

BAYARD RUSTIN



BLACK CIVIL RIGHTS ICON

HIGH SCHOOL US HISTORY

BAYARD RUSTIN: BLACK CIVIL RIGHTS ICON

THEME 9: Civil Rights and People Power Movements

Anchor Standard History 16: Cause and Consequence

- **9-12. US. 105. Analyze the origin, goals, and outcomes of the civil rights groups in the 1950's and 1960's and their influence on contemporary civil rights movements.**
- **9-12. US. 106. Evaluate resistance to integration in white communities, protests to end segregation, and Supreme Court decisions on civil rights.**

SAMPLE LESSON PLAN

Bayard Rustin: Black Civil Rights Icon

High School U.S. History

Theme 9: Civil Rights and People Power Movements



Bayard Rustin [1912-1987]

● Introduce the lesson to the class about Bayard Rustin: civil rights organizer and activist. He is best known for his work as an advisor to Dr. Martin Luther King, Jr. during the 1950's and 1960's. Mr. Rustin was the organizer of the famous 1963 March on Washington for freedom and jobs. President Barack Obama posthumously awarded Rustin the Presidential Medal Of Freedom in 2013 which Rustin's partner, Walter Naegle, accepted on Rustin's behalf.

● Read the two page biography and timeline with the class. Other options: watch video clips from Bayard Rustin's speeches. *BROTHER OUTSIDER* is also an excellent documentary to show to students.

● Discuss as a class and/or break into groups:

HOW DOES ONE'S IDENTITY SHAPE ONE'S ACTIONS? WHAT DOES IT MEAN TO BE AN INSIDER? WHAT DOES IT MEAN TO BE AN OUTSIDER? Students can also make oral presentations about their identity, write short written responses or create an art piece.

● OPTIONAL: Review the main reading, the timeline of Bayard Rustin's life and the two excerpts of his own words. Students respond to this prompt:

WHAT WAS THE MAIN MESSAGE OF BAYARD RUSTIN'S LIFE AND WORK?

HOW DID HIS IDENTITY AND EXPERIENCES SHAPE HIS LIFE? HOW IS HIS LIFE'S WORK RELEVANT TO RACE, CIVIL RIGHTS AND IDENTITY TODAY IN THE UNITED STATES? DO YOU THINK BAYARD RUSTIN WOULD SUPPORT THE BLACK LIVES MATTER MOVEMENT OR NOT? WHY?

● Distribute the Bayard Rustin art activity. Students complete those, share and present to the class.

● Allow at least 4+ class periods. See attached resources.

Reading materials created by Ebonee Weathers.

Lesson: Wendy Leighton @ 2022.

The illustrations for the art activity were created by Jessica Wood, an African American artist based in Los Angeles [Anti-Racist Art Activities].

BAYARD RUSTIN

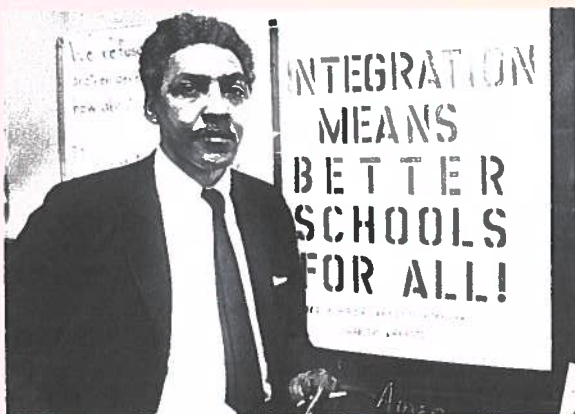
"We need, in every community, a group of angelic troublemakers..." Bayard Rustin

Bayard Rustin was a civil rights organizer and activist, best known for his work as adviser to Martin Luther King Jr. in the 1950s and '60s. He is widely known as the man who organized MLK Jr's March on Washington, which was one of the largest non-violent protests ever held in the United States [1]

