

Week 1

« Arts et débats d'idées »

The links between art and contestation are numerous and diverse. Works of art have often been used to put forward one's point of view, bring a testimony, denounce injustice and deal with social or political issues which characterize a time or a place.

The contestation of a social order is often linked to artists who feel concerned and thus get involved and eventually uses his / her art as a means of political activism.

The work of art aims at questioning prevailing opinions and might even become subversive: through satire or social caricature (like William Hogarth's paintings), through political songs (Joan Baez) or through novels with social or anticolonial goals (Charles Dickens) or (V.S. Naipaul).

In embodying these ideas through characters, situations, pictures or sounds, by raising emotions, indignation, laughter or enthusiasm, art sometimes has an important impact. Many works of art have drawn the public attention to a cause for instance: Oscar Wilde's plays on social classes in the United Kingdom, John Steinbeck's novels on the Great Depression, Norman Rockwell's paintings on racial segregation or Ken Loach's films on the British lower social class.

There sometimes comes a gap between the work of art and the artist himself in as much as the artist's intention might not be that of an actual commitment. The work of art is sometimes seen and received as strongly subversive whereas the artist did not intend to do so: Elvis Presley's music in the 50s illustrates this.

Revisions

Art being a genuine means of expression, it has naturally been a way for artists whatever their field to criticize the society they lived in. So that art immediately comes to mind when contestation is at stake.

Before studying texts, films, pictures and paintings or songs which now rank among the best examples of contestation through art, let us try and remember the texts, photos, paintings that you studied last year. Some of them bore contestation or criticism.

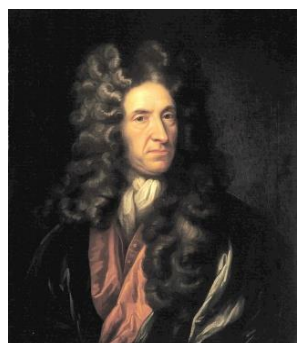
1. Do you remember them?

Browse through last year lessons if you cannot remember. Can you make a list of them?

2. What themes did they denounce?

Can you regroup them according to the topic they deal with?

1. Robinson Crusoe



The author

Daniel Defoe (1660 - 1731) was a merchant but spent time in debtors' jail. He was a prolific writer although he wrote anonymously. He wrote political pamphlets and tracts and he was often in trouble with the authorities. He was also a spy, a propagandist and a journalist. Intellectuals and political leaders paid attention to his fresh ideas and sometimes consulted with him.

He published *Robinson Crusoe* ['kru:səʊ] in 1719, the first novel among other *Moll Flanders* (1722), *Colonel Jack* (1722), *Capatin Singleton* (1720), *Journal of the Plague Year* (1722) and *Roxana* (1724).

Cultural Background

The Life and Strange Surprising Adventures of Robinson Crusoe of York, Mariner, usually called *Robinson Crusoe*, is often considered the first novel. It certainly features among the works that established the new genre in the early 18th century. Defoe's account of how Crusoe spends 28 years cast away on a desert island is believed to have been inspired by the true story of a Scottish sailor, Alexander Selkirk who spent four years and four months on a deserted island in the South Pacific after being marooned there by his captain. *Robinson Crusoe* was one of the first ever bestsellers and has been translated into many languages. It also quickly gave rise to another genre – that of Robinsonade, which includes many rewritings and imitations of Defoe's novel. The myth of *Robinson Crusoe*, surviving alone on a remote island, has also influenced many films (*Robinson Crusoe on Mars*, *Cast away*) or television series (*Lost survivor*, *Koh Lanta*).

While many people are familiar with names and scenes from *Robinson Crusoe* (a footprint in the sand, for example, or Friday), they are perhaps less well-acquainted with the novel itself, which is very long and is not only a travel account but also an exploration of key themes such as religion, economics and colonial expansion.

1. Study the picture



Robinson Crusoe Rescuing Friday from the savages (1865)

Alexander Frank Lydon.

