



# History

GCSE

## History B Source Pack

The USA, Land of Freedom?  
1945–1975

June 2014

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# ENQUIRY: WHY DID THE USA HAVE SUCH A “RED SCARE”?

## USA fear of Communism –

- Berlin,
- Korea,
- spies,
- nuclear weapons,
- emergence of McCarthy,
- support of FBI,
- effect of McCarthy,
- opposition, e.g. Hollywood.

Now in 1949 all of China fell to the Communists. We saw red almost everywhere. And the Russians got the bomb. We leaped from what we knew to what we dreaded to think. Somehow, somewhere, possibly right here at home, we were being betrayed. Who gave the Russians the secret of the A-bomb? Who lost China to the Communists? Suspicions fell on fertile ground

### Source 1 – Extract from 1984 documentary “A Walk through the 20th Century with Bill Myers”

The technique apparently used by Senator McCarthy against me is apparently typical. He first announced at a press conference that he had discovered the top Russian agent in the United States. At first he withheld my name, but later, after the drama of his announcement was intensified by delay, he then whispered my name to a group of newspaper reporters with full knowledge that my name would be bandied about by rumour and gossip and eventually published. I say to you that this was unworthy of a Senator or an American

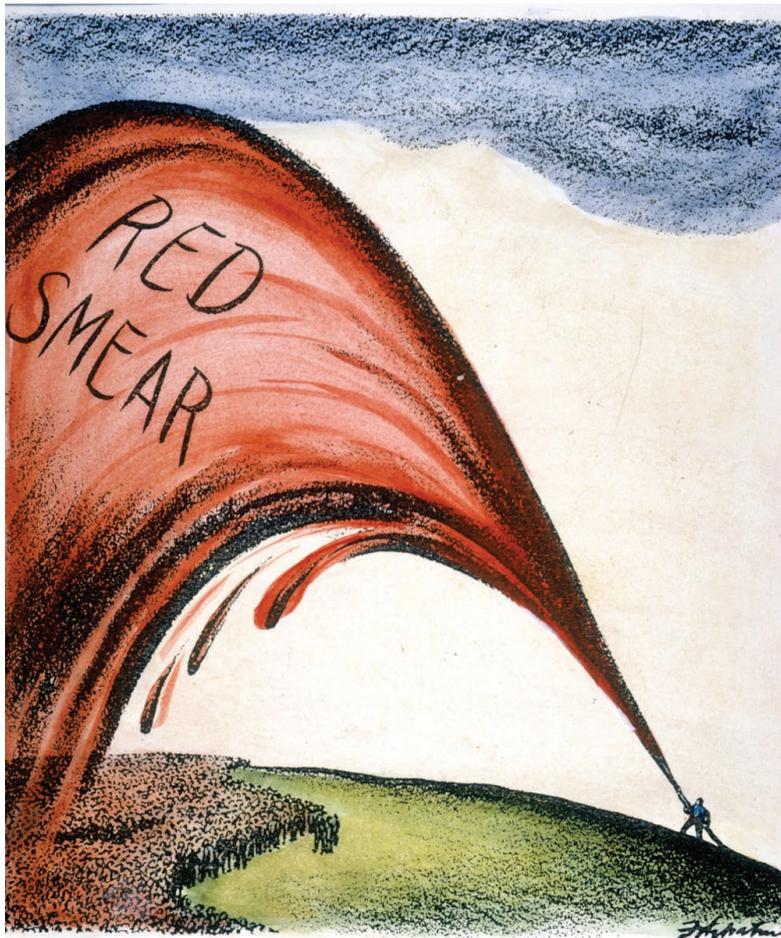
### Source 2 – Professor Owen Lattimore, 1952

We must not confuse dissent with disloyalty. We must remember always that accusation is not proof and that conviction depends upon evidence and due process of law. We will not walk in fear; one of another. We will not be driven by fear into an age of unreason, if we dig deep in our history and our doctrine, and remember that we are not descended from fearful men.

