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11th Grade US History Teacher's Guide to:

"The Stand-Ins" Documentary

Lesson plan by Rolando Duarte, U.S. History teacher,
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This is an 11th grade teacher's curriculum guide to accompany The Stand-Ins documentary, a short film about a civil rights protest of movie theater discrimination against African Americans. The student-led protest took place from 1960 to 1961 in Austin, Texas. People's History in Texas, a non-profit documentary group based in Austin, produced the 23-minute film with funding from Humanities Texas.

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"The Stand-Ins" Documentary Lesson Plan

Teacher: _____ Date(s) _____ Block: _____

Subject: **US History — 11th Grade** Unit: **Civil Rights/1960s**

OBJECTIVE(S): US HISTORY TEKS 2(B); 9(A, B, C, D, G, H); 21(A); 23(A, C); 26 (C); 29 (A, B, D, E, G, H); 30(A, B, C); 32(A, B)

TIME:	PLANS:	MATERIALS/TEXT
10 Minutes	Warm-Up Activity: As students enter classroom they will draw a card. Student who draw a red playing card will sit in the front, students who draw a black card will sit in the back of the classroom. Brief discussion on privilege.	Deck of Cards
Grouping: all		
10 Minutes	Read essay The Power of Non-Violence by John Lewis (it's only 512 words)	Essay: The Power of Nonviolence (see pages 4-5)
Grouping: pairs/alone		
15 Minutes	Define vocabulary words together as a class, discuss what these terms mean.	Vocabulary List (see page 6)
Grouping: all		
5 Minutes	Introduce video by previewing concepts students will be focusing on while video plays.	
Grouping: all		
25 Minutes	Watch Video: The Stand-Ins	Video: The Stand-Ins
Grouping: all		
10 Minutes	Class debrief/discussion — draw connections between Lewis essay and the video.	See potential discussion questions (see page 6)
Grouping: all		
15 Minutes	Reflection/Write Response to movie — What did you agree with in the movie? What would you protest for today? Why?	Loose Leaf Paper
Grouping: alone		

HOMEWORK:

ASSESSMENT: Assess writing reflection to determine student engagement, thinking, learning

CLOSURE:

MODIFICATIONS/ACCOMMODATIONS:

The Stand-Ins Extension Activities

To maximize the important elements of the lesson (civic participation and activism), these activities could be used to enrich or extend The Stand-Ins lesson for high school students.

1) Research a form of protest occurring anywhere in your state (preferably), country, or world. Write a two page paper using the following questions as a guide/outline. What do the protesters want to accomplish? What tactics are the protesters using to accomplish their goals? Evaluate the protest and its methods? Do you agree or disagree with the protest goals and/or protest tactics? Predict how successful do you think the protest movement will be.

This could be used to teach or evaluate local protests (local issues or elections), nationwide protests (such as Black Lives Matter or the Tea Party Movement), or fringe protests such as the Oregon Wildlife Center takeover this past winter. It could also be extended to include protest movements in other countries, such as those in Hong Kong or the Arab Spring, should this lesson be used in World Geography or World History.

2) Research an issue or agenda item that will be discussed in a local city council or school board meeting. Attend the event and speak about your point of view on the given issue. If the local municipality does not have a meeting scheduled around the time of the lesson, the activity could be changed to have the student product be a letter to an elected official outlining the student's beliefs on an issue.

This could be a useful extension activity for students in small or rural towns with little access to protests movements or activism that could readily be found in large urban metropolitan areas (such as Austin, Houston, or Dallas). Civic participation usually starts small, and if students could get involved locally, hopefully they will expand on that on their own as they grow older.

3) Project a picture of the protest or pause the video on a shot of the protesters standing in line. Have students reenact the protest by standing in line. It would be highly effective if the picture or frame in the video also included non-protesters. The re-enactors could then be interviewed by classmates who were not chosen for the exercise. Interview questions could be used to scaffold the material and check for understanding. Interviewing non-protesters would open the activity up for differing opinions or points of view during the Civil Rights Era.

This could be useful for struggling students or for kinesthetic learners. This would get the entire class involved (re-enactors and interviewers) and can be used as a processing activity to end the lesson. Including non-protesters would open the activity up to the concepts of perspective and bias, should the instructor choose to extend the extension activity.

from **The Power of Nonviolence**

John Lewis, interviewed by Joan Morrison and Robert K. Morrison

When I was a boy, I would go downtown to the little town of Troy, and I'd see the signs saying "White" and "Colored" on the water fountains. There'd be a beautiful, shining water fountain in one corner of the

store marked "White," and in another corner was just a little spigot marked "Colored." I saw the signs saying "White Men," "Colored Men," and "White Women," "Colored Women." And at the theater we had to go upstairs to go to a movie. You bought your ticket at the same window that

the white people did, but they could sit downstairs, and you had to go upstairs.