1. Describe the setting first and then Robinson and Friday (clothing, position, attitude).
2. What impression is conveyed in this picture?
3. What do you think has just happened?
4. Imagine what each of the two characters is saying.

2. Read the first extract

In the extract below, Crusoe meets the man who will become his companion on the island, after twenty-five years' solitude. He has been held captive by a group of cannibals who intend to eat him; when he escapes and flees on foot, Crusoe intervenes and saves him by knocking down one of the men with the butt of his gun and shooting the other one dead.

It came very warmly upon my thoughts, and indeed irresistibly, that now was the time to get me a servant, and, perhaps, a companion or assistant; and that I was plainly called by Providence to save this poor creature's life.

(...)

I hallooed again to him, and made signs to come forward, which he easily understood, and came a little way; then stopped again, and then a little farther, and stopped again; and I could then perceive that he stood trembling, as if he had been taken prisoner, and had just been to be killed, as his two enemies were. I beckoned to him again to come to me, and gave him all the signs of encouragement that I could think of; and he came nearer and nearer, kneeling down every ten or twelve steps, in token of acknowledgment for saving his life. I smiled at him, and looked pleasantly, and beckoned to him to come still nearer; at length he came close to me; and then he kneeled down again, kissed the ground, and laid his head upon the ground, and taking me by the foot, set my foot upon his head; this, it seems, was in token of swearing to be my slave for ever. I took him up and made much of him, and encouraged him all I could. But there was more work to do yet; for I perceived the savage whom I had knocked down was not killed, but stunned with the blow, and began to come to himself: so I pointed to him, and showed him the savage, that he was not dead; upon this he spoke some words to me, and though I could not understand them, yet I thought they were pleasant to hear; for they were the first sound of a man's voice that I had heard, my own excepted, for above twenty-five years. But there was no time for such reflection now; the savage who was knocked down recovered himself so far as to sit up upon the ground, and I perceived that my savage began to be afraid; but when I saw that, I presented my other piece at the man, as if I would shoot him: upon this my savage, for so I call him now, made a motion to me to lend him my sword, which hung naked in a belt by my side, which I did. He no sooner had it, but he runs to his enemy, and at one blow cut off his head so cleverly, no executioner in Germany could have done it sooner or better; which I thought very strange for one who, I had reason to believe, never saw a sword in his life before, except their own wooden swords: however, it seems, as I learned afterwards, they make their wooden swords so sharp, so heavy, and the wood is so hard, that they will even cut off heads with them, ay, and arms, and that at one blow, too.

Robinson Crusoe, Daniel Defoe, 1719

3. Answer these questions

1. What lexical fields are present in this extract? Justify by finding the words in the text.

☐ encounter ☐ Nature ☐ language ☐ slavery ☐ violence

Encounter:

Language:

Violence:

3. Put the sentences in the correct order to summarise the events described in the extract.
 - a. Friday places Robinson Crusoe's foot on his head, as a sign of submission.
 - b. Robinson Crusoe decides he needs a servant.
 - c. Friday decapitates the surviving cannibal with Robinson Crusoe's sword.
 - d. Friday walks towards Robinson Crusoe, stopping to kneel very often.
 - e. Robinson Crusoe calls out to the escaped man (Friday).
 - f. The surviving cannibal seems to be regaining consciousness.

3. Friday is usually remembered as Crusoe's companion. Is this how the narrator presents him? Develop.

4. How do you interpret Friday's gesture when he places his head on the ground and the puts Crusoe's foot on his head?

5. The text here is presented as a first person, realistic account of true adventures. Find an example of how this can cause difficulty in trying to present all the facts to the readers and how the author solves the problem.

4. Time to think

How is slavery presented in this extract? Develop.

5. Translation

Translate from "*But there was no time for such reflections*" to "*except their own wooden swords*".