### Source 3 – Ed Murrow ‘See It Now’ anti-McCarthy broadcast, March 1954

Sir, I detest, I abhor their [communists'] philosophy, but I detest more than that their tactics, which are those of the fifth column, and are dishonest, but at the same time I never as a citizen want to see our country become urged, by either fear or resentment of this group, that we ever compromise with any of our democratic principles through that fear or resentment. I still think that democracy can do it.

**Source 4 – Ronald Reagan, testifying in front of the HUAC as president of the Screen Actors Guild (1947)**



4E1055.04 CARTOON: COLD WAR, 1949.  
Credit: The Granger Collection, New York

**Source 5 –**

'On the Just and Unjust.' American cartoon by D.R. Fitzpatrick, 1949, on the indiscriminate nature of charges of disloyalty lodged by the U.S. government against many of its employees.

# ENQUIRY: HOW EXTREME WAS THE INEQUALITY IN THE USA IN THE 1950s?

## Civil Rights in the 1950s

- **US inequality especially African Americans,**
- **States versus federal government,**
- **Specific events such as Little Rock, Rosa Parks,**
- **Acts of 1957 and 1960.**

In each of the cases, minors of the Negro race, through their legal representatives, seek the aid of the courts in obtaining admission to the public schools of their community on a nonsegregated basis. In each instance, they had been denied admission to schools attended by white children under laws requiring or permitting segregation according to race. This segregation was alleged to deprive the plaintiffs of the equal protection of the laws under the Fourteenth Amendment. In each of the cases other than the Delaware case, a three-judge federal district court denied relief to the plaintiffs on the so-called "separate but equal" doctrine announced by this Court in *Plessy v. Ferguson*. Under that doctrine, equality of treatment is accorded when the races are provided substantially equal facilities, even though these facilities be separate....

The plaintiffs contend that segregated public schools are not "equal" and cannot be made "equal," and that hence they are deprived of the equal protection of the laws....

Today, education is perhaps the most important function of state and local governments. Compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the importance of education to our democratic society. It is required in the performance of our most basic public responsibilities, even service in the armed forces. It is the very foundation of good citizenship. Today it is a principal instrument in awakening the child to cultural values, in preparing him for later professional training, and in helping him to adjust normally to his environment. In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms.

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 educational opportunities? We believe that it does...

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...

We have now announced that such segregation is a denial of the equal protection of the laws...

It is so ordered.

**Source 6 – Extracts from Chief Justice Warren's decision in the case 'Brown V Board of Education of Topeka, 1954**

They moved closer and closer. ... Somebody started yelling. ... I tried to see a friendly face somewhere in the crowd—someone who maybe could help. I looked into the face of an old woman and it seemed a kind face, but when I looked at her again, she spat on me.

**Source 7 – Elizabeth Eckford recalls the day she and the other “Little Rock Nine” started school**

Oxford Town, Oxford Town  
Ev'rybody's got their heads bowed down  
The sun don't shine above the ground  
Ain't a-goin' down to Oxford Town  
He went down to Oxford Town  
Guns and clubs followed him down  
All because his face was brown  
Better get away from Oxford Town  
Oxford Town around the bend  
He come in to the door, he couldn't get in  
All because of the color of his skin  
What do you think about that, my frien'?  
Me and my gal, my gal's son  
We got met with a tear gas bomb  
I don't even know why we come  
Goin' back where we come from  
Oxford Town in the afternoon  
Ev'rybody singin' a sorrowful tune  
Two men died 'neath the Mississippi moon  
Somebody better investigate soon  
Oxford Town, Oxford Town  
Ev'rybody's got their heads bowed down  
The sun don't shine above the ground  
Ain't a-goin' down to Oxford Town

**Source 8 – Bob Dylan's song “Oxford Town” telling the story of James Meredith, a black student, and his admission to ‘Ole Miss’ University, 1963**

SEC. 1W. (a). The commission shall

(1) Investigate allegations in writing under oath or affirmation that certain citizens of the United States are being deprived of their right to vote and have that vote counted by reason of their color, race, religion or national origin; which writing, under oath or affirmation, shall set forth the facts upon which such belief or beliefs are based. (2) Study and collect information concerning legal developments constituting a denial of equal protection of the laws under the Constitution; and (3) Appraise the laws and policies of the Federal Government with respect to equal protection of the laws under the Constitution.

