

Building Academic Vocabulary

Listed below are some important terms that identify many of the key concepts in Virginia & United States History. This list should be viewed as basic list of critical terms. There are many other terms that are important for students to know that are not on this list. It should serve as a starting point for teaching important terms in this course.

Virginia & United States History

Alliance
Cash crop
Civil liberty
Colonization
Compromise
Constitution
Containment
Diplomatic
Discrimination
Diversity
Emancipation
Expansion
Federalism
Global economy
Immigration
Isolationist
Manufacturing
National Government
Neutrality
Occupation
Prejudice
Revolution
Segregation
Slavery
Sovereignty
State Government
Tariff

Instructional Example for:
Segregation

STEP 1 – Teacher provides a description, explanation, or example of the new term.

A. Explanation of the term with visuals: The word **segregation** means the separation of people, usually based on race or religion. An example of **segregation** is the separation of African Americans and whites after the Civil War, despite passage of the 13th Amendment freeing African Americans and the 14th Amendment which made them citizens. This picture shows just how segregated the United States became. A “separate but equal” doctrine was established in 1896 with the landmark Supreme Court ruling in *Plessy v. Ferguson*.



Laws established segregation and reinforced prejudices held by whites.



African American and white students were kept separate. Although the facilities were to have been equal, you can see from these images that they were not.

STEP 2 – Students restate the description, explanation, or example in their own words.

Students describe segregation in their own words. These may be drawn from personal observations of prejudice or discrimination. This can be done verbally or in writing.

STEP 3 – Students create picture, symbol, or graphic representation of the term.

After approaching the term linguistically, creating a non-linguistic representation requires students to process information in new ways. Students should not overdraw – these are supposed to be quick and simple representations. You might consider referring to these as “quick-draws.” It is critical for the teacher to model this and allow for practice. At first, students can be allowed to work together. These drawings can also be added to over time. The “representation” can be a sketch of the actual thing (diameter = a circle with an arrow), or a symbol (scales for justice). For the term segregation, student representations might include drawings of separate facilities such as drinking fountains and schools or they might illustrate prior knowledge about such examples as Rosa Parks’ refusal to relinquish her seat on the bus. Another possible representation might be a geometrical shape, such as a circle, that is shaded in two separate colors.

STEP 4 – Engage students periodically in activities that help them add to their knowledge of the term.

Students will read and analyze a wide variety of sources for the term segregation. The concept of segregation appears throughout the VUS curriculum (VUS.3 – development of slavery, VUS.6a – American Indian removals, VUS.7c – Jim Crow Era, VUS.8c – prejudice and discrimination, VUS.11c – Japanese internment, VUS.13 – Civil Rights Movement).

For example, students studying segregation may encounter sources such as the decision published in *Plessy v. Ferguson*. This document legally separated races in the United States. If the outcome was to have provided “separate but equal” circumstances for African American and whites, students can analyze additional sources such as photographs, letters and first hand accounts to gain deeper understanding of segregation. Students should also be exposed to secondary source readings or video clips related to segregation. Later, when they engage in further study of segregation and encounter sources specific to the content, their understanding of the term may be refined. Students should be given the opportunity to re-visit their initial descriptions and non-linguistic representations of the term to update or change them reflecting this expanded understanding.

A double bubble can be used to compare the segregation of African Americans and whites beginning in the late 19th century with the internment of Japanese Americans during World War II.

STEP 5 - Students discuss the term with one another.

Student interaction plays a key role in vocabulary development, so teachers should organize students and ask them to discuss the term *segregation*. One way to structure this is to provide students with source documents to interpret and summarize. For text, have students write a single summary sentence. For images, have students write a caption. Sample sources are included at the end of this instructional example.

STEP 6 – Involve students periodically in games that allow them to play with terms.

Games are an excellent way for students to reexamine their understanding of terms. After teaching the term segregation in several contexts, review by playing the game *Draw me*. This game can be found in the *Building Academic Vocabulary Teacher's Manual* (Marzano & Pickering, 2005). It is similar to the game *Pictionary*. Students are organized into teams of 2-3 students each. Students on each team take turns drawing while the others attempt to guess what is depicted. The person drawing may not use letters or numbers. The team that guesses correctly first wins the point. Then, another student on the team draws while the rest of the students guess. Allow time to play several rounds. Here are some terms that you might include in a game of *Draw Me* for reviewing the concept of segregation: segregation, prejudice, discrimination, desegregation, Jim Crow, “separate but equal,” Plessy v. Ferguson, internment, Brown v. Board, civil rights... After each round, ask students to examine the drawings and discuss their own mental images of the terms.

