

Learn to be *human, humane*, and to deliberate for the *common good*.

CommonGood was founded by educators in order to provide learning resources designed for, and with, diverse communities. Our materials support inquiry-based learning and are designed to center the narratives of communities that are underrepresented in the traditional curriculum.

We believe that for students to learn to be human, humane, and to deliberate for the common good, communities need curriculum that reflects their unique character.

We work directly with communities to collaboratively construct curricular materials that facilitate stronger, more meaningful classroom dialogue. We co-create, curate, and customize learning materials with schools, and community partners.

Our work is grounded in the idea that if teachers have resources designed with their students in mind, and that invites them into co-creating learning experiences for their students, teachers will be more emboldened and effective at meeting their students' learning needs.

Together, we can create a more *humanizing pedagogy* for our students.



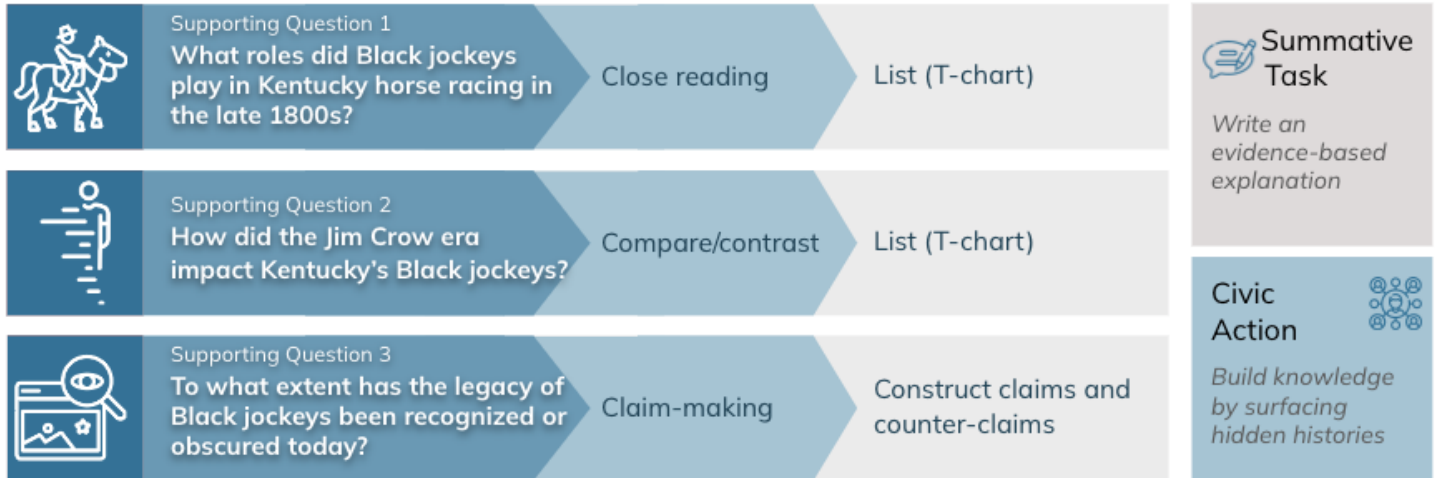
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Compelling Question: How did Black jockeys shape Kentucky's horse racing tradition?

Students investigate the historical significance of Black jockeys in Kentucky horse racing, their early dominance and expertise in the sport, and the subsequent marginalization they faced despite their contributions.



Supporting Question 1: *What roles did Black jockeys play in Kentucky horse racing in the late 1800s?*

Students explore the significant contributions and dominance of Black jockeys in the sport during this period.

Formative Tasks	List characteristics of Black jockeys and horse racing in the 1800s (pre-Jim Crow)	Sources: Washington Post, There won't be any Black jockeys in the Kentucky Derby CNN, The Forgotten Godfathers of Black American Sport NPR, All Things Considered, The Forgotten History Of African-American Jockeys The Root, Silks, Saddles And Discrimination
Assessment Product	List (T-chart)	

Supporting Question 2: *How did the Jim Crow era impact Kentucky's Black jockeys?*

Students investigate the systemic barriers and racial discrimination that emerged during the Jim Crow era.

Formative Tasks	List characteristics of Black jockeys and horse racing during the Jim Crow era	Sources: CNN, The Forgotten Godfathers of Black American Sport NPR, All Things Considered, The Forgotten History Of African-American Jockeys The Root, Silks, Saddles And Discrimination
Assessment Product	List (T-chart)	



Supporting Question 3: *To what extent has the legacy of Black jockeys been recognized or obscured today?*

Students explore the recognition and marginalization of Black jockeys' contributions over time.