**Source 9 – The duties of the Commission on Civil Rights, as set out by the Civil Rights Act of 1957**

Do Not:

Strike back nor curse if abused Laugh out Hold conversations with a floor walker Leave your seat until your leader has given you permission to do so Block entrances to stores outside nor the aisles inside

Do:

Show yourself friendly and courteous at all times Sit straight: always face the counter Report all serious incidents to your leader Refer information seekers to your leader in a polite manner Remember the teachings of Jesus Christ, Mahatma Gandhi and Martin Luther King. Love and non-violence is the way.

**Source 10 – a guide produced on what to do during a ‘Sit-in’, 1960**



**Source 11 –**

Oklahoma City 1963. Young blacks sit-in demonstrators in a downtown restaurant demanding food service.

**Source 12 –**

Selma, Alabama: A Black youth, his eyes closed from tear gas, holds an unconscious black woman after club-swinging Alabama State Troopers broke up the Selma to Montgomery March on March 7th. Scores of Blacks were treated for injuries as a result of the melee. The Selma situation is the worst civil rights crisis the Nation has faced since Little Rock, where Federal Troops were used to halt rioting. It is reported that members of local Sheriff Jim Clark's hated volunteer posse went through Selma early today clubbing blacks and beating on car bonnets. 9 March 1965

**Source 13 –**

A demonstrator carries on singing as she is carried down the steps of the Capitol in Washington, D.C. on March 15. She was one of eleven civil rights demonstrators removed by police after they had staged a sit-down protest near the speaker's office. Washington, D.C., USA. 15 March 1965

# ENQUIRY: WHO WAS RESPONSIBLE FOR MAKING IMPROVEMENTS IN CIVIL RIGHTS IN THE 1960s AND EARLY 1970s?

- **Civil Rights in 1960s and 1970s**
- **Role of Martin Luther King and Malcolm X,**
- **Roles of Kennedy, Johnson and Nixon,**
- **Black Power.**

The great glory of American democracy is the right to protest for right. there will be no crossed burned at any bus stops in Montgomery. There will be no white persons pulled out of their homes and taken out on some distant road and murdered. there will be nobody among us who will stand up and defy the constitution of the Nation.

## **Source 14 – Martin Luther King, 1955**

A law may not make a man love me, but it can stop him from lynching me. It can also stop him from refusing to serve me in a restaurant.

## **Source 15 – Martin Luther King writing to President Eisenhower, 1957**

Instead of submitting to surreptitious cruelty in thousands of dark jail cells and on countless shadowed streets, we are forcing our oppressor to commit his brutality openly - in the light of day - with the rest of the world looking on, to condemn peaceful protesters on the ground that they provoke violence is like condemning a robbed man because his possession of money caused the robbery.

## **Source 16 – Martin Luther King, Alabama 1963, commenting on his tactics**

But when you have seen vicious mobs lynch your mothers and fathers at will and drown your brothers and sisters at whim; when you see the vast majority of your twenty million Negro brother smothering in an airtight cage of poverty in the midst of an affluent society; when you are harried by day and haunted by night by the fact that you are a negro... when you are forever fighting a degenerating sense of nobodiness, then you will understand why we find it difficult to wait.

## **Source 17 – Martin Luther King in a letter from Jail, 1963**

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, 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 slave owners will be able to sit down together at the table of brotherhood.

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

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.

I have a dream today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!

#### **Source 18 – Martin Luther King's 'I have a dream' speech, August 1963**

The white man has taught the black people in this country to hate themselves as inferior, to hate each other, to be divided against each other. The brainwashed black man can never learn to stand on his own two feet until he is on his own. We must learn to become our own producers, manufacturers and traders; we must have industry of our own, to employ our own. The white man resists this because he wants to keep the black man under his thumb and jurisdiction in white society. He wants to keep the black man always dependent and begging - for jobs, food, clothes, shelter, education. The white man doesn't want to lose somebody to be supreme over.

