</sup> set of documents: Excerpt from MLK’s “Our God is Marching On” speech, delivered on the steps of the Alabama State Capitol at the conclusion of the Selma to Montgomery march, March 21, 1965.

Excerpt from “The Basic Unity Program”, which outlined the objectives of the Organization of Afro American Unity, founded by Malcolm X in 1964,

3<sup>rd</sup> set of documents: Excerpt from MLK’s “Nonviolence: The Only Road to Freedom”, *Ebony* magazine, October 21, 1961.

Excerpt from 1965 speech delivered by Malcolm X.

4<sup>th</sup> set of documents: Excerpt from speech made by MLK at a staff retreat, November 14, 1966.

Excerpt from an interview with Malcolm X published in *Young Socialist* magazine, January 18, 1965.

### **Potential Assessment Task**

Writing response to Document exploration.

- Day 3: Writing Prompt- Which philosophy, nonviolence or violence, do you think was most effective for Civil Rights advocates in the 1960s? Please support with evidence from the Friendship 9 Gallery Walk and the Primary Source Documents explored the last two days of class.

Rubric: Position Paper Rubric can be found at [http://mail.wecdsb.on.ca/~erika\\_valvasori/FOV1-00074F92/S063E303F.3/PositionPaperRubric%202.pdf](http://mail.wecdsb.on.ca/~erika_valvasori/FOV1-00074F92/S063E303F.3/PositionPaperRubric%202.pdf)



### Potential Lesson Extensions

- What is the connection between the Nuremberg Laws and the Jim Crow Laws?  
“Comparing Nuremberg Laws and Jim Crow Laws” at <https://schoolwires.henry.k12.ga.us/cms/lib/GA01000549/Centricity/Domain/4800/jim%20crow%20and%20nuremberg.pdf>  
“The Impact of Racist Ideologies: Jim Crow and the Nuremberg Laws”  
<http://hnh.org/ViewExhibits.aspx?ID=81>  
“The Nuremberg Race Laws vs. The Jim Crow Law”  
[https://prezi.com/qf2j5onyn\\_k1/the-nuremberg-race-laws-vs-the-jim-crow-law/](https://prezi.com/qf2j5onyn_k1/the-nuremberg-race-laws-vs-the-jim-crow-law/)
- Reader’s Theater Script for Freedom on the Menu: The Greensboro Sit-ins, by Carole Boston Weatherford. (see appendix)  
[www.claycarmichael.com/SitinReadersTheater.pdf](http://www.claycarmichael.com/SitinReadersTheater.pdf)

### Resources

Weatherford, Carole Boston. “READERS THEATER SCRIPT for FREEDOM ON THE MENU: THE GREENSBORO SIT-INS.”  
[www.claycarmichael.com/documents/SitInReadersTheater.pdf](http://www.claycarmichael.com/documents/SitInReadersTheater.pdf).

Digital.tcl.sc.edu. (2018). *Rock Hill integration demonstrations--outtakes :: Civil Rights Films from USC's Moving Image Research Collections*. [online] Available at: <http://digital.tcl.sc.edu/cdm/ref/collection/mirccr/id/62> [Accessed 16 Jun. 2018].

Friendship 9 Members. (2017, February 19). Retrieved from <http://friendship9.org/meet-the-team/>

Friendship 9 Timeline. (2017, February 19. Retrieved from <https://friendship9.org>

Meet the Freedom Walkway Artists. (n.d.). Retrieved from <https://knowitall.org/video/meet-freedom-walkway-artists>

Protester at Woolworth's. (n.d.). Retrieved from  
<http://localhistory.richlandlibrary.com/cdm/singleitem/collection/p16817coll21/id/281>

Protester at Woolworth's. (n.d.). Retrieved from  
<http://localhistory.richlandlibrary.com/cdm/singleitem/collection/p16817coll21/id/254/rec/2>

Sit Ins (video 1:55)

<https://www.youtube.com/watch?v=f82cAuXM4IE>

“I Have a Dream Speech”

<https://www.archives.gov/files/press/exhibits/dream-speech.pdf>

Our God is Marching On! (n.d.). Retrieved from <https://kinginstitute.stanford.edu/our-god-marching>

“The Basic Unity Program”

<http://www.oopau.org/3.html>

“Nonviolence, the Only Road to Freedom:

Civil Rights Era. (n.d.). Retrieved from <http://teachingamericanhistory.org/library/document/nonviolence-the-only-road-to-freedom/>

(1965) Malcolm X, "Speech at Ford Auditorium" | The Black Past: Remembered and Reclaimed. (n.d.). Retrieved from

<http://www.blackpast.org/1965-malcolm-x-speech-ford-auditorium>

MLK Speech at SCLC Staff Retreat. (1966, November 14). Retrieved from <http://www.thekingcenter.org/archive/document/mlk-speech-sclc-staff-retreat>

Malcolm X: Youth more filled with urge to eliminate oppression. (n.d.). Retrieved from <http://www.hartford-hwp.com/archives/45a/070.html>

## **Appendix**

Documents for day 2

**Martin Luther King, Jr., “I Have a Dream” speech delivered on the steps of the Lincoln Memorial, August 28, 1963.**

“I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: ‘We hold these truths to be self-evident, that all men are created equal.’ I have a dream that one day on the red hills of Georgia sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.... I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.... With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.”