ASSESSMENT VUS

Scavenger Hunt

See the attached explanation for this strategy that draws on students' prior knowledge and expands their understanding of the Civil Rights Movement.

Use the following set of questions with the "I Have a Dream Speech."

- 1- Explain the relevance of the location for the delivery of this speech.
- 2- How does this speech serve as an example of the ways African Americans worked to secure the passage of civil rights legislation.
- 3- What important public documents are mentioned in the speech. Explain why each is included.
- 4- What is meant by the "bad check?"
- 5- What metaphors does King use to illustrate segregation and racial injustice?
- 6- What geographic differences in living conditions for African Americans are described?
- 7- What songs does King reference in his speech?

I have a Dream

by Martin Luther King, Jr.

Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963
Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have

come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, 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 the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four 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.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. 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.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous peaks of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

Criteria for assessing student understanding of academic vocabulary:

Level of Understanding	Description
5	<p>Student has mastered the use of the term and applies it to a wide variety of concepts consistently. Examples using the term:</p> <ul style="list-style-type: none"> • are extensive • demonstrate sophisticated understanding • are accurate and appropriate • are highly detailed
4	<p>Student uses the term correctly consistently and applies it to a variety of concepts. Examples using the term:</p> <ul style="list-style-type: none"> • are provided • demonstrate understanding • are accurate and appropriate • are detailed
3	<p>Student uses the term correctly consistently. Examples using the term:</p> <ul style="list-style-type: none"> • are provided • demonstrate understanding • are accurate and appropriate • are basic with some detail
2	<p>Student uses the term correctly but not consistently. Examples using the term:</p> <ul style="list-style-type: none"> • are provided • usually demonstrate understanding • are usually accurate and appropriate • are basic with no detail
1	<p>Student uses the term incorrectly or inconsistently. Examples using the term:</p> <ul style="list-style-type: none"> • are not provided • do not demonstrate understanding • are inaccurate or inappropriate • provide no detail
0	<p>Student fails to meet any performance descriptions listed above.</p>

Plessy v. Ferguson (1896)

This case turns upon the constitutionality of an act of the general assembly of the state of Louisiana, passed in 1890, providing for separate railway carriages for the white and colored races. . . .

The constitutionality of this act is attacked upon the ground that it conflicts both with the thirteenth amendment of the Constitution, abolishing slavery, and the fourteenth amendment, which prohibits certain restrictive legislation on the part of the states.

1. That it does not conflict with the thirteenth amendment, which abolished slavery and involuntary servitude, except as a punishment for crime, is too clear for argument. . . . Indeed, we do not understand that the thirteenth amendment is strenuously relied upon by the plaintiff. . . .

2. . . . The object of the [Fourteenth] amendment was undoubtedly to enforce the absolute equality of the two races before the law, but in the nature of things it could not have been intended to abolish distinctions based upon color, or to enforce social, as distinguished from political, equality, or a commingling of the two races upon terms unsatisfactory to either. Laws permitting, and even requiring, their separation in places where they are liable to be brought into contact do not necessarily imply the inferiority of either race to the other, and have been generally, if not universally, recognized as within the competency of the state legislatures in the exercise of their police power. . . .

So far, then, as a conflict with the fourteenth amendment is concerned, the case reduces itself to the question whether the statute of Louisiana is a reasonable regulation, and with respect to this there must necessarily be a large discretion on the part of the legislature. In determining the question of reasonableness, it is at liberty to act with reference to the established usages, customs, and traditions of the people, and with a view to the promotion of their comfort, and the preservation of the public peace and good order.

Gauged by this standard, we cannot say that a law which authorizes or even requires the separation of the two races in public conveyances is unreasonable, or more obnoxious to the fourteenth amendment than the Acts of Congress requiring separate schools for colored children in the District of Columbia, the constitutionality of which does not seem to have been questioned, or the corresponding acts of state legislatures.

We consider the underlying fallacy of the plaintiff's argument to consist in the assumption that the enforced separation of the two races stamps the colored race with a badge of inferiority. If this be so, it is not by reason of anything found in the act, but solely because the colored race chooses to put that construction upon it. . . . The argument also assumes that social prejudices may be overcome by legislation, and that equal rights cannot be secured to the negro except by an enforced commingling of the two races. We cannot accept this proposition. If the two races are to meet upon terms of social equality, it must be the result of natural affinities, a mutual appreciation of each other's merits and a voluntary consent of individuals. . . . Legislation is powerless to eradicate racial instincts or to abolish distinctions based upon physical differences, and the attempt to do so can only result in accentuating the difficulties of the present situation. If the civil and political rights of both races be equal one cannot be inferior to the other civilly or politically. If one race be inferior to the other socially, the Constitution of the United States cannot put them upon the same plane.