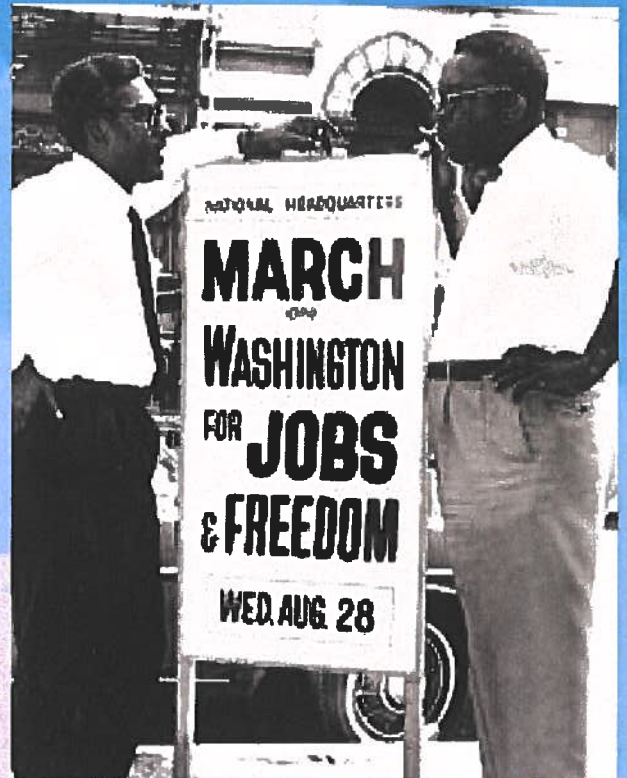


Rustin was born in Pennsylvania in 1912, where he was raised as a Quaker. He excelled as a student, athlete, and singer. Rustin began his career as a political and social justice activist in 1937 when he moved to New York and became a community organizer, hired to work with youth on the problem of segregation as well as to advocate an anti-war position. [1]

As a committed pacifist, Rustin refused to register for the draft, and served three years in prison, beginning in 1943, as a way of protesting the war. In 1947, Bayard Rustin helped plan the first "freedom ride" in the South, where riders engaged in direct protest by intentionally violating the segregated seating demanded on Southern buses and trains. Along the way, they were beaten, arrested and fined. Eventually arrested in North Carolina, Rustin served 22 days on a chain gang. In the late 1940s, Mr. Rustin was instrumental in securing President Truman's order eliminating segregation in the armed forces. [1]



As a gay man, relatively open for his time, Bayard Rustin experienced anti-gay prejudice in addition to racial discrimination. Because of his **sexual orientation** as well as his **controversial** political positions, he was often seen as a political **liability** and given roles that occurred behind the scenes. Arrested in 1953 on a "morals charge," he lost his job, but found work with another anti-war group. During the 1980s, Rustin also opened up publicly about his **sexuality** which had largely been covered up by his political affiliates since the 1950s.



This **coincided** with his falling in love with Walter Naegle, Rustin's partner from the 1970's until his death in the late 80s. In a 1987 interview with the Village Voice, Rustin said, "I think the gay community has a moral obligation ... to do whatever is possible to encourage more and more gays to come **out of the closet**." For his part, he worked to bring the AIDS crisis to the attention of the NAACP, once predicting, "Twenty-five, 30 years ago, the barometer of human rights in the United States were black people. That is no longer true. The **barometer** for judging the character of people in regard to human rights is now those who consider themselves gay, homosexual, lesbian." [2]

Late in life, Bayard Rustin gave numerous interviews discussing how anti-gay prejudice had affected his life's work. He was invited to address gay and lesbian groups and testified on behalf of New York City's gay rights bill. [1]

Rustin died on August 24, 1987, of a perforated appendix. An obituary in The New York Times reported, "Looking back at his career, Mr. Rustin, a Quaker, once wrote: 'The principal factors which influenced my life are 1) nonviolent tactics; 2) constitutional means; 3) democratic procedures; 4) respect for human personality; 5) a belief that all people are one.' " Rustin was survived by Walter Naegle, his partner of ten years.. [3]

2. Henry Louis Gates, Jr. "Who Designed the March on Washington". (2013). <http://www.pbs.org/wnet/african-americans-many-rivers-to-cross/history/100-amazing-facts/who-designed-the-march-on-washington/>. Retrieved November 1, 2017.

3. wikipedia.com editors. "Bayard Rustin". https://en.wikipedia.org/wiki/Bayard_Rustin Retrieved November 1, 2017.