6. Read the second extract

Cultural background

Robinson Crusoe was written and published at a time when European states were engaged in a race to explore and colonise overseas territories. Defoe himself was particularly interested in the trading and commercial opportunities opened up by colonialism and imperialism, and many twenty-first century readers fundamentally disagree with his perspective on such issues.

Some modern Robinsonades have tried to rewrite the novel and adapt it to contemporary, postcolonial attitudes. J.M. Coetzee 's novel *Foe* (1986) is one of the best-known examples of this.

When he had done this, he comes laughing to me in sign of triumph, and brought me the sword again, and with abundance of gestures which I did not understand, laid it down, with the head of the savage that he had killed, just before me. But that which astonished him most was to know how I killed the other Indian so far off; so, pointing to him, he made signs to me to let him go to him; and I bade him go, as well as I could. When he came to him, he stood like one amazed, looking at him, turning him first on one side, then on the other; looked at the wound the bullet had made, which it seems was just in his breast, where it had made a hole, and no great quantity of blood had followed; but he had bled inwardly, for he was quite dead. He took up his bow and arrows, and came back; so I turned to go away, and beckoned him to follow me, making signs to him that more might come after them. Upon this he made signs to me that he should bury them with sand, that they might not be seen by the rest, if they followed; and so I made signs to him again to do so. He fell to work; and in an instant he had scraped a hole in the sand with his hands big enough to bury the first in, and then dragged him into it, and covered him; and did so by the other also; I believe he had him buried them both in a quarter of an hour. Then, calling away, I carried him, not to my castle, but quite away to my cave, on the farther part of the island: so I did not let my dream come to pass in that part, that he came into my grove for shelter. Here I gave him bread and a bunch of raisins to eat, and a draught of water, which I found he was indeed in great distress for, from his running; and having refreshed him, I made signs for him to go and lie down to sleep, showing him a place where I had laid some rice-straw, and a blanket upon it, which I used to sleep upon myself sometimes; so the poor creature lay down, and went to sleep.

Robinson Crusoe, Daniel Defoe, 1719

7. Study the second text

1. *Only Robinson Crusoe had everything done by Friday.*
 - a. Explain the pun.
 - b. What does the quote highlight about the relationship between Crusoe and Friday?
2. Put the sentences in the correct order to summarise the events described in the extract.
 - a. Friday buries the two dead cannibals in the sand.
 - b. Robinson Crusoe provides Friday with food and drink.

- c. Robinson Crusoe takes Friday to his shelter.
 - d. Friday indicates that he doesn't understand how the shot cannibal died, and examines his corpse.
 - e. An exhausted Friday falls asleep.
 - f. Friday presents the cannibal's head to Robinson Crusoe.
3. What does Crusoe do while Friday is burying the dead man?
 4. Why is Friday astonished by one of the dead bodies?
 5. From what you have read so far, in this extract and the previous one, how would you describe the relationship between Crusoe and Friday?

8. Essay

Rewrite the extract from Friday's point of view.

2. From slavery to racial segregation

Cultural Background

1. Study the map carefully.



During the Civil War (1861-1865), the United States were still spreading their territory westward.

- a. Name 4 states which were fighting for the Union and against slavery.
- b. Name 4 states which were fighting for separation and against the abolition of slavery.
- c. Name 4 states which belonged to the US, but which were not populated enough to reach the state status.

2. Now look at this second map.



3. What does it indicate?

4. Analyse the two maps in a few lines.

1. Look at this sign



Detroit, Michigan. *Riot at the Sojourner Truth homes*, a new U.S. federal housing project,

Photographer: Siegel, Arthur S. February 1942.

2. Answer these questions

1. What does this sign mean?
2. Why were white people against black people coming to their neighbourhood?
3. Judging by that sign, what were the relations between white people and people of colour in 1942 in the USA?