Formative Tasks	Create a series of evidence-based claims	Sources: New York Times, The History of Black Jockeys in Triple Crown Races Washington Post, There won't be any Black jockeys in the Kentucky Derby Schein, Belonging through land/scape
Assessment Product	Evidence-based claim statements	

Summative Task

Students construct an evidence-based explanation that answers the compelling question: *How did Black jockeys shape Kentucky's horse racing tradition?*

Summative Task Assessment Product	Written explanation (e.g., essay)	Alternative Products Multimedia presentation, socratic seminar notes
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Civic Action: Knowledge-Building

Students have the opportunity to take informed action by considering the legacy and marginalization of Black jockeys in Kentucky horse racing and the importance of knowledge-building in addressing historical injustices.

Civic Issue	Surfacing the hidden history of Black jockeys	Sources: Student-identified, local sources
Action Tasks	Share perspective with stakeholders (e.g., a local historical society, the newspaper, etc.)	

Description

This inquiry module leads students through an investigation of the rich history and enduring legacy of the Black community in Kentucky's horse racing tradition. By investigating the compelling question—*How did Black jockeys shape Kentucky's horse racing tradition?*—students examine the pivotal roles played by Black jockeys in the late 1800s, the impact of the Jim Crow era on Kentucky's Black jockeys, and the extent to which the legacy of Black jockeys has been recognized or obscured in the history of horse racing from the 20th century to the present day. By completing this inquiry, students will explore the historical significance of Black jockeys in Kentucky horse racing, their early dominance and expertise in the sport, the systemic barriers that led to their marginalization, and the social aspects of horse racing within the Black community that have fostered joy, pride, and resilience.

This inquiry module reflects the civic theme of *knowledge-building*. In the inquiry, students explore the historical significance of Black jockeys in Kentucky horse racing and the impact of systemic oppression on their contributions and legacy. By evaluating and taking action on the legacy and marginalization of Black jockeys in Kentucky horse racing, students engage with how historical narratives are shaped and the importance of recognizing diverse contributions to foster a more inclusive and accurate understanding of history.

Context Information

Prior to using this module/inquiry, students should have been introduced to the history and impact of Jim Crow laws and the era of racial segregation in the United States. If needed, teachers can provide applicable sections from *A New History of Kentucky*, provided in the Supplemental Source section.

Prior to using this module/inquiry, students should have had practice in applying **historical analysis skills**, including examining primary and secondary sources, identifying bias, and understanding historical context.

Intellectual Tradition

An intellectual tradition refers to a collection of shared ideas, beliefs, knowledge, and practices that have been passed down over time within a particular academic, cultural, or philosophical community. It encompasses the foundational concepts, theories, and methodologies that shape the way people within that community think, create, and analyze information. Intellectual traditions often influence how individuals approach various disciplines and fields of study, serving as a basis for critical thinking, scholarly inquiry, and the development of new insights.

This module anchors on Black studies, specifically employing the guidance of the Black Historical Consciousness framework, developed by education scholar Lagarrett King.

See the Inquiry Collection's Intellectual Preparation Essay for more information: [Intellectual Prep Essay - Association for Teaching Black History in Kentucky collection](#)

Design Features

Below are four features that ground the designs, and design processes, of CommonGood curricular materials.

Teacher as Co-Curriculum Maker

CommonGood materials invite educators into the co-creation of learning experiences. We believe that teachers excel when given the tools and resources to exercise, and further develop, their pedagogical expertise. As such, our curricular materials are designed to intentionally cultivate teachers' content and pedagogical expertise, while not taking away their power or professional judgment.

Modularity

Materials are designed to be modular in nature, in that we expect teachers to use material to supplement their existing curriculum or combine the different modules to create a core curriculum. We define a quality curricular resource as being purposeful, authentic, adaptable, relevant, and trustworthy. To that end, these materials strive to be clear and concise, avoiding over-prescription in order for teachers to make use of materials in a way that meets their students' needs and learning goals.

Community Co-Design

We believe that for students to learn to be human, humane, and to deliberate for the common good, they need learning experiences that reflect the unique character of their respective communities. We work directly with communities to collaboratively construct curricular materials that facilitate stronger, more meaningful classroom dialogue. This curricular resource was created in collaboration with the Association for Teaching Black History, whose mission is to: "recover the social, historical, and cultural contributions of black Kentuckians and to make these materials readily available to teachers in the Commonwealth, thereby promoting quality K-12 instruction in history. The goal is to ensure an inclusive, respectful experience for all students that provides for their academic success."