Document A



BAYARD RUSTIN / A TIMELINE

<p>1912 Born in West Chester, PA</p> <p>1932 Begins studying at Wilberforce College in Ohio; Later transfers to Cheyney State Teachers College</p>	 <p>1943 Begins relationship with Davis Platt, Jr.</p> <p>1945 Sentenced to three years in a Kentucky prison for failure to appear before the draft board; serves 26 months, during which time he integrates the prison</p> <p>1947 Helps plan the Journey of Reconciliation "freedom ride," a precursor to the 1960s freedom rides; serves 22 days on a chain gang after his arrest for defying segregation laws Relationship with Platt ends</p>	<p>1957 Organizes the Prayer Pilgrimage for Freedom</p> <p>1960 King severs ties with Rustin</p> <p>1963 Serves as Deputy Director & chief organizer of March on Washington for Jobs and Freedom</p>
 <p>1936 Declares himself a Quaker</p> <p>1937 Trains with the American Friends Service Committee Moves to New York City; attends City College of New York Becomes an organizer for the Youth Communist League; repudiates the organization in 1941</p> <p>1940 Appears on Broadway alongside Paul Robeson in <i>John Henry</i></p> <p>1941 Serves as Race Relations Secretary for the Fellowship of Reconciliation With Asa Philip Randolph and Rev. A.J. Muste, proposes a 1941 March on Washington to protest discrimination in the military; the March is called off when President Roosevelt signs an executive order establishing the Fair Employment Practices Committee</p> <p>1942 Serves as Field Secretary for the Congress of Racial Equality (CORE) Arrested and beaten for refusing to give up his seat on a bus</p>	 <p>1953 Arrested in Pasadena, CA</p> <p>1956 A. Philip Randolph sends Rustin to assist the Montgomery Bus Boycott; Rustin persuades Dr. King to embrace Gandhi's philosophy of non-violent protest</p> <p>1956-57 Helps Dr. King form the Southern Christian Leadership Conference</p> 	  <p>1964 Co-founds the A. Philip Randolph Institute</p> <p>1977 Begins relationship with Walter Naegle, with whom he will spend the rest of his life</p>  <p>1987 Dies in New York City</p> <p>2013 Posthumously awarded the Presidential Medal of Freedom by President Obama</p>

Review the timeline above and note any relevant information you can use for your response to the prompt in the Performance Task.

Document C



Read and annotate these 2 excerpts, both primary sources, written by Bayard Rustin between 1942 and 1965.



BAYARD RUSTIN IN HIS OWN WORDS

EXCERPTS FROM "PROTEST TO POLITICS: THE
FUTURE OF THE CIVIL RIGHTS MOVEMENT"
(ORIGINALLY PUBLISHED IN *COMMENTARY*, FEBRUARY 1965)

THE DECADE SPANNED BY the 1954 Supreme Court decision on school desegregation and the Civil Rights Act of 1964 will undoubtedly be recorded as the period in which the legal foundations of racism in America were destroyed. [...]

On the other hand, without making light of the human sacrifices involved in the direct-action tactics (sit-ins, freedom rides, and the rest) that were so instrumental to this achievement, we must recognize that in desegregating public accommodations, we affected institutions which are relatively peripheral both to the American socio-economic order and to the fundamental conditions of life of the Negro people. In a highly industrialized, 20th century civilization, we hit Jim Crow precisely where it was most anachronistic, dispensable, and vulnerable — in hotels, lunch counters, terminals, libraries, swimming pools, and the like. [...]

What is the value of winning access to public accommodations for those who lack money to use them? The minute the movement faced this question, it was compelled to expand its vision beyond race relations to economic relations, including the role of education in modern society. And what also became clear is that all these interrelated problems, by their very nature, are not soluble by private, voluntary efforts, but require government action — or politics.

EXCERPT FROM "NONVIOLENCE VS. JIM CROW"
(ORIGINALLY PUBLISHED IN *FELLOWSHIP*, JULY 1942)

RECENTLY I WAS PLANNING to go from Louisville to Nashville by bus. I bought my ticket, boarded the bus, and, instead of going to the back, sat down in the second seat. The driver saw me, got up, and came toward me.

"Hey, you. You're supposed to sit in the back seat."

"Why?"

"Because that's the law. Niggers ride in back."

I said, "My friend, I believe that is an unjust law. If I were to sit in back I would be condoning injustice."

Angry, but not knowing what to do, he got out and went into the station. He soon came out again, got into his seat, and started off.