3. Martin Luther King



The author

Martin Luther King (1929-1968) was a Baptist minister and social activist. He led the civil rights movement in the United States from the mid 1950s until his assassination in 1968 by a white supremacist in Memphis, Tennessee. His leadership and his non-violent tactics were fundamental to that movement's success in ending the legal segregation of African American especially in the South of the country. During the 1963 March on Washington to achieve civil rights he delivered one of his most memorable

speeches. He was awarded the Nobel Peace prize in 1964. Martin Luther King Day is now a United States national holiday observed on the third Monday of January.

Read the speech or listen to it

<https://www.youtube.com/watch?v=vP4iY1TtS3s>

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 jail 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 South Carolina, 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, 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 (Yes, *Talk*), 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 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 that I go back to the South with. 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, this will be the day when all of God's children will be able to sing with 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 snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes 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 molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, and when we allow 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!"

Source:

MLKEC-INP, Martin Luther King, Jr. Estate Collection, In Private Hands

4. The Gettysburg Address

Cultural background

At the beginning of the 19th century, the USA was divided into states permitting slavery and states prohibiting it. At the same time, the frontier had moved west beyond the Mississippi

River and southern planters, who needed more land for their growing cotton, tobacco and sugarcane industries, and hoped that slavery would be declared legal in the new Western territories. But the Missouri Compromise (1820) banned slavery everywhere west and north of Missouri.

Southerners also opposed the tariff barriers that protected northern industries and raised prices in the South. They demanded free trade to sell their cotton to England in exchange for English manufactured goods, which were cheaper than those they were forced to buy from the North.

So, after Abraham Lincoln, an abolitionist, had been elected president in 1860, 11 states seceded from the Union, proclaimed themselves an independent nation, the Confederate States of America. Three slave states, Missouri, Kentucky and part of Virginia, remained in the Union. The war started on April 12th, 1861.

It ended in 1865 with the surrender of General Lee to General Grant.

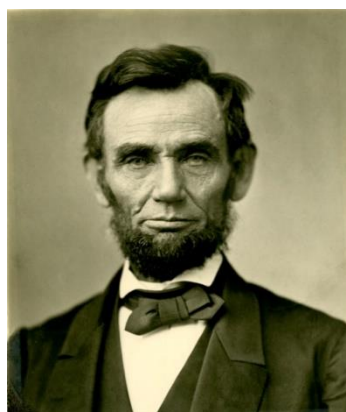
After the Civil War, the federal government protected the rights of the former slaves. But when Yankee troops withdrew in 1877, southern states passed laws that prevented black people from voting and enforced segregation in public places. These laws went on until the 1960s and black people had to use separate water fountains, schools, restaurants, public libraries and were segregated in public transport.

These laws were supported by the Ku Klux Klan, a terrorist organization born in the South in the late 1860s, whose aim was to restore white supremacy. Dressed in robes and hoods, Klansmen used all forms of violence (nighttime raids, lynching, killings, cross burning...) to terrorize black people.

Two Abolitionists



William Wilberforce



Abraham Lincoln

Who is who?

The biographies of two abolitionists, Abraham Lincoln and William Wilberforce, have been jumbled. Highlight in blue the elements about William Wilberforce's life and in pink Lincoln's.

1. He was born in 1809 in Kentucky, USA. He worked on his father's farm and attended school for less than a year, but taught himself to read and write.
2. He was born in 1759 in Hull (Britain). He was the son of a merchant and studied at Cambridge university.
3. He did different types of jobs before he settled as a highly successful lawyer. He was gradually drawn to politics.
4. In 1780 he became member of Parliament for Yorkshire. He was interested in social reform, particularly the improvement of factory conditions in Britain and the prevention of cruelty to animals.
5. He was shocked by the conditions of slaves on ships going from Africa to the West Indies as goods to be bought and sold. The West Indies were British colonies at the time.
6. He was elected President in 1860. At that time the USA was divided over the practice of slavery. The white men owned large plantations in the southern states. People from the North wanted to abolish slavery.
7. Finally the Civil War broke out between the Northern and Southern States. He fought the war bravely and declared "a nation cannot exist half free and half slave." He won the war and kept the country united.
8. For 18 years he regularly introduced anti-slavery motions in Parliament in London.
9. He made people aware of the situation with pamphlets, books, meetings and petitions. In 1833 an act was passed giving freedom to all slaves.
10. He was assassinated on April 15th, 1865.
11. He died on July 29th, 1833 and was buried in Westminster Abbey.

