

## DOCUMENT-BASED QUESTION 16

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NAME \_\_\_\_\_ DATE \_\_\_\_\_

Evaluate the extent to which the American Civil Rights Movement was successful in the period from 1945 to 1968.

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### DOCUMENT 1

We come then to the question presented: Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other “tangible” factors may be equal, deprive the children of the minority group of equal education opportunities? We believe that it does.

... Segregation of white and colored children in public schools has a detrimental effect upon the colored children. The impact is greater when it has the sanction of the law; for the policy of separating the races is usually interpreted as denoting the inferiority of the Negro group. A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of law, therefore, has a tendency to retard the education and mental development of negro children and to deprive them of some of the benefits they would receive in a racial[ly] integrated school system.

... We conclude that in the field of public education the doctrine of “separate but equal” has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs and others similarly situated for whom the actions have been brought are, by reason of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment. This disposition makes unnecessary any discussion whether such segregation also violates the Due Process Clause of the Fourteenth Amendment.

—Supreme Court of United States *Brown v. Board of Education*, 347 U.S. 483 (1954),  
<https://www.ourdocuments.gov/doc.php?flash=false&doc=87&page=transcript>

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### DOCUMENT 2

“Seven Years Of Successful Segregation” will be celebrated by the Jackson, Miss., Citizens’ Council at a mass meeting on May 17—the seventh anniversary of the U. S. Supreme Court infamous “Black Monday” decision.

... In announcing the theme of the gathering, Council officials pointed out that despite the “Black Monday” ruling of seven years ago, and despite all that the NAACP and other race-mixers could do, Mississippi remains 100 percent segregated. No integration lawsuits have been filed in Mississippi. And Isolated attempts to break the color line have been dealt with speedily, properly and permanently. Segregated schools and facilities have been expanded as needed, but along racially-separate lines.

—The Citizens’ Council, Vol. 6, No. 7-9, Mississippi (1961)

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### DOCUMENT 3

The night of the first Mass Meeting came! The church was packed before eight o'clock. People were everywhere, in the aisles, sitting and standing in the choir stands, hanging over the railing of the balcony upstairs, sitting in trees outside near windows, and about twenty or thirty ministers sat on the pulpit in chairs and on the floor side by side. . . . Then arose a tall, silver-haired, outspoken veteran of the struggle. He spoke [in a] slow and determined [manner]. He referred to attempts last year to unify the community in protest against literary abuse of black men in the local paper and filled in with vivid detail the developments to the date of the Mass Meeting. Appearing also on the program was the indefatigable, only, local Negro lawyer, C. B. King. He stood flatfooted and thundered with his explosively deep voice, striking at both the inaction of the church and its hypocrisy. He also condemned local leadership in other areas for procrastination. At times he sounded like the prophet of doom but before he had finished, in his highly polished speech, he declared that our only hope was unity. This had been the real reason for the Mass Meeting—to weld the community into one bond of reason and emotion. The force to do this was generated by accounts of the released who individually described the physical situation and mental state of each, in jail.

—Sherrod, Charles. Student Nonviolent Coordinating Committee Memorandum.  
Student Nonviolent Coordinating Committee (1961)

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### DOCUMENT 4

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct action campaign that was “well timed” in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word “Wait!” It rings in the ear of every Negro with piercing familiarity. This “Wait” has almost always meant “Never.” We must come to see, with one of our distinguished jurists, that “justice too long delayed is justice denied.”

—Dr. Martin Luther King, Jr., *Letter from a Birmingham Jail* (1963),  
[https://www.africa.upenn.edu/Articles\\_Gen/Letter\\_Birmingham.html](https://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html)

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### DOCUMENT 5

Sec. 201. (a) All persons shall be entitled to the full and equal enjoyment of the goods, services, facilities, privileges, advantages, and accommodations of any place of public accommodation, as defined in this section, without discrimination or segregation on the ground of race, color, religion, or national origin.

—*The Civil Rights Act of 1964*, <https://www.ourdocuments.gov/doc.php?flash=false&doc=97&page=transcript>

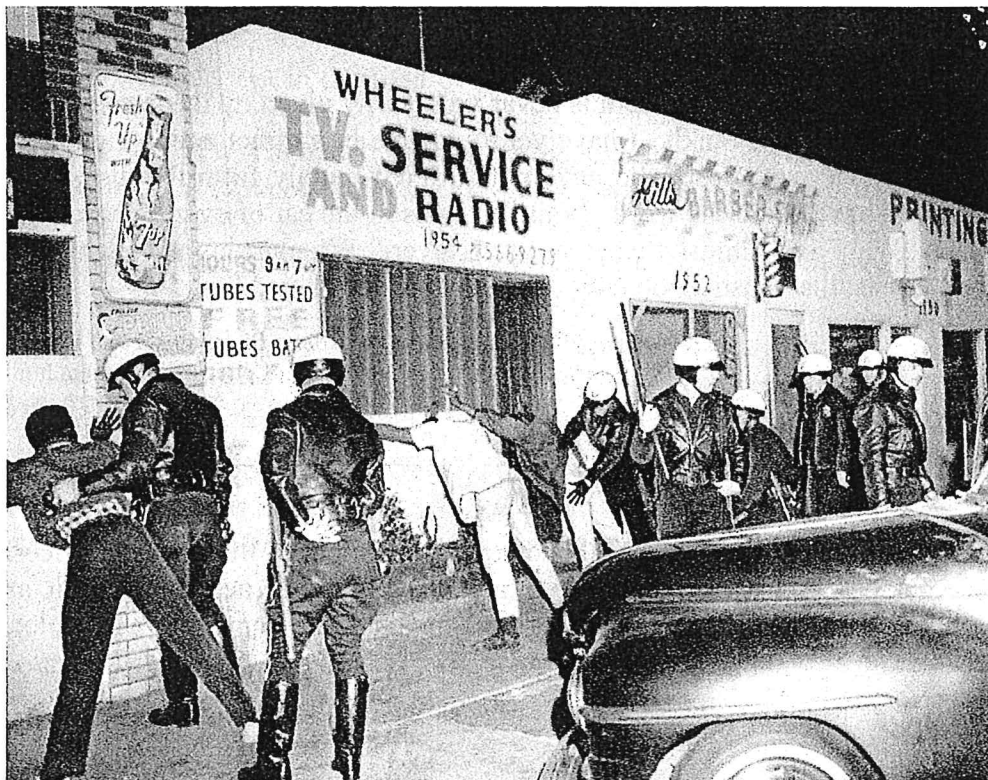
## DOCUMENT 6

The political philosophy of black nationalism means that the black man should control the politics and the politicians in his own community; no more. The black man in the black community has to be re-educated into the science of politics so he will know what politics is supposed to bring him in return. Don't be throwing out any ballots. A ballot is like a bullet. You don't throw your ballots until you see a target, and if that target is not within your reach, keep your ballot in your pocket. The political philosophy of black nationalism is being taught in the Christian church. It's being taught in the NAACP. It's being taught in CORE meetings. It's being taught in SNCC meetings. It's being taught in Muslim meetings. It's being taught where nothing but atheists and agnostics come together. It's being taught everywhere. Black people are fed up with the dillydallying, pussyfooting, compromising approach that we've been using toward getting our freedom. We want freedom now, but we're not going to get it saying "We Shall Overcome." We've got to fight until we overcome. . . .

—Malcolm X, "The Bullet or the Ballot," Detroit (1964), <http://xroads.virginia.edu/~public/civilrights/a0146.html>

## DOCUMENT 7

Cliff Wesselman, Search for weapons, Watts Riots (1966)



Hammer Museum