The Ballot or the Bullet: Progress or Regression?
Meaghan Sussman, Vanden High School, Travis Unified School District

Investigation Question:
How is it possible for Malcolm X’s speech “The Ballot or the Bullet” to represent both progress towards full equality and regression towards segregation?

Introduction
Malcolm X delivered his famous “The Ballot or the Bullet” speech in April 3, 1964 in Cleveland Ohio. Less than a year later, he was assassinated by members of the Nation of Islam, the same group he had belonged to before a falling out with Elijah Mohammed, the group’s leader. Malcolm X was a militant in many ways. It was his contention that African Americans had been patient long enough and that the 60’s were the time for them to stand up and take what was rightfully theirs. Like Marcus Garvey before him, Malcolm X was a black nationalist, meaning he advocated complete societal separation from White America. His speech, “The Ballot or the Bullet” outlines the choices for African Americans as he saw it; to revolutionize using the ballot box (voting) or the bullet (use force)? The speech shows both instances of progress towards full equality for African Americans in the United States as well as several examples of regression towards segregation. The idea that I want students to grapple with is, “How can both ideas exist in one speech?”

Historical Context, Significance, and Relevance
This lesson should be taught towards the middle of the Civil Rights Movement unit. Essentially, before starting this lesson, students should already be familiar with:

- The basic strategies of the Civil Rights Movement (court systems, sit ins, voter registration drives, freedom riders, Non-Violent resistance)
- The figures from the Civil Rights era: Martin Luther King Jr., Medgar Evers, Rosa Parks, John F. Kennedy, Robert Kennedy, Lyndon B. Johnson.
- The Organizations of the Era: CORE, SNCC, NAACP, SCLC, Nation of Islam
- The effect of the Vietnam war on the Civil Rights Movement

This lesson focuses on a close reading of Malcolm X’s speech “The Ballot or the Bullet”. Some pre-teaching is necessary to show the pre-60’s Civil Rights struggles including Brown vs. Board, Little Rock Central High, Emmitt Till, The Montgomery Bus Boycott etc.

H/SS Content Standards
11.10.4 Examine the roles of civil rights advocates (e.g., A. Philip Randolph, Martin Luther King, Jr., Malcom X, Thurgood Marshall, James Farmer, Rosa Parks), including the significance of Martin Luther King, Jr.’s “Letter from Birmingham Jail” and “I Have a Dream” speech.
11.10.6 Analyze the pattern and effects of civil rights and voting rights legislation (e.g., 1964 Civil Rights Act, Voting Rights Act of 1965) and the Twenty-Fourth Amendment, with an emphasis on equality of access to education and to the political process.

Common Core Standards:
This lesson emphasizes perspective with students developing claims and using textual evidence to support those claims. Students use technology to gather evidence and both read and listen to a speech. Additionally, students connect insights gained from portions of the speech to the overall meaning of the speech. Finally, students make a determination about Malcolm X and his credibility based on his speech and determine whether he is fit to testify.

Key Ideas and Details
- RH.11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
• RH.11-12.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

Integration of Knowledge and Ideas
• RH.11-12.7 Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
• WHST.11-12.1 Write arguments focused on discipline-specific content. b. Develop claim(s) and counterclaims fairly and thoroughly, supplying the most relevant data and evidence for each while pointing out the strengths and limitations of both claim(s) and counterclaims in a discipline-appropriate form that anticipates the audience’s knowledge level, concerns, values, and possible biases.

Historical Thinking: Continuity & Change
From Seixas & Morton’s “The Big Six: Historical Thinking Concepts”
“Before the introduction of historical thinking to a classroom to a classroom, students may go no further in thinking about historical thinking than to ask ‘When did it happen?’ so they can memorize the date for the unavoidable test. By teaching students how to think like an historian, we enable them to see change as a process that speeds up, slows down, and sometimes takes a turn.”

The extent to which an event or idea represents progress, or decline, or both can be a useful evaluative lens for change. This lesson provides an opportunity for students to practice applying this lens to ideas.