This routine was gone through at each stop, but each time nothing came of it. Finally the driver, in desperation, must have phoned ahead, for about thirteen miles north of Nashville I heard sirens approaching. The bus came to an abrupt stop, and a police car and two motorcycles drew up beside us with a flourish. Four policemen got into the bus, consulted shortly with the driver, and came to my seat.

"Get up, you ---- nigger!"

"Why?" I asked.

"Get up, you black ----!"

"I believe that I have a right to sit here," I said quietly. "If I sit in the back of the bus I am depriving that child —" I pointed to a little white child of five or six — "of the knowledge that there is injustice here, which I believe it is his right to know. It is my sincere conviction that the power of love in the world is the greatest power existing. If you have a greater power, my friend, you may move me."

How much they understood of what I was trying to tell them I do not know. By this time they were impatient and angry. As I would not move, they began to beat me about the head and shoulders, and I shortly found myself knocked to the floor. Then they dragged me out of the bus and continued to kick and beat me.

Knowing that if I tried to get up or protect myself in the first heat of their anger they would construe it as an attempt to resist and beat me down again, I forced myself to be still and wait for their kicks, one after another. Then I stood up, spreading out my arms parallel to the ground, and said, "There is no need to beat me. I am not resisting you."

BAYARD RUSTIN COLORING PAGE

Your Name _____ Age _____



(1912-1987)

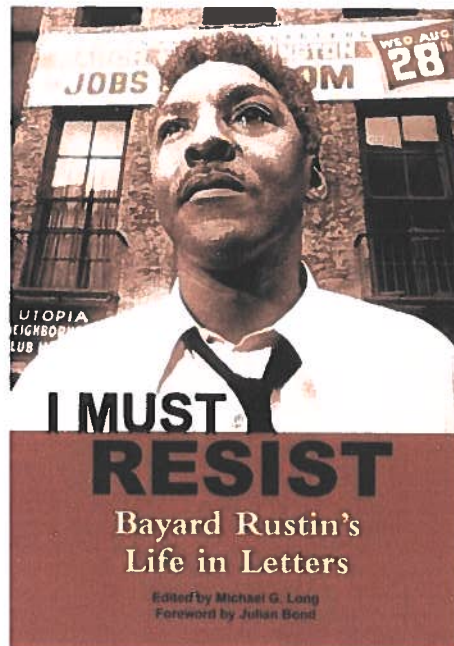
BAYARD RUSTIN WRITING PAGE

Your Name _____ Age _____

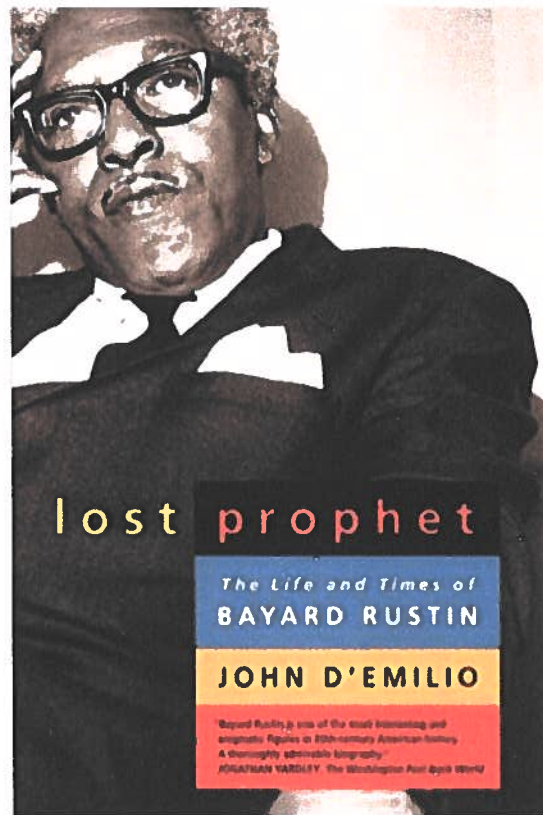
1) In 2–3 sentences: What unfair, harmful laws and practices did Bayard Rustin challenge?

2) In 2–3 sentences: Explain how Bayard Rustin challenged these wrongs.