Data Collection

Throughout this module, each task and sub-task presents teachers with an opportunity to gather both formal and informal data about their students' learning. The flexibility of the materials allows teachers to respond to the data in order to reinforce skills and content, provide additional scaffolds, or apply other instructional practices.

CommonGood is curious about how designs are working in classrooms. We believe that by understanding what is working, and for whom, everyone's practices improve.

As you enact this module, please share feedback here: [Feedback: Black Jockeys & Jim Crow](#)

Subject Areas and Grade Bands

This module is designed for **middle or high school** classrooms, reflecting the standards alignment below.

Teachers can adapt this module for a lower grade band by making modifications that scaffold the sources and tasks.

- For sources, teachers should reduce the number of sources or consider modifications to make readings more age-appropriate. The supporting questions may also be combined to reduce cognitive load.

Suggested Subject Areas

This module was designed for incorporation into a **US History** or **Kentucky** history course. The inquiry module may also be adapted for incorporation into a **civics** course.

Standards and Framework Alignment

This module is aligned to the following prioritized standards. Note: this list is not exhaustive, in that it does not include all standards that are aligned, or could be incorporated, into the resources.

College, Career, and Civic Life (C3) Framework

Dimension 1: Developing Questions & Planning Inquiries

D1.1.9-12. Explain how a question reflects an enduring issue in the field.

Dimension 2: Applying Disciplinary Concepts and Tools

D2.His.1.9-12. Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.

D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.

D2.Civ.10.9-12. Analyze the impact and the appropriate roles of personal interests and perspectives on the application of civic virtues, democratic principles, constitutional rights, and human rights.

Dimension 3: Evaluating Sources and Using Evidence

D3.1.9-12. Gather relevant information from multiple sources representing a wide range of views while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.

Dimension 4: Communicating Conclusions & Taking Informed Action

D4.2.9-12. Construct explanations using sound reasoning, correct sequence (linear or non-linear), examples, and details with significant and pertinent information and data, while acknowledging the strengths and weaknesses of the explanations given their purpose.

Kentucky Academic Standards for Social Studies

Questioning

HS.UH.I.Q.2. Generate supporting questions to develop knowledge, understanding and/or thinking relative to key concepts in U.S. history framed by compelling questions.

Investigating Using Disciplinary Concepts

HS.C.CV.2 Assess how the expansion of civic virtues, democratic principles, constitutional rights and human rights influence the thoughts and actions of individuals and groups.

HS.UH.CH.1 Examine the ways diverse groups viewed themselves and contributed to the identity of the United States in the world from 1877-present.

HS.UH.CE.5 Evaluate the ways in which groups facing discrimination worked to achieve expansion of rights and liberties from 1877-present.

HS.UH.KH.1 Examine how Kentuckians influence and are influenced by major national developments in U.S. history from 1877-present.

Using Evidence

HS.UH.I.UE.3 Use appropriate evidence to construct and revise claims and counterclaims relevant to compelling and/or supporting questions in U.S. history.

Communicating Conclusions

HS.UH.I.CC.1 Engage in meaningful discussions/democratic discourse and respect diverse opinions relevant to compelling and/or supporting questions in U.S. history.

HS.UH.I.CC.3 Engage in disciplinary thinking and apply appropriate evidence to propose a solution or design an action plan relevant to compelling and/or supporting questions in U.S. history.

Key Ideas & Essential Understandings

- The prominence of Black jockeys in the late 1800s reflects the broader historical process of African Americans excelling in various fields despite systemic barriers. This period also coincides with the Reconstruction era, where African Americans made significant strides in various sectors before the onset of Jim Crow laws.
- The fluctuating recognition of Black jockeys' contributions mirrors the broader historical process of how African American achievements have often been overlooked or minimized in mainstream historical narratives. This is part of the ongoing struggle for historical recognition and the rewriting of history to include marginalized voices.
- The role of horse racing as a microcosm of society reflects the broader historical process of sports being a platform for social change and a reflection of societal values. This is seen in other sports where athletes have used their platforms to challenge racial and social inequalities.

Learning Objectives

Students will be able to...

- **describe** the roles and contributions of Black jockeys in the late 1800s.
- **identify** key characteristics and achievements of Black jockeys from historical sources.
- **create** profiles summarizing Black jockeys' roles and societal impact.

Black Historical Consciousness

This inquiry module is based upon the following theme from the Black Historical Consciousness framework by Lagarrett King (2020).

BLACK JOY: Black joy narratives are narratives of Black histories that focus on Black people's resolve during oppressive history. These histories focus on times of happiness, togetherness, and the fight for freedom for generations both past and present.

