

Kruse, *White Flight*, pp. 105-179

Describe and analyze the types of actions white homeowners took in response to black “encroachment” and integration mandates? How were the responses of less affluent whites different from more affluent whites, and why?

Compare and contrast “racial moderates” and “segregationists” and their roles in the battle for integrated schools. Describe the class/professional background of each group and the reasons they took the positions they did.

In the middle of the school desegregation struggle, Atlanta’s longtime Mayor Bill Hartsfield called it “the city too busy to hate.” How did Atlanta’s projection of this image fit with its social reality? How did concern about its image prompt the city to move forward on integration plans?

“Southern whites were against racial integration.” This is a common conclusion made about white Southerners in the civil rights era, but this book shows that white attitudes and actions took many different forms. After reading *White Flight*, how would you rewrite this statement to reflect the differences within the white community, and why?

Coll Thrush, *Native Seattle*, pp. 162-207

What was the American Indian Women’s Service League, who was in it, and what was its impact? How did it go along with – and challenge – the native place-stories of Seattle?

Indian activist Cecile Maxwell said in 1975 “we have no culture left, no history left. That’s because we have no land base” (quoted in Thrush 195). How are Indian activists in Seattle connecting land dispossession to civil rights? How does this compare and contrast to the arguments that both white and black homeowners are making in Atlanta about homeownership and citizenship?

What were the “lasting social and environmental consequences of the city’s development” (200)?