Learning Objectives: Students will
• Identify instances of progress and regression in the Ballot vs. the Bullet
• Justify their identification of a quote as either progress or regression using textual evidence
• Recommend a course of action for President Johnson using textual evidence provided in the speech

Directions for teachers:
Anything that should be given to students will be underlined.
Day 1:
1. Anticipatory set/Quick write: (7 min.)
   a. In their notebooks or on a separate sheet of paper have students complete a “quick-write” that answers the following questions: What is progress? What does it mean to regress? Give an example of progress and regression from:
      • Your own life
      • Current American Society
      • US History
   b. As a class, discuss the quick-write answers for approximately five minutes.

2. Distribute copies of the transcript of ‘The Ballot or the Bullet’. Use your computer or cell phone to play the audio version of “The Ballot or the Bullet”. You can find a copy on YouTube, or you can even download it from ITunes if you have a district that blocks YouTube. The best one that I found is at http://m.youtube.com/watch?v=CRNciryIlmog
   a. The speech is 53 minutes long, so I break the listening up into 2 class periods so my students don’t get that fancy glazed-over look that they get when you do one activity for too long. You could also have students listen to a much shorter excerpt of the speech (10-15 minutes) which would mean that this activity could fit into one or two class periods.
   b. Have students use 2 different colored highlighters. (I use Green and Gold because those are my schools colors), but you can use whatever color you want.) Or, if students don’t have highlighters, you can have them underline, or circle or put stars, use another method. Students will highlight in Green the parts of the speech that show progress towards equality and in yellow highlight the lines that show regression towards segregation.
c. Project the first section of the speech. As the class listens to the speech, model highlighting the phrases or sentences that you would choose for progress and the lines that you believe demonstrate regression explaining your choices to your. You might play the ‘devil’s advocate’ with a couple of lines and say how they could be used to demonstrate both sides. Alternatively listen to the first section of the speech, and ask students to volunteer what they chose to highlight and why.

d. Next have students listen and follow along on their own. Circulate to check in with students, making sure they understand what they are reading and listening for.

e. Modifications: Depending on your students’ abilities and the resources available to you, students can complete this independently or in partners. If done in partners, it can be helpful to give each student a perspective to listen for. If you have limited access to technology consider giving students excerpts of the speech and have them highlight if they think each excerpt is evidence of progress towards equality or regression towards segregation. I have included some excerpts for this purpose. (Handout #1)

Day 2: Finish listening to and analyzing the speech.

a. Log on to todaysmeet.com and demonstrate how to post a comment.

b. Put the URLs for todaysmeet up on your whiteboard, LCD projector or chalk board (you have to create these ahead of time). The two I made for my lessons are www.todaysmeet.com/malcolmxprogress and www.todaysmeet.com/malcolmxregression.

c. Divide your class into 2 groups; Assign one group the progressive viewpoint and the other regressive. Have student post 3 quotes from the speech that demonstrates their viewpoint. You can moderate the posting in real time from your computer, or walk around to each student. Decide on how to keep students accountable including what names they use (first and last, or first and last initial, etc.)

d. The Battle of the Bias: Just like in modern American society where opposition groups will use the same line of the Declaration of Independence to demonstrate opposite points, the same will happen when students put their quotes up on todaysmeet. After students are finished posting, locate quotes that were used by both sides. Have the students that posted those quotes justify their use of the quote to the class. Whoever does a better job of justifying the use of the quote will win the battle and of course win bragging rights!

e. Homework: Students will write a memo to Lyndon B. Johnson advocating for or against Malcolm X testifying before Congress at the hearings for the Civil Rights Act of 1964.

