The Mighty Current: The Niagara Movement and its Impact on Black Economics in America
DO NOW:

On your Do Now Tracker, please list 1 interesting thing you notice in the photograph and 1 interesting thing you wonder about the photograph.

Be prepared for COLD CALLS!

You have 3 minutes.
The Society of American Indians
The Partido Liberal Mexicano (PLM)
CHUNK #2
Learning Target
Review:

I can engage effectively in a range of collaborative discussions with my MBK brothers.
Learning Target
Review:

I can write arguments to support claims with clear reasons and relevant evidence!
CHUNK #3
FOCUS QUESTIONS:

Who was W.E.B. DuBois?

What was the Niagara Movement?
VIDEO NOTE CATCHER:

NAME ___________________________ 1 2 3 4

TASK: Today you will watch a short video about W.E.B DuBois and the Niagara Movement. As you watch, please join me in jotting down notes and information from the video to answer the following focus questions:

<table>
<thead>
<tr>
<th>FOCUS QUESTION:</th>
<th>MY NOTES:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who was W.E.B. DuBois?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>What was the Niagara Movement?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

OUR MUST DO:
THE NIAGARA MOVEMENT

Here, on August 15-19, 1906, on the Storer College campus, the Niagara Movement held their first open and public meeting on American soil. Organized by W. E. B. Du Bois and others a year earlier in Erie Beach, Ontario, Canada, the Niagara Movement became the cornerstone of the modern civil rights movement and was the forerunner to the NAACP.
CHUNK #4
**Definition:**

Economics is the system of **how money is made and used** within a particular country or region. A region's economy is connected with things like **how many goods and services are produced** and **how much money people can spend** on these things.

**Definition in your own words:**

**Synonym:**

**Drawing/Sketch:**

**Non-Example:**
How did the Niagara Movement impact the ways in which Black Americans were able to make and spend money (economics)?
The Niagara Movement: Declaration of Principles, 1905

We urge an increase in public high school facilities in the South, where the Negro-Americans are almost wholly without such provisions. We favor well-equipped and regulated training for the teaching of arts, and the need of adequate and liberal endowment for a few institutions of higher education must be patent to sincere well-wishers of the race.

We demand uplift in courts, justice selected without discrimination on account of color and the same measure of punishment and the same efforts at rehabilitation for Negro as for white offenders. We need orphanages and farm schools for dependent children, juvenile reformatories for delinquents, and the strengthening of the degrading convict-leasing system.

We note with alarm the evident retrogression in this regard of social public opinion on the subject of mixed marriages, race, political rights, and human brotherhood, and we pray that this nation will not degenerate into a mob of hoarders and oppressors. We demand that the faith of the fathers, that all men were created free and equal, with certain unalienable rights, be held for health—both for a healthy life and for proper political action.

We urge more public education of two opposite classes of men: the practice among employers of imparting ignorant Negro-Americans laborers in unskilled and unskilled positions, and the practice of labor unions in preventions and boycotting thousands of their fellow-workers, simply because they are black. These methods have accentuated and will accentuate the war of labor and capital, and they are disgraceful to both sides.

We refuse to allow the impression to remain that the Negro-American is inferior. Injuries of the kind sustained by persons who have been subjected to the same treatment as us, to the same suffering in the same manner, and to the same suffering for the same crime, belong to us.

Any discrimination based solely on race or color is baseless. We can not allow it to be established, under pretense of protecting and excluding before damage. Through the protection we may suffer, but the voice of protest of ten million Americans must never cease to assert the sake of their fellow-workers, so long as Americans are in interest.

Color-Line base founded on race or color is baseless. We can not allow the hatred of a custom, expedient, or policy. Differences made on account of ignorance, brutality, or diseases are legitimate motives of fighting evil, and against them we have no word of protest; but discriminations based simply on color on physical peculiarities, place of birth, color or skin, are relics of that increasing human ancestry of which the world is an object, and which must be protected in every way.

We protest against the “Jim Crow” car, since it afflicts class accommodations, render travel open to white and discourage and so entirely waste our manhood, womanhood, and self-respect.

We regret that this nation has never seen fit adequately to reward the black soldier and the black sailor, who have served their country with their blood, and yet have been systematically denied the privileges which their abilities deserve. And we regard as unjust, the exclusion of black boys from the military and navy training schools.