Civic Applications

Every CommonGood module provides opportunities for students to demonstrate their transferable knowledge and skills by connecting learning to an authentic civic issue. Civic Action tasks are modeled after the C3 Framework's *Taking Informed Action* indicators, where students are expected to:

- (1) **understand** the issues evident from the inquiry in a larger and/or current context;
- (2) **assess** the relevance and impact of the issues; and
- (3) **take action** in ways that allow students to demonstrate agency in a real-world context.

This inquiry has a suggested informed action task. Teachers and students are encouraged to revise or adjust the task to reflect student interests, the topic/issue chosen for the task, time considerations, etc. Taking informed action can manifest in a variety of forms and in a range of venues. They can be small actions (e.g., informed conversations) to the big (e.g., organizing a protest). These actions may take place in the classroom, the school, the local community, across the state, and around the world. **What's important is that students are authentically applying the inquiry to an out-of-classroom context.**

CIVIC THEME This module's Civic Action task theme is *knowledge-building*. When students engage in knowledge-building civic action, they demonstrate a disposition committed to pursuing accuracy, truth, and increased access to factual information. What sets this theme apart from other civic themes is that it does not position the pursuit of knowledge as being for the sake of knowledge alone. Instead, the knowledge-building theme reflects a commitment to promote access to accurate knowledge, for themselves and others.

In the inquiry, students explore the historical significance of Black jockeys in Kentucky horse racing and the impact of systemic oppression on their contributions and legacy. By evaluating and taking action on the legacy and marginalization of Black jockeys in Kentucky horse racing, students engage with how historical narratives are shaped and the importance of recognizing diverse contributions to foster a more inclusive and accurate understanding of history.

Pacing

The needed class periods to teach this module will vary depending on teachers’ decisions around enactment. The structure of the module’s different individual sections is designed to allow for teachers to condense learning into one class period or expand into multiple.

Course Sequencing

Below is a table that demonstrates an example course sequence that includes this module. The emphasis reflects a curricular sequence of inquiry modules that explore Kentucky-focused Black history, aligned to the Black Historical Consciousness framework.

State/US History Sequence

Module 1	Module 2	Module 3	Module 4	Module 5	Module 6
Black abolitionism	Horse Racing & Jim Crow	Sundown Towns	Intersectionality & Civil Rights Movement	Folk Music	Black Appalachia & “Affrilachia”

Modifications

As teachers are positioned to be co-curriculum makers, they are encouraged to adapt this inquiry module to meet the needs and interests of their students. Furthermore, teachers may decide to build out additional supporting questions and tasks to scaffold and/or reinforce learning. Below are some suggestions to consider when designing instruction.

For students who need a challenge

- **Conduct Independent Research:** Assign students to conduct independent research on well- and lesser-known Black jockeys or trainers and present their findings to the class.
- **Develop a Comparative Analysis:** Have students compare the experiences of Black jockeys in Kentucky with those in other states or countries, analyzing similarities and differences in their contributions and challenges.

For students who need supports

- **Provide Guided Notes:** Offer guided notes or graphic organizers to help students structure their analysis and keep track of key information from the sources.
- **Use Visual Aids:** Incorporate visual aids such as timelines, maps, and images to help students better understand the historical context and significance of Black jockeys in horse racing.

Compelling Question: **How did Black jockeys shape Kentucky's horse racing tradition?**



Supporting Question 1: What roles did Black jockeys play in Kentucky horse racing in the late 1800s?

Horse Racing in the 1800s

Supporting Question and Task

In the first supporting question—What roles did Black jockeys play in Kentucky horse racing in the late 1800s?—students explore the significant contributions and dominance of Black jockeys in the sport during this period. They examine how these jockeys were integral to the success of horse racing, their expertise, and the recognition they received within the industry.

The formative task has students conduct a close reading of sources to identify and analyze the characteristics, achievements, and societal impact of Black jockeys, culminating in the creation of a list that highlights their roles and contributions to Kentucky horse racing. They will document information in a two-column chart. In the second supporting question, they will continue reading several of the same sources, as well as complete the second column of the chart.

INQUIRY OPENER Generate questions about a quote relating to sports and society.

Task Product

List characteristics of Black jockeys and horse racing in the 1800s (pre-Jim Crow)

Alternative Products: written description

Learning Objectives

Students will be able to...

- **describe** the roles and contributions of Black jockeys in the late 1800s.
- **identify** key characteristics and achievements of Black jockeys from historical sources.
- **create** lists summarizing Black jockeys' roles and societal impact.

Instructional Guidance

Teachers may enact this section using the following procedures.