I am for violence if non-violence means we continue postponing a solution to the American black man's problems. If we must use violence to get the black man his human rights in this country then I am for violence.

#### **Source 19 – Malcolm X - 1960s**

A united front involving all Negro factions, elements, and their leaders is absolutely necessary. A racial explosion is more destructive than a nuclear explosion. If capitalistic President Kennedy and communistic Chairman Khrushchev can find something in common on which to form a united front despite their tremendous ideological differences, It is a disgrace for Negro leaders not to be able to submerge our 'minor' differences in order to seek a common solution to a common problem posed by a Common Enemy.

#### **Source 20 – an extract of a letter to Martin Luther King, from Malcolm X, 1963**

When I am dead... I will be labeled as, at best, an "irresponsible" black man. I have always felt about this accusation that the black "leader" whom white men consider to be "responsible" is invariably the black "leader" who never gets any results. You only get action as a black man if you are regarded by the white man as "irresponsible." In fact, this much I had learned when I was just a little boy. And since I have been some kind of a "leader" of black people here in the racist society of America, I have been more reassured each time the white man resisted me, or attacked me harder -- because each time made me more certain that I was on the right track in the American black man's best interests. The racist white man's opposition automatically made me know that I did offer the black man something worthwhile.

**Source 21 – an extract from Malcolm X's autobiography**

This afternoon, following a series of threats and defiant statements, the presence of Alabama National Guardsmen was required on the University of Alabama to carry out the final and unequivocal order of the United States District Court of the Northern District of Alabama. That order called for the admission of two clearly qualified young Alabama residents who happened to have been born Negro.

That they were admitted peacefully on the campus is due in good measure to the conduct of the students of the University of Alabama, who met their responsibilities in a constructive way.

I hope that every American, regardless of where he lives, will stop and examine his conscience about this and other related incidents. This Nation was founded by men of many nations and backgrounds. It was founded on the principle that all men are created equal, and that the rights of every man are diminished when the rights of one man are threatened.

The heart of the question is whether all Americans are to be afforded equal rights and equal opportunities, whether we are going to treat our fellow Americans as we want to be treated. If an American, because his skin is dark, cannot eat lunch in a restaurant open to the public, if he cannot send his children to the best public school available, if he cannot vote for the public officials who represent him, if, in short, he cannot enjoy the full and free life which all of us want, then who among us would be content to have the color of his skin changed and stand in his place? Who among us would then be content with the counsels of patience and delay?

One hundred years of delay have passed since President Lincoln freed the slaves, yet their heirs, their grandsons, are not fully free. They are not yet freed from the bonds of injustice. They are not yet freed from social and economic oppression. And this Nation, for all its hopes and all its boasts, will not be fully free until all its citizens are free.

**Source 22 – An extract for Kennedy's speech, 1963, on civil rights**

The Constitution says that no person shall be kept from voting because of his race or his colour. We have all sworn an oath before God to support and defend that Constitution. We must now act in obedience to that oath. Their cause must be our cause too, because it is not just Negroes, really it's all of us who must overcome the crippling legacy of bigotry and injustice. And we shall overcome.

**Source 23 – President Johnson speaking to congress about the Voting Rights Act 1965**

**Source 24 –**

MARTIN LUTHER KING, JR. (1929-1968). American clergyman and reformer. At the March on Washington, 28 August 1963.

## ENQUIRY: HOW FAR WERE IMPROVEMENTS MADE TO THE STATUS AND CONDITIONS OF OTHER GROUPS BESIDES THE AFRICAN AMERICANS?

- **Other groups – Native Americans, Hispanic groups, role of women.**

It is not good enough to know why we are oppressed and by whom. We must join the struggle for what is right and just. Jesus does not promise that it will be an easy way to live life and His own life certainly points in a hard direction; but it does promise that we will be “satisfied” (not stuffed; but satisfied). He promises that by giving life we will find life - full, meaningful life as God meant it.”