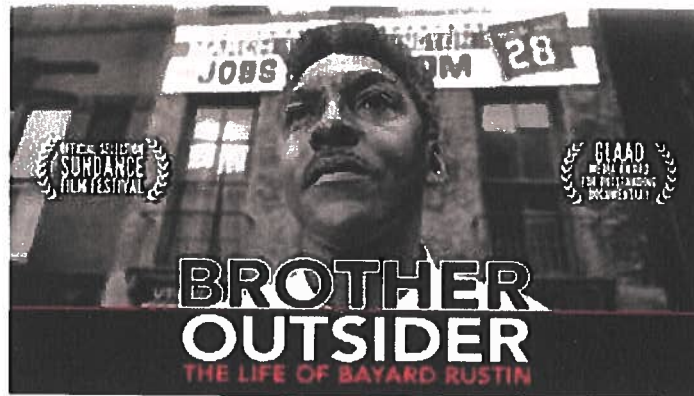
RESOURCES



I MUST RESIST: BAYARD RUSTIN'S LIFE IN LETTERS
AUTHOR MICHAEL J. LONG
PAPERBACK, MARCH 2012
CITY LIGHT PUBLISHERS



LOST PROPHET: THE LIFE AND TIMES OF BAYARD RUSTIN
AUTHOR JOHN D'EMILIO
PAPERBACK, OCTOBER 2004
UNIVERSITY OF CHICAGO PRESS

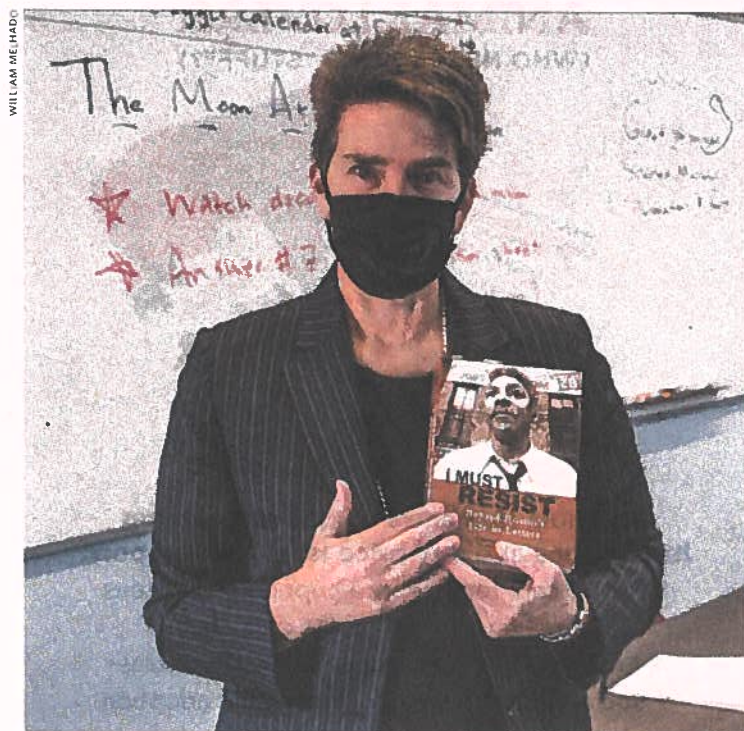


BROTHER OUTSIDER: THE LIFE OF BAYARD RUSTIN
DIRECTED BY NANCY D. KATES
RELEASED JANUARY 2003

Brother Outsider is documentary film about the life and work of Bayard Rustin - a visionary strategist and activist called the “unknown” hero of the civil rights movement.

OMG, CRT!

Proposed changes to New Mexico social studies standards have whipped up fears, but adjustments are nothing new to Santa Fe teachers



Wendy Leighton leans on the words of Bayard Rustin, a civil rights and LGBTQ+ activist, when teaching social studies at Monte del Sol Charter School in Santa Fe.

BY WILLIAM MELHADO
william@sfrreporter.com

The viral videos of school board members facing a tirade from screaming parents seem distant in the mostly-progressive bubble of Santa Fe, but the reexamination of a controversial topic ended that peace last month.

That's when New Mexico education officials began the public comment period for the state's social studies standards.

A frothy anger—built largely around the oversimplified myth that historically accurate education would equate to discrimination in the classroom—has made headway in other parts of the country in the form of laws aimed at limiting teacher's ability to discuss racial inequities and white privilege with students. So far five states—Idaho, Texas,

Oklahoma, Iowa and Tennessee—have signed bills to ban what's commonly called “critical race theory,” a framework studied at the university level that explains how systemic racism enforces racial inequalities.