Handouts/Examples

- Excerpted version of ‘The Ballot or the Bullet’
- Screen shot of two examples of todaysmeet.com
- The directions to write the memo to LBJ
- Close reading Adaptation
- Pg. 86 of The Big Six Historical Thinking Concepts, “Generating Powerful Understandings of Continuity and Change
- Apps/Websites for Educators
- The full transcript to ‘The Ballot or the Bullet’ is available online in the shared folder
Quote 1 “...it’s time for us to submerge our differences and realize that it is best for us to first see that we have the same problem, a common problem, a problem that will make you catch hell whether you’re a Baptist, or a Methodist, or a Muslim, or a nationalist....We’re all in the same boat and we are all going to catch the same hell from the same man. He just happens to be a white man.”

Quote 2 “Everything that came out of Europe, every blue-eyed thing, is already an American. And as long as you and I have been over here, we aren’t Americans yet.

Quote 3 “It was the black man’s vote that put the [Lyndon B. Johnson] administration in Washington, DC. Your vote, your dumb vote, your ignorant vote, your wasted vote put in an administration in Washington, DC, that has seen fit to pass every kind of legislation imaginable, saving you until last, then filibustering on top of that. And your and my leaders have the audacity to run around clapping their hands and talk about how much progress we’re making.

“it’s got to be the ballot or the bullet...it’s time for you and me to wake up and start looking at it like it is, and trying to understand it like it is; and then we can deal with it like it is.”

Quote 4 “So, what I’m trying to impress upon you, in essence, is this: You and I in America are faced not with a segregationist conspiracy, we’re faced with a government conspiracy...This government has failed the Negro. This so-called democracy has failed the Negro. And all these white liberals have definitely failed the Negro.”

Quote 5 “Any time you demonstrate against segregation and a man has the audacity to put a police dog on you, kill that dog, kill him, I’m telling you, kill that dog. I say it, if they put me in jail tomorrow, kill that dog. Then you’ll put a stop to it. Now, if these white people in here don’t want to see that kind of action, get down and tell the mayor to tell the police department to pull the dogs in. That’s all you have to do...If you don’t take this kind of stand, your little children will grow up and look at you and think “shame.” If you don’t take an uncompromising stand, I don’t mean go out and get violent; but at the same time you should never be nonviolent unless you run into some nonviolence...Any time you know you’re within the law, within your legal rights, within your moral rights, in accord with justice, then die for what you believe in. But don’t die alone. Let your dying be reciprocal. This is what is meant by equality. What’s good for the goose is good for the gander.”

Quote 6 “Anywhere there’s a church that is also preaching and practicing the gospel of black nationalism, joint that church. If the NAACP is preaching and practicing the gospel of black nationalism, join the NAACP...And when you get into it and you see them pussyfooting or compromising, pull out of it, because that’s not black nationalism.”

Quote 7 “Don’t let anybody tell you anything about the odds are against you. If they draft you, they send you to Korea and make you face 800 million Chinese. If you can be brave over there, you can be brave right here. These odds aren’t as great as those odds. And if you fight here, you will at least know what you’re fighting for.”

Quote 8 “I’m not a politician, not even a student of politics; in fact, I’m not a student of much of anything. I’m not a Democrat. I’m not a Republican, and I don’t even consider myself an American. If you and I were Americans, there’d be no problem. Those Honkies that just got off the boat, they’re already Americans; Polacks are already Americans; the Italian refugees are already Americans. Everything that came out of Europe, every blue-eyed thing, is already an American. And as long as you and I have been over here, we aren’t Americans yet.”

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HISTORY PROJECT

UNIVERSITY OF CALIFORNIA, DAVIS
Quote 9 “Being born here in America doesn't make you an American. Why, if birth made you American, you wouldn't need any legislation; you wouldn't need any amendments to the Constitution; you wouldn't be faced with civil-rights filibustering in Washington, D.C., right now. They don't have to pass civil-rights legislation to make a Polack an American.”

Quote 10 “When we begin to get in this area, we need new friends, we need new allies. We need to expand the civil-rights struggle to a higher level -- to the level of human rights. Whenever you are in a civil-rights struggle, whether you know it or not, you are confining yourself to the jurisdiction of Uncle Sam. No one from the outside world can speak out in your behalf as long as your struggle is a civil-rights struggle. Civil rights comes within the domestic affairs of this country. All of our African brothers and our Asian brothers and our Latin-American brothers cannot open their mouths and interfere in the domestic affairs of the United States. And as long as it's civil rights, this comes under the jurisdiction of Uncle Sam.”