**Malcolm X, *The Autobiography of Malcolm X*, 1965.**

“I tell sincere white people, “Work in conjunction with us – each of us working among our own kind.” Let sincere white individuals find all other white people they can who feel as they do – and let them form their own all-white groups, to work trying to convert other white people who are thinking and acting so racist. Let sincere whites go and teach non-violence to white people! We will completely respect our white co-workers. They will deserve credit. We will give them every credit. We will meanwhile be working among our own kind, in our own black communities – showing and teaching black men in ways that only other black men can – that the black man has got to help himself. Working separately, the sincere white people and sincere black people actually will be working together.”

**Martin Luther King, Jr., “Our God is Marching On” speech, delivered on the steps of the Alabama State Capitol at the conclusion of the Selma to Montgomery march, March 21, 1965.**

“We are on the move now. The burning of our churches will not deter us. We are on the move now. The bombing of our homes will not dissuade us. We are on the move now.... Let us march on segregated schools until every vestige of segregation and inferior education becomes a thing of the past and Negroes and whites study side by side in the socially healing context of the classroom....”

**“The Basic Unity Program”, which outlined the objectives of the Organization of Afro American Unity, founded by Malcolm X in 1964.**

“The Organization of Afro-American Unity will devise original educational methods and procedures which will liberate the minds of our children from the vicious lies and distortions that are fed to us from the cradle to keep us mentally enslaved. We encourage Afro-Americans themselves to establish experimental institutes and educational workshops, liberation schools and child-care centers in Afro-American communities.”

**Martin Luther King, Jr., “Nonviolence: The Only Road to Freedom”, *Ebony* magazine, October 21, 1961.**

“Along with the march as a weapon for change in our nonviolent arsenal must be listed the boycott. Basic to the philosophy of nonviolence is the refusal to cooperate with evil. There is nothing quite so effective as a refusal to cooperate economically with the forces and institutions which perpetuate evil in our communities. In the past six months simply by refusing to purchase products from companies which do not hire Negroes in meaningful numbers and in all job categories, the Ministers of Chicago under SCLC’s Operation Breadbasket have increased the income of the Negro community by more than two million dollars annually.... This is nonviolence at its peak of power, when it cuts into the profit margin of a business in order to bring about a more just distribution of jobs and opportunities for Negro wage earners and consumers.”

**1965 speech delivered by Malcolm X.**

“...(W)e have to learn how to own and operate the businesses of our community and develop them into some type of industry that will enable us to create employment for the people of our community so that they won’t have to constantly be involved in picketing and boycotting other people in other communities in order to get a job. Also, in line with this economic philosophy of black nationalism, in order for us to control the economy of our community, we have to learn the importance of spending our money in the community where we live....(W)hen you take money out of the neighborhood in which you live...the neighborhood in which you spend your money becomes wealthier and wealthier, and the neighborhood out of which you take your money becomes poorer and poorer. ...(W)e haven’t learned the importance of owning and operating businesses...so even when we try and spend our money in the neighborhood where we live, we’re spending it with someone who puts it in a basket and takes it out as soon as the sun goes down. So the economic philosophy of black nationalism puts the burden upon the black man of learning how to control his own economy.”

**Speech made by Martin Luther King, Jr. at a staff retreat, November 14, 1966.**

“...(V)iolence may murder the murderer, but it doesn’t murder murder. Violence may murder the liar, but it doesn’t murder lie; it doesn’t establish truth. Violence may even murder the dishonest man, but it doesn’t murder dishonesty. Violence may go to the point

of murdering the hater, but it doesn't murder hate. It may increase hate. It is always a descending spiral leading nowhere. This is the ultimate weakness of violence: It multiplies evil and violence in the universe. It doesn't solve any problems."

**Interview with Malcolm X published in *Young Socialist* magazine, January 18, 1965.**

"I don't favor violence. If we could bring about recognition and respect of our people by peaceful means, well and good. Everybody would like to reach his objectives peacefully. But I'm also a realist. The only people in this country who are asked to be nonviolent are black people. I've never heard anybody go to the Ku Klux Klan and teach them nonviolence.... Nonviolence is only preached to black Americans and I don't go along with anyone who wants to teach our people nonviolence until someone at the same time is teaching our enemy to be nonviolent. I believe we should protect ourselves by any means necessary when we are attacked by racists."