I wondered about that, because it was not in keeping with my religious faith, which taught me that we were all the same in the eyes of God. And I had been taught that all men are created equal.

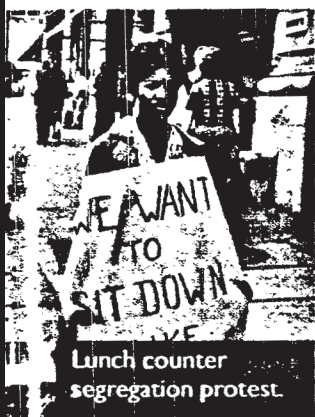
It really hit me when I was fifteen years old, when I heard about Martin Luther King, Jr., and the Montgomery bus boycott. Black people were walking the streets for more than a year rather than riding segregated buses. To me it was like a great sense of hope, a light. Many of the teachers at the high school that I attended were from Montgomery, and they would tell us about what was happening there. That, more than any other event, was the turning point for me, I think. It gave me a way out. . . .

Lewis went on to college, where he attended workshops and studied the philosophy of nonviolence.

In February 1960, we planned the first mass lunch counter sit-in. About five hundred students, black and white, from various colleges showed up and participated in a nonviolent workshop the night before the sit-in. Some of them came from as far away as Pomona College in California and Beloit College in Wisconsin.

We made a list of what we called the "Rules of the Sit-in"—the do's and don't's—and we mimeographed it on an old machine and passed it out to all the students. I wish I had a copy of this list today. I remember it said things like, "Sit up straight. Don't talk back. Don't laugh. Don't strike back." And at the end it said, "Remember the teachings of Jesus, Gandhi, Thoreau, and Martin Luther King, Jr."

Then the next day it began. We wanted to make a good impression. The young men put on their coats and ties, and the young ladies their heels and stockings. We selected seven stores to go into, primarily the chain stores—Woolworth's, Kresge's, and the Walgreen drugstore—



Lunch counter segregation protest.



Lunch counter sit-in.



Empty bus during the Montgomery bus boycott.

and we had these well-dressed young people with their books going to the lunch counters. They would sit down in a very orderly, peaceful, nonviolent fashion and wait to be served. They would be reading a book or doing their homework or whatever while they were waiting.

I was a spokesperson for one of these groups. I would ask to be served, and we would be told that we wouldn't be served. The lunch counter would be closed, and they would put up a sign saying "Closed—not serving." Sometimes they would lock the door, leave us in there, and turn out all the lights, and we would continue to sit.

After we had been doing this for a month, it was beginning to bother the business community and other people in Nashville. We heard that the city had decided to allow the police officials to stand by and allow the hoodlum element to come in and attack us—and that the police would arrest us—to try to stop the sit-ins. We had a meeting after we heard that, to decide did we still want to go down on this particular day. And we said yes.

I was with the group that went into the Woolworth's there. The lunch counter was upstairs—just a long row of stools in front of a counter. My group went up to sit there, and after we had been there for half an hour or so, a group of young white men came in and began pulling people off the lunch-counter stools, putting lighted cigarettes out in our hair or faces or down our backs, pouring ketchup and hot sauce all over us, pushing us down to the floor and beating us. Then the police came in and started arresting us. They

didn't arrest a single person that beat us, but they arrested all of us and charged us with disorderly conduct.

That was the first mass arrest of students in the South for participating in a sit-in. Over one hundred of us were arrested that day. We were sentenced, all of us, to a fifty-dollar fine or thirty days in jail, and since we wouldn't pay the fine, we were put in jail. . . .

Lewis and his fellow students were jailed, but they continued their protests when they were released. In April 1960, the mayor of Nashville agreed that the lunch counters should be desegregated.

And so Nashville became the first major city in the South to desegregate its downtown lunch counters and restaurants. That was the power of nonviolence. . . .

I think one thing the movement did for all of us in the South, black and white alike, was to have a cleansing effect on our psyche. I think it brought up a great deal of the dirt and a great deal of the guilt from under the rug to the top, so that we could deal with it, so that we could see it in the light. And I think that in a real sense, we are a different people. We are better people. It freed even those of us who didn't participate—black people, white people alike—to be a little more human.

Civil rights activists march in Selma, Alabama.



Vocabulary List

Segregation

Sit In

Jim Crow

Direct Action

Integrate

Potential Discussion Questions

FOR DIRECTLY AFTER VIEWING VIDEO:

1. Summarize what you saw.
2. How did you feel watching the video?
3. What was the main idea?
4. What story in the video resonated with you the most?
5. Was the result of their direct action worth what they had to go through?

PROMPTS BEFORE STUDENT BEGIN WRITING:

1. How was direct action used to affect change during the civil rights movement?
2. How could you use direct action today to affect change?
3. What consequences might you face because of your direct action?

Improvement Notes for Next Year