Quote 11 “So it's time in 1964 to wake up. And when you see them coming up with that kind of conspiracy, let them know your eyes are open. And let them know you -- something else that's wide open too. It's got to be the ballot or the bullet. The ballot or the bullet. If you're afraid to use an expression like that, you should get on out of the country; you should get back in the cotton patch; you should get back in the alley.”

Quote 12 Now in speaking like this, it doesn't mean that we're anti-white, but it does mean we're anti-exploitation, we're anti-degradation, we're anti-oppression. And if the white man doesn't want us to be anti-him, let him stop oppressing and exploiting and degrading us. Whether we are Christians or Muslims or nationalists or agnostics or atheists, we must first learn to forget our differences. If we have differences, let us differ in the closet; when we come out in front, let us not have anything to argue about until we get finished arguing with the man. If the late President Kennedy could get together with Khrushchev and exchange some wheat, we certainly have more in common with each other than Kennedy and Khrushchev had with each other.

Quote 13 Not only did we give of our free labor, we gave of our blood. Every time he had a call to arms, we were the first ones in uniform. We died on every battlefield the white man had. We have made a greater sacrifice than anybody who's standing up in America today. We have made a greater contribution and have collected less. Civil rights, for those of us whose philosophy is black nationalism, means: "Give it to us now. Don't wait for next year. Give it to us yesterday, and that's not fast enough."

Quote 14 “The social philosophy of black nationalism only means that we have to get together and remove the evils, the vices, alcoholism, drug addiction, and other evils that are destroying the moral fiber of our community. We ourselves have to lift the level of our community, the standard of our community to a higher level, make our own society beautiful so that we will be satisfied in our own social circles and won't be running around here trying to knock our way into a social circle where we're not wanted.”

Quote 15 “We will work with anybody, anywhere, at any time, who is genuinely interested in tackling the problem head-on, nonviolently as long as the enemy is nonviolent, but violent when the enemy gets violent. We'll work with you on the voter-registration drive, we'll work with you on rent strikes, we'll work with you on school boycotts; I don't believe in any kind of integration; I'm not even worried about it, because I know you're not going to get it anyway; you're not going to get it because you're afraid to die; you've got to be ready to die if you try and force yourself on the white man, because he'll get just as violent as those crackers in Mississippi, right here in Cleveland. But we will still work with you on the school boycotts because we're against a segregated school system. A segregated school system produces children who, when they graduate, graduate with crippled minds. But this does not mean that a school is segregated because it's all black. A segregated school means a school that is controlled by people who have no real interest in it whatsoever.”
MalcolmXregression

Why, if birth made you American, you wouldn't need any legislation; you wouldn't need any amendments to the Constitution. All of the white political crooks will be right back in your and my community with their false promises, building up our hopes for a letdown.

It's the year when all of the white politicians will be back in the so-called Negro community, giving you and me for some votes.

Post at least 3 pieces of textual evidence each to show that 'The Ballot or the Bullet' speech is regression towards Segregation.

malcolmxprogress

If you can be brave over there, you can be brave right here. These odds aren't as great as those odds.

If we have differences, let us differ in the closet; when we come out in front, let us not have anything to argue about.

Now in speaking like this, it doesn't mean that we're anti-white, but it does mean we're anti-exploitation, we're anti-degradation.

Post at least 3 pieces of textual evidence each to show that 'The Ballot or the Bullet' speech is progress towards equality.
Memo to LBJ

Your mission should you choose to accept (which you have to because it’s part of your grade) is to write a memo to the President of the United States: Lyndon B. Johnson. When you are really super busy and important like the President or Ms. Sussman sometimes other people do research for you and then make a recommendation based on that research. President Johnson has to choose witnesses to testify before Congress to pass the Civil Rights Act of 1964. Based on our discussions in class and your reading of ‘The Ballot or the Bullet’ would you recommend to the President that he ask Malcolm X to testify?