The Gettysburg address: a speech delivered by President Abraham Lincoln during the American Civil War at the dedication of the Soldiers' National Cemetery in Gettysburg (Pennsylvania), on the afternoon of Thursday November the nineteenth 1863, four and a half months after the Union armies defeated the armies of the Confederacy at the Battle of Gettysburg. It is one of the best known speeches in American history.

Read the speech

"Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives so that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

Abraham Lincoln, 1863

5. Study the two texts

First text

1. What is Martin Luther King Junior quoting when he says "we hold these truths to be self-evident, that all men are created equals"
2. Why does he refer to that text? What message is he trying to convey?
3. What happened "four score and seven years ago"?
4. In this speech, Martin Luther King repeats the same idea twice. What is this idea? Why does he insist on it?
5. Which figure of speech can you find in this speech? What is its effect on the audience?

Second text

1. What happened "four score and seven years ago"?

2. Why had Lincoln come to Gettysburg?
3. According to Lincoln, what task remained to be accomplished by the survivors of the Battle of Gettysburg?
4. Can you spot the common points in the two speeches? Justify by quotes. Use the chart.

Common points	Martin Luther King's speech	President Lincoln's speech

6. Norman Rockwell



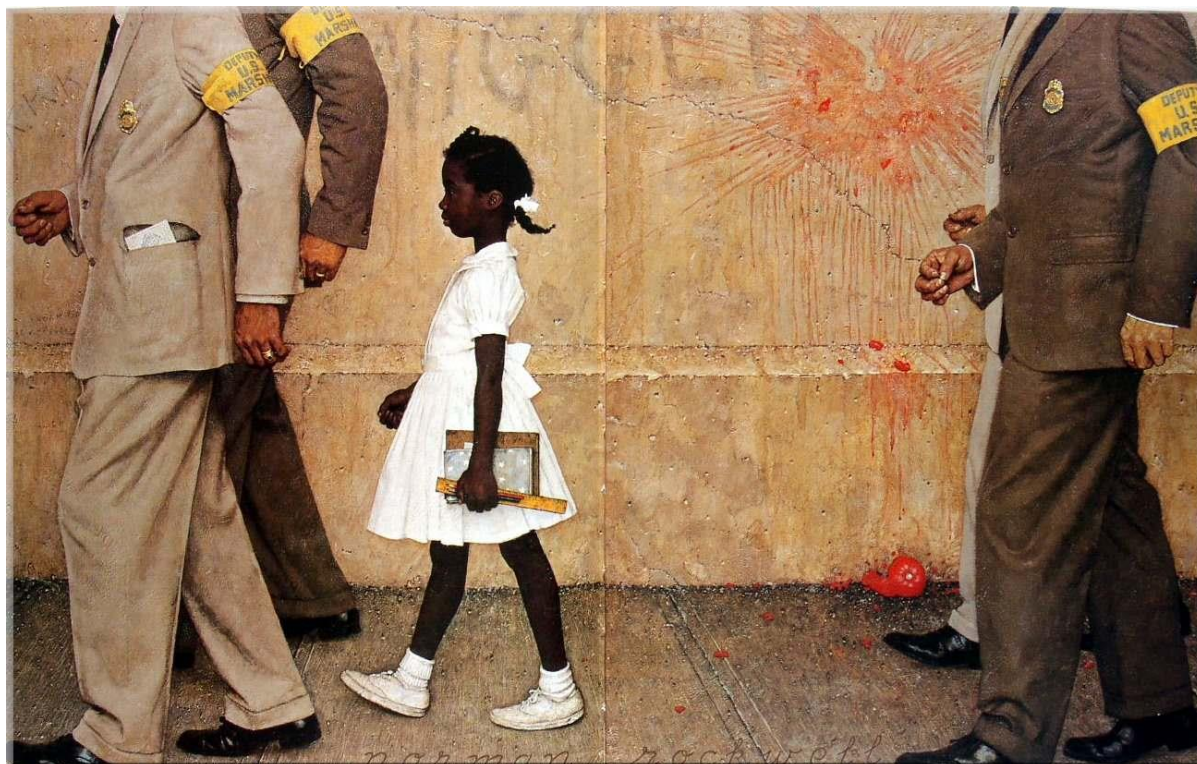
The artist

Norman Percevel Rockwell was born in 1894, he was an American painter and illustrator. His works have a broad popular success in the United States for their reflection of American culture. Rockwell is most famous for the cover illustrations of everyday life he created for *The Saturday Evening Post* magazine over nearly five decades. Among the best-known of Rockwell's works are the *Willie Gillis* series, *Rosie the Riveter*, *The Problem We All Live With*, *Saying Grace*, and the *Four Freedoms* series. He is also noted for his 64-

year relationship with the Boy Scouts of America (BSA), during which he produced covers for their publication *Boys' Life*, calendars, and other illustrations. Rockwell's work was dismissed by serious art critics in his lifetime. Many of his works appear overly sweet in the opinion of modern critics, especially the *Saturday Evening Post* covers, which tend toward idealistic or sentimentalized portrayals of American life.

In his later years, however, Rockwell began receiving more attention as a painter when he chose more serious subjects such as the series on racism for *Look* magazine. One example of this more serious work is *The Problem We All Live With*, which dealt with the issue of school racial integration. He died in 1978. (adapted from Wikipedia)