EXECUTIVE ORDER 9066 (document used to justify Japanese internment)
February 19, 1942

Whereas, the successful prosecution of the war requires every possible protection against espionage and against sabotage to national-defense material, national-defense premises and national defense utilities as defined in Section 4, Act of April 20, 1918, 40 Stat. 533, as amended by the Act of November 30, 1940, 54 Stat. 1220. and the Act of August 21, 1941, 55 Stat. 655 (U.S.C.01 Title 50, Sec. 104):

Now therefore, by virtue of the authority vested in me as President of the United States, and Commander in Chief of the Army and Navy, I hereby authorize and direct the Secretary of War, and the Military Commanders whom he may from time to time designate, whenever he or any designated Commander deems such action to be necessary or desirable, to prescribe military areas in such places and of such extent as he or the appropriate Military Commander may determine, from which any or all persons may be excluded, and with respect to which, the right of any persons to enter, remain in, or leave shall be subject to whatever restriction the Secretary of War or the appropriate Military Commander may impose in his discretion.

The Secretary of War is hereby authorized to provide for residents of any such area who are excluded therefrom, such transportation, food, shelter, and other accommodations as may be necessary, in the judgment of the Secretary of War or the said Military Commander, and until other arrangements are made, to accomplish the purpose of this order. The designation of military areas in any region or locality shall supersede designations of prohibited and restricted areas by the Attorney General under the Proclamation of December 7 and 8, 1941, and shall supercede the responsibility and authority of the Attorney General under the said Proclamations in respect of such prohibited and restricted areas.

I hereby further authorize and direct the Secretary of War and the said Military Commanders to take such other steps as he or the appropriate Military Commander may deem advisable to enforce compliance with the restrictions applicable to each military area herein above authorized to be designated, including the use of Federal troops and other Federal Agencies, with authority to accept assistance of state and local agencies.

I hereby further authorize and direct all Executive Departments, independent establishments and other Federal Agencies, to assist the Secretary of War or the said Military Commanders in carrying out this Executive Order, including the furnishing of medical aid, hospitalization, food, clothing, transportation, use of land, shelter, and other supplies, equipment, utilities, facilities and services.

This order shall not be construed as modifying or limiting in any way the authority heretofore granted under Executive Order No. 8972, dated December 12, 1941, nor shall it be construed as limiting or modifying the duty and responsibility of the Federal Bureau of Investigation, with respect to the investigations of alleged acts of sabotage or the duty and responsibility of the Attorney General and the Department of Justice under the Proclamations of December 7 and 8, 1941, prescribing regulations for the conduct and control of alien enemies, except as such duty and responsibility is superseded by the designation of military areas hereunder.

Signed,
Franklin D. Roosevelt
The White House
February 19, 1942

“Great progress has been made at tremendous cost throughout the Southern States to carry out that which our Southern State Governments had the right to believe was the law of the land. This reversal by the Supreme Court [Brown v. Board] from its “separate but equal” policy to complete abolition [legal end] of segregation will create problems such as have never confronted us before... In Virginia we are facing now a crisis of the first magnitude.” --Harry F. Byrd, Sr.

Virginia Statute, 1882

White and colored children shall be taught in separate schools. “The determination as to who is a colored person lies with the board.”

From the editor of the *Richmond Times*:

“It is necessary that this principle be applied in every relation of Southern life. God Almighty drew the color line and it cannot be obliterated. The negro must stay on his side and the white man must stay on his side, and the sooner both races recognize this fact and accept it, the better it will be for both.”

“Elective Franchise and Qualifications for Office,” Virginia Constitution of 1902

Sec. 20. After the first day of January, nineteen hundred and four, every male citizen of the United States, having qualifications of age and residence required in section Eighteen, shall be entitled to register, provided:

First. That he has personally paid to the proper officer all state poll taxes assessed or assessable against him, under this or the former Constitution, for the three years next preceding that in which he offers to register; or, if he has come of age at such time that no poll tax shall have been assessable against him for the year preceding the year in which he offers to register, has paid one dollar and fifty cents, in satisfaction of the first year’s poll tax assessable against him; and

Second. That, unless physically unable, he make application to register in his own handwriting, without aid, suggestion, or memorandum, in the presence of the registration officer, stating therein his name, age, date and place of birth, residence and occupation at the time and for the two years next preceding, and whether he has previously voted, and, if so, the state, county, and precinct in which he voted last; and

Third. That he answer on oath any and all questions affecting his qualifications as an elector, submitted to him by the officers of registration, which questions, and his answers thereto, shall be reduced to writing, certified by the said officers, and preserved as a part of their official records.