Directions:

The subject of your memo: Should the President invite Malcolm X to testify before Congress at the hearings to pass the Civil Rights Act of 1964?

1. Your thesis statement needs to answer the following question, should he call Malcolm X to testify, or should he make sure that Malcolm stays home?
2. Use five pieces of evidence to support your thesis statement from the text.
3. What will the opposition say? Make sure you include two points of view from your opponents and then refute those claims from your perspective.
4. Talk about the consequences. What could happen if the President decides not to take your advice? What is he risking?

Your memo should be at least one page typed, double spaced and in 12 point Times New Roman font. Remember, the President is your audience; he is your boss and the most powerful man or woman in the world. Please make sure that you use academic language and proper grammar. For top marks, please make sure you demonstrate knowledge of the goals of the Civil Rights Act of 1964.
"The Ballot or the Bullet"

Malcolm X, Delivered 12 April, 1964 in Detroit (USA)

Mr. Moderator, Reverend Cleage, Brother Lomax, brothers and sisters, and friends and I see some enemies. In fact, I think we'd be fooling ourselves if we had an audience this large and didn't realize that there were some enemies present. This afternoon we want to talk about the ballot or the bullet. The ballot or the bullet explains itself. But before we get into it, since this is the year of the ballot or the bullet, I would like to clarify some things that refer to me personally - concerning my own personal position.

I'm still a Muslim. That is, my religion is still Islam. My religion is still Islam. I still credit Mr. Mohammed for what I know and what I am. He's the one who opened my eyes. At present, I'm the Minister of the newly founded Muslim Mosque, Inc., which has its offices in the lower hotel, right in the heart of Harlem - that's the black belt in New York City. And when we realize that Adam Clayton Powell is a Christian minister, he's the one who opened my eyes. At present, I'm thehead Abyssinian Baptist Church, but at the same time, he's more famous for his political struggle. And Dr. King is a Christian minister, in Atlanta, Georgia, but he's become more famous for being involved in the civil rights struggle. There's another in New York, Reverend Galamison - I don't know if you've heard of him out here, but he's a Christian minister from Brooklyn, but he's become famous for his fight against a segregated school system in Brooklyn. Reverend Cleage right here, is a Christian minister, here in Detroit. He's the head of the "Freedom Now Party." All of these are Christian ministers, but they don't come to us as Christian ministers. They come to us as fighters in some other category. I'm a Muslim minister - the same as they are Christian ministers - I'm a Muslim minister. And I don't believe in fighting today in any one front, but on all fronts. In fact, I'm a black Nationalist Freedom Fighter.

Islam is my religion, but I believe my religion is my personal business. It governs my personal life, my personal morals. And my religious philosophy is personal between me and the God in whom I believe; just as the religious philosophy of others is between them and the God in whom they believe. And this is best this way. Were we to come out here discussing religion, we'd have too many differences from the outset and we could never get together. So today, though Islam is my religious philosophy, my political, economic, and social philosophy is Black Nationalism. You and I - as I say, if we bring up religion we'll have differences; we'll have arguments; and we'll never be able to get together. But if we keep our religion at home, keep our religion in the closet, keep our religion between ourselves and our God, but when we come out here, we have a fight that's common to all of us against an enemy who is common to all of us.