1. Look at this painting from Norman Rockwell.



The problem we all live with, Norman Rockwell (1964)

2. Describe the painting.
3. How does it account for the texts studied this week?

7. Follow up

Here is the whole of Martin Luther King's speech

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, 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 their captivity. But one hundred years later, the Negro still is 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 languished in the corners of American society and finds himself in exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've 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, yes, black men as well as white men, would be guaranteed the unalienable 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, a 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. And so we've 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 make real the promises of democracy. 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 lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning. And 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 a 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 they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall always 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 the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied [applause] 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 our children are stripped of their selfhood and robbed of their dignity by signs stating for whites only. We cannot 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.

Read

The new girl by Marc Mitchell (2002)

To kill a mockingbird by Harper Lee (1960)

The Help by Kathryn Stockett (2009), a novel about black maids in the Southern States in the 60s.

Watch

<https://www.historyforkids.net/harriet-tubman.html>

Mississippi Burning (1988) by Alan Parker, is a thriller based on the 1964 Chaney, Goodman and Schwerner murder investigation in Mississippi. The film stars Gene Hackman and Willem Dafoe as two FBI agents assigned to investigate the disappearance of three civil rights workers. The investigation is met with hostility by the town's residents, local police, and the Ku Klux Klan.

Amazing Grace by Michael Apted, retraces William Wilberforce's life, a British abolitionist (2006).

Django unchained by Quentin Tarantino (2012).

Jefferson in Paris by James Ivory (1995).

Back to Cold Mountain, an epic war film written and directed by Anthony Minghella (2003).

Lincoln by Steven Spielberg, is a historical drama film, starring Daniel Day-Lewis (2002).

Listen to

The death Of Emmett Till (1962) by Bob Dylan

<https://www.youtube.com/watch?v=rQgSiEF2tJA>

Strange Fruit by Billie Holiday (1939) <https://www.youtube.com/watch?v=Web007rzSOI>

Look at Norman Rockwell's other paintings on the net.