“Jesus’ life and words are a challenge at the same time that they are Good News. They are a challenge to those of us who are poor and oppressed. By His life He is calling us to give ourselves to others, to sacrifice for those who suffer, to share our lives with our brothers and sisters who are also oppressed. He is calling us to “hunger and thirst after justice” in the same way that we hunger and thirst after food and water: that is, by putting our yearning into practice.”

“Talk is cheap...It is the way we organize and use our lives everyday that tells what we believe in.”

“Until the chance for political participation is there, we who are poor will continue to attack the soft part of the American system - its economic structure. We will build power through boycotts, strikes, new union - whatever techniques we can develop. These attacks on the status quo will come, not because we hate, but because we know America can construct a humane society for all its citizens - and that if it does not, there will chaos.”

“Those who are willing to sacrifice and be of service have very little difficulty with people. They know what they are all about. People can’t help but want to be near them. They help them; they work with them. That’s what love is all about. It starts with your heart and radiates out.”

**Source 25 – Cesar Chavez on ‘action’ in the 1960s**

"It is possible to become discouraged about the injustice we see everywhere. But God did not promise us that the world would be humane and just. He gives us the gift of life and allows us to choose the way we will use our limited time on earth. It is an awesome opportunity."

"People who have lost their hunger for justice are not ultimately powerful. They are like sick people who have lost their appetite for what is truly nourishing. Such sick people should not frighten or discourage us. They should be prayed for along with the sick people who are in the hospital. "The love for justice that is in us is not only the best part of our being but it is also the most true to our nature."

"There is a great fear of our Union - a fear that I do not fully understand, but that I know is present...What is it that causes some men to act so hastily and so cruelly? It cannot be that we are so powerful. Is it so much to ask that the poorest people of the land have a measure of justice?"

"We are confident. We have ourselves. We know how to sacrifice. We know how to work. We know how to combat the forces that oppose us. But even more than that, we are true believers in the whole idea of justice. Justice is so much on our side, that that is going to see us through."

"We shall strike. We shall organize boycotts. We shall demonstrate and have political campaigns. We shall pursue the revolution we have proposed. We are sons and daughters of the farm workers' revolution, a revolution of the poor seeking bread and justice."

**Source 26 – Cesar Chavez on 'Justice'**

Traditional tribal governing systems, particularly justice systems, came under strong attack. The Bureau of Indian Affairs established tribal police forces and courts under the administrative control of its agents, the reservation superintendents and other efforts designed to erode the power and influence of Indian leaders and traditions. Everything Indian came under attack. Indian feasts, languages, certain marriage practices, dances and any practices by medicine or religious persons were all banned by the Bureau of Indian Affairs.

**Source 27 – an extract from a Native American Newsletter, Wotanging Ikche.**

The equipment maintained by the military while in use during the siege included fifteen armored personal carriers, clothing, rifles, grenade launchers, flares, and 133,000 rounds of ammunition, for a total cost, including the use of maintenance personnel from the national guard of five states and pilot and planes of aerial photographs of over half a million dollars.

**Source 28 – an extract from the Wounded Knee Information Booklet, published by AIM.**

While few students, all were under 30 and had received their political education as participants in the student movements the last decade. Many came direct from... civil rights organizations where they had been suited into traditional roles and faced with the self-evident contradiction of working in a 'freedom movement' but not being very free. In 1964, Stokely Carmichael, later Chairman of SNCC, made his infamous remark that: 'The only position for women in SNCC is lying down.'

**Source 29 – from a talk given by Jo Freeman in 1971.**

This is no simple reform. It really is a revolution. Sex and race, because they are easy, visible differences, have been the primary way of organizing human beings into superior and inferior groups, and into the cheap labor on which this system still depends. We are talking about a society in which there will be no roles other than those chosen, or those earned. We are really talking about humanism.

**Source 30 – Gloria Steinman addressing the women of America in 1971.**

The positive woman starts with the assumption that the world is her oyster. She rejoices in the creative capability within her body and the power potential of her mind and spirit. She understands that men and women are different and that those differences provide the key to her success as a person and fulfilment as a woman.

**Source 31 – The power of Positive Woman, 1977, Phyllis Schlafly**

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