The political philosophy of Black Nationalism only means that the black man should control the politics and the politicians in his own community. The time when white people can come in our community, and get us to vote for them, so that they can be our political leaders and tell us what to do and what not to do is long gone. Now the same black people, knowing that your eyes are too far open, can send another negro into the community and get you and me to support him so he can use him to lead us astray... those days are long gone too. The political philosophy of Black Nationalism only means that if you and I are going to live in a Black community - and that's where we're going to live, cause as soon as you move into one of their - soon as...
you move out of the Black community into their community. It’s mixed for a period of
time, but they’re gone and you’re right there all by yourself again. We must understand
the politics of our community and we must know what politics is supposed to produce.
We must know what part politics play in our lives. And until we become politically
mature we will always be misled, lead astray, or deceived or manuevered into
supporting someone politically who doesn’t have the good of our community at heart. So
the political philosophy of Black Nationalism only means that we will have to carry on a
program, a political program, of re-education to open our peoples eyes, make us become
more politically conscious, politically mature, and then whenever we get ready to cast
our ballot that ballot, will be cast for a man of the community who has the good of the
community of heart. The economic philosophy of Black Nationalism only means that we
should own and operate and control the economy of our community. You would never
found - you can’t open up a black store in a white community. White men won’t even
patronize you. And he’s not wrong. He’s got sense enough to look out for himself. You
the one who don’t have sense enough to look out for yourself.

The white man is too intelligent to let someone else come and gain control of the
economy of his community. But you will let anyone come in and take control of the
economy of your community, control the housing, control the education, control the jobs,
control the businesses, under the pre-text that you want to integrate. No, you outta your
mind. The political, the economic philosophy of Black Nationalism only means that we
have to become involved in a program of re-education to educate our people into the
importance of knowing that when you spend your dollar out of the community in which
you live, the community in which you spend your money becomes richer and richer; the
community out which you take your money becomes poorer and poorer. And because
these Negroes, who have been mislead, misguided, are breaking their necks to take the
money and spend it with The Man, The Man is becoming richer and richer, and you’re
becoming poorer and poorer. And then what happens? The community in which you live
becomes a slum. It becomes a ghetto. The conditions become run down. And then you
have the audacity to complain about poor housing in a run-down community. Why you
run it down yourself when you take your dollar out. And you and I are in the double-
track, because not only do we lose by taking our money someplace else and spending it,
when we try and spend it in our own community we’re trapped because we haven’t had
sense enough to set up stores and control the businesses of our own community. The man
who’s controlling the stores in our community is a man who doesn’t look like we do.
He’s a man who doesn’t even live in the community. So you and I, even when we try to
spend our money in the block where we live or the area where we live, we’re spending it
with a man who, when the sun goes down, takes that basket full of money in another part
of the town.

So we’re trapped, trapped, double-trapped, triple-trapped. Anywhere we go we find that
we’re trapped. And every kind of solution that someone comes up with is just another
trap. But the political and economic philosophy of Black Nationalism - the economic
philosophy of Black Nationalism shows our people the importance of setting up these
little stores and developing them and expanding them into larger operations. Woolworth
didn’t start out big like they are today. They started out with a dime store and expanded
and expanded and then expanded until today, they’re are all over the country and all over
the world, and they get to so-me of everybody’s money. Now this is what you and I -
General Motors is same way. They didn’t start out like they it is. It started out just a little
rat race type operation. And it expanded and it expanded until today where it is right
now. And you and I have to make a start and the best place to start is right in the
community where we live. So our people not only have to be re-educated to the
importance of supporting black business, but the black man himself has to be made
aware of the importance of going into business. And once you and I go into business, we
own and operate at least the businesses in our community. What we will be doing is
developing a situation wherein we will actually be able to create employment for the
people in the community. And once you can create some employment in the community
where you live it will eliminate the necessity of you and me having to act ignorantly and
disgracefully, boycotting and picketing some practice someplace else trying to beg him
for a job. Anytime you have to rely upon your enemy for a job - you’re in bad shape.
When you have - he is your enemy. Let me tell you, you wouldn’t be in this country if
some enemy hadn’t kidnapped you and brought you here.
Generating Powerful Understandings of Continuity and Change

Use the lessons and activities in the second half of this chapter to enable your students to move from limited to powerful understandings of the ideas embodied in the guideposts.

**Guidepost 1** Continuity and change are interwoven: both can exist together. Chronologies—the sequencing of events—can be a good starting point.