New Mexico has not been spared the CRT-induced rage.

Hundreds of written and verbal comments aimed at the draft of the social studies standards poured in during a public comment period that ended mid-November.

Of the standards' 64 authors, 30 have agreed to work on revisions based on the public's input and will provide final edits to the state Public Education Department this week. The department plans to submit the final standards for adoption by January, according to a spokeswoman.

The current standards, which last saw a complete overhaul in 2001, “leave New

Mexico students with an incomplete understanding of the complex, multicultural world they live in,” according to a statement from the Public Education Department Secretary Designate Kurt Steinhaus.

Updates to the standards to address the lack of multicultural education aim to move the state toward compliance with the 2018 Yazzie/Martinez court order, which requires officials to provide all students with an adequate education. By adding ethnic, cultural and identity studies to the standards, PED hopes to provide education that is relevant to English language learners and Indigenous students.

As one of the standards authors', Wendy Leighton says, the chance to participate in the process was a “once in a career opportunity.”

Leighton's eagerness stemmed from her desire to create a social studies curriculum that speaks to all New Mexicans, including voices that history has traditionally left out. This has been her goal while teaching social studies at Monte del Sol Charter School in Santa Fe for over two decades as one of the founding faculty.

Leighton knows other social studies educators who also approach the subject through a diverse, anti-oppression lens. But it's difficult to know how many, given that their approach isn't enshrined in the standards.

But with the updates, the “Public Education Department is saying that tribal sovereignty, social justice and sustainable futures are important,” says Leighton. “That's a huge step forward for New Mexico.”

Leighton read and listened to practically every comment submitted, meticulously considering the feedback throughout the process—aside from the misformed statements associating the standards with CRT.

Much of the national outrage over CRT, and other pandemic-related frustrations, has been directed at local school boards. Kate Noble, Santa Fe's school board president, says she and her colleagues on the board haven't seen the same raw anger directed their way, in part, because the community has a clearer sense of who has final say over the social studies standards.

“In Santa Fe I think we have a savvy and a level of expertise around where these decisions are made, how they're made, what the issues are,” Noble tells SFR. The board submitted written comments in favor of adopting the proposed standards.

Other school districts around New Mexico—Carlsbad and Alamogordo, to name two—requested additional time to review the standards given the immense workload facing educators and administrators during the pandemic.

While Santa Fe saw little controversy over the standards, less than 60 miles to the southwest, a recent school board election in Rio Rancho showed how close misinformation about CRT came to reaching New Mexico students.

A candidate for a board seat there, Patrick Brenner, lost the District 1 race to former Rio Rancho Principal, Gary Tripp, with 46% of the votes earlier in November. Brenner, a vice president with the self-styled libertarian think tank Ric Grande Foundation, wrote on his campaign's blog that CRT “is very present” in the Rio Rancho schools. Brenner offered quotes from the district's mandatory training on implicit bias as evidence of his claim.

For Adrian Sandoval, claims that CRT is embedded into the proposed framework are both false and distracting from the objective to revise the standards.

As a member of the advisory committee that provided recommendations to the standards' authors, Sandoval wanted to ensure the overlooked aspects of history, the things lacking from textbooks that mirror gaps from his own experience teaching social studies, were discussed in New Mexico classrooms. Sandoval also directs the Center for the Education and Study of Diverse Populations at New Mexico Highlands University.

Sandoval says an emphasis on the “the notion of truth” should be the focus of social studies education statewide.

To do that, he explains, students need to hear a full range of perspectives—like the activism of the LGBTQ+ community during the AIDS epidemic or the role of women in World War I—because the whole spectrum of history isn't contained in textbooks. Even teachers may not have learned these perspectives in their own education.

Esther Kovari, one of Leighton's social studies colleagues at Monte del Sol Charter School, says she forgoes a textbook in her teaching of American history, which enables her to highlight the “muffled voices” that Sandoval worked to include in the new standards.

“I don't think you can really understand what happened, subsequent to the Civil War, in this country, all the way up to today, without understanding how race was constructed as a concept,” Kovari tells SFR.

While the new standards won't require Kovari to completely overhaul her curriculum in an effort to highlight perspectives of marginalized voices, she says the changes will provide an impetus for all teachers to give a more accurate representation of the country's shared past. **EN**