We urge upon Congress the enactment of appropriate laws for the proper enforcement of those Amendments of the Constitution, the thirteenth, fourteenth, and fifteenth amendments of the Constitution of the United States. We respectfully request that the enforcement of these amendments should be under the sole authority as to the rights of the oppressed.

The Negro race in America stands, ravished and degraded, straining up through difficulties and oppression, needs sympathy and receives criticism; needs help and is given hindrances, needs protection and is given much violence, needs justice and is given cruelty, needs leadership and is given cowards, and policy, needs bread and is given a stone. This nation will never stand justified before God until those things are changed.

We believe that we are surprised and astonished at the recent attitude of the Church—on the increase of a desire to be moral preachers, to narrow the bounds of human brotherhood, and to segregate black men in some outer sanctuary. This is wrong, unchristian and diabolical to the twelfth-century civilization.

Of the above grievances we do not hesitate to complain.

Agitation and to complain loudly and instantly. To ignore, overlook, or apologize for those wrongs is to prove ourselves unworthy of freedom. Persistent mass agitation is the way to liberty, and toward this goal the Niagara Movement has started and asks the co-operation of all men of all races.

At the same time we want to acknowledge with deep thankfulness the help of our followers from the abolitionists down to those who to-day still stand for equal opportunity and who have given and still give of their wealth and of their poverty for their advancement.

Help and without demand, and ought to be a demand, and will continue to demand the rights commended above, God forbid that we should ever forget to urge corresponding duties upon our people:

The duty to vote.
The duty to respect the rights of others.
The duty to serve.
The duty to obey laws.
The duty to be clean and orderly.
The duty to send our children to school.
The duty to respect ourselves, even as we respect others.

This statement, complaint and prayer we submit to the American people, and Almighty God.
**OUR MUST DO:**

---

**ARTICLE NOTE CATCHER:**

**NAME: ___________________________**  
1 2 3 4

**TASK:** Now we will read aloud a document created in 1905 by the Niagara Movement entitled *Declaration of Principles*. After your second independent read, collaborate and communicate with your elbow partner and jot down notes and information from the document to answer the following focus question:

<table>
<thead>
<tr>
<th>FOCUS QUESTION:</th>
<th>MY NOTES:</th>
</tr>
</thead>
<tbody>
<tr>
<td>How did the Niagara Movement impact the ways in which Black Americans were able to make and spend money?</td>
<td>•</td>
</tr>
<tr>
<td></td>
<td>•</td>
</tr>
<tr>
<td></td>
<td>•</td>
</tr>
<tr>
<td></td>
<td>•</td>
</tr>
<tr>
<td></td>
<td>•</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHUNK #5
EXIT ASSESSMENT:

How did the Niagara Movement **impact** the ways in which Black Americans were able to **make** and **spend money** (economics)? Be sure to use at least two pieces of evidence from *Declaration of Principles* to support your claim.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
Mary Burnett Talbert
MARY B. TALBERT
HELPED FOUND NIAGARA MOV’T,
FORERUNNER OF NAACP, CHAIRMED
US ANTI-LYNCHING COMMITTEE,
DELEGATE TO 1920 INTERNAT’L
COUNCIL OF WOMEN, 1866-1923

GEORGE E. PATAKI,
GOVERNOR
THE NASH HOUSE

In 1925, Reverend J. Edward Nash (1868-1957) and his wife Frances Jackson Nash (1895-1987) purchased this Queen Anne home, built ca. 1900, in what was a culturally diverse neighborhood. In 1926, Rev. and Mrs. Nash welcomed the birth of Jesse E. Nash, Jr. Rev. Nash was the pastor of the Michigan Street Baptist Church from 1892 to 1953. The Nashes were prominent leaders in the African-American community and hosted many notable African-American guests in their home. Rev. and Mrs. Nash are credited with championing the twentieth century Civil Rights Movement both nationally and locally from this location. The Nash House is recognized by the National Register of Historic Places.

MICHIGAN STREET PRESERVATION CORPORATION
BUFFALO AND ERIE COUNTY HISTORICAL SOCIETY
SEPTEMBER 20, 2010