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<th>DEMONSTRATION OF LIMITED UNDERSTANDING</th>
<th>DEMONSTRATION OF POWERFUL UNDERSTANDING</th>
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<tr>
<td>Student does not grasp that continuity and change can happen simultaneously.</td>
<td>Student uses the conventions and vocabulary of chronology to demonstrate how continuity and change are interwoven.</td>
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**Guidepost 2** Change is a process, with varying paces and patterns. Turning points are moments when the process of change shifts in direction or pace.

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<tr>
<td>Student sees change in the past as a series of events.</td>
<td>Student describes the varying pace and direction of change and identifies turning points.</td>
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**Guidepost 3** Progress and decline are broad evaluations of change over time. Depending on the impacts of change, progress for one people may be decline for another.

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<td>Student sees change as either progress or decline for all.</td>
<td>Student describes progress and decline, noting that progress for one people may be decline for another.</td>
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**Guidepost 4** Periodization helps us organize our thinking about continuity and change. It is a process of interpretation, by which we decide which events or developments constitute a period of history.

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<td>Student thinks of historical periods as fixed.</td>
<td>Student uses criteria to define a period of history, and explains why alternative definitions might be plausible.</td>
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Apps/Websites for Educators

Back Channel/Group Think:
1. Today’s Meet (www.todaysmeet.com) Shown today during the lesson. Allows real time input from students on any topic determined by the teacher.
2. Poll Everywhere (www.polleverywhere.com) Allows students or educators to create easily distributed polls on any topic.
3. Kidblog. “is designed for K-12 teachers who want to provide each student with an individual blog. Students publish posts and participate in academic discussions within a secure classroom blogging community. Students can write for an authentic audience in a safe environment. The interface is easy to use and student-friendly with choice of themes. Posts can be kept private within the “class” or made public. This blogging platform allows teachers to monitor all publishing activity within the classroom blogging community.” (Description from the kidblog website)

Presentations:
1. Google Presentations (Drive) Make PowerPoint like slides and save them online instead of eating up all the memory on your laptop.
2. Google Forms: Survey your students electronically, google will tabulate the results for you and will even create graphs.
3. Padlet: a website that allows students to create easy web gallery. Padlet can be used in place of a PowerPoint presentation.
4. Prezi (www.prezi.com or as an app) Prezi is another type of presentation site, that is more like a site-map that allows you to pick and choose slides in an order you prefer rather than in a particular order like a PowerPoint.
5. Educreations (app only) turns your ipad into a recordable white board. You can make presentations, show students how to follow step by step directions etc.
6. Videolicious – “easy-to-use video editing app allows users to easily create a polished video in three steps, Choose content [photos or video clips from your camera roll], record your own narrative to elaborate on the images/video, select music from the Videolicious copyright-free library and the software will automatically trim, layer, and mix your shots into a professional-looking video.” (Description from website)

Communication:
1. Remind 101- allows educators to send whole classes text messages from a randomly generated phone number (so you don’t have to give out personal info).
2. Twitter-follow your favorite historical institutions such as the Smithsonian, Slate’s History blog, The Library of Congress, The National Achieves, New York Times, Associated Press, BBC etc.

Social Studies Apps/ Websites
1. UC Davis History Project Marchand Room. http://historyproject.ucdavis.edu/marchand/ This website has some fabulous primary sources, complete lesson plans, lesson plan templates and much more.
2. MyCongress - “This app provides in depth information about Congress. It allows students to research the latest issues in Congress or follow Congress members through Twitter feeds, news articles and You Tube videos. It links to each member’s website, contact information, and Open Congress, a resource for following the voting patterns of Congressmen. Quick Tip: Use the auto-locate feature, if you are at home, to easily find your own congressional representative.” (description from product website)
3. Crash Course History Youtube channel-Entertaining short clips of major topics in US and World History
4. Soomo Publishing Youtube channel-Music videos using modern music to describe historical events such as the signing of the Declaration of Independence and the fight for women’s suffrage.
5. TedEd- an education specific spin off of popular TedTalks. There are full lesson plans on this site along with extension activities and some educators have even ‘flipped’ the provided lessons or shown how they have adapted the lessons.