1. **OPENER: GENERATE QUESTIONS:** *Sports & Society*
 - Individually, in small groups, or as a class, generate questions about one of the quotes below.
 - After generating questions, engage in a discussion where students share their initial reactions to the quote.

SPORTS & SOCIETY QUOTES Use the quote below to spark discussion.

“Sports are a microcosm of society” —Billie Jean King

ALTERNATIVE Use this quote about Isaac Murphy from [The American Turf](#) (1907), a history about Thoroughbred horse racing. If using this quote, teachers should help unpack some of the nuances being communicated here, including what it communicates about race.

From one end of the country to the other he was famous and every little boy who took any interest in racing knew of and had an admiration for Isaac Murphy. He was black of skin, but his heart was as white as snow, and when he passed under the string on the pale horse the old gentleman with the scythe tipped his hat politely and said: “Pass right into the parlor among the gentlemen angels.”

STAGING TASK DISCUSSION QUESTIONS Use these questions to frame discussion or as inspiration to build your own questions.

- question?
- Question?
- question?
- question?



2. **SOURCE ANALYSIS: Close Reading**

- Using teacher-selected sources from the collection, students conduct a close reading.
 - Readings can be done individually, in groups, or as a jigsaw exercise.

CLOSE READING QUESTIONS Use these questions to frame discussion or as inspiration to build your own questions.

- How does the source describe horse racing?
- How does it describe Black jockey’s influence on the sport?
- What societal impact did Black jockeys have?
- What additional inferences can you make about the time period?



3. **ORGANIZE: Construct a profile of Black Jockeys**

- Using notes from the source analysis, create a list of characteristics of horse racing and Black jockeys at the time. Use a two-column chart (“Pre-Jim Crow”)

➤ For a scaffold, use a two-column chart: [Black Jockeys SQ1 Graphic Organizer](#)

Sources

The listed sources were selected to help build students’ understanding of Black jockey’s impact on horse racing, as well as their overall cultural impact. Teachers should select sources, as well as annotate, modify, excerpt, or add/subtract sources based on student interests, needs, and local relevance.

Source 1.1
(451 words)

Washington Post, [There won’t be any Black jockeys in the Kentucky Derby. That’s not new](#) (2023)
This article provides context for the history of Black jockeys prior to the Civil War.

Source 1.2 (422 words)	<i>CNN, The Forgotten Godfathers of Black American Sport (2013)</i> In this CNN article excerpt, journalist Sheena McKenzie discusses the prominence of Black jockeys in horse racing, post-Civil War through the mid-20th century. (Additional excerpts from this article about the impact of Jim Crow are included in Source 2.1).
Source 1.3 (539 words)	<i>NPR, All Things Considered, Interview with Pellom McDaniels, The Forgotten History Of African-American Jockeys (2016)</i> In this interview, scholar Pellom McDaniels discusses the role of Black jockeys in horse racing, including Isaac Murphy’s prominence. (Additional excerpts from this interview about the impact of Jim Crow are included in Source 2.2).
Source 1.4 (482 words)	<i>The Root, Silks, Saddles And Discrimination (2011)</i> In this article excerpt, the author discusses the cultural influence of—and overall privileges enjoyed by—Black jockeys at the turn of the century. (Additional excerpts from this article about the impact of Jim Crow are included in Source 2.3).

Additional Resources

Documentary: The Legacy of Black Horsemen. (2023). *PBS/KET*. Accessed from:

<https://www.pbs.org/video/placeholder-NnKE4Q/>.

Newspaper Article: Menderski, M. (2024 February 2). 7 things you didn't know about the trailblazing Black jockeys at the Kentucky Derby. *The Louisville Courier-Journal*. Accessed from: [Black jockeys dominated the Kentucky Derby in in the 19th century](#).

Compelling Question: **How did Black jockeys shape Kentucky's horse racing tradition?**



Supporting Question 2: How did the Jim Crow era impact Kentucky's Black jockeys?

Compare/contrast how Jim Crow reshaped horse racing

Supporting Question and Task

After students establish the significant contributions and dominance of Black jockeys in Kentucky horse racing during the late 1800s, they build on these understandings to investigate the systemic barriers and racial discrimination that emerged during the Jim Crow era. The second supporting question—How did the Jim Crow era impact Kentucky's Black jockeys?—asks students to consider the ways in which segregation laws and societal changes marginalized Black jockeys, leading to their exclusion from the sport, the erosion of their professional opportunities, and the broader implications for racial inequality in horse racing.

The formative task has students conduct a close reading of historical sources to analyze how the Jim Crow era impacted Kentucky's Black jockeys. Students will examine the changes in horse racing during this period, the discriminatory practices that marginalized Black jockeys, and the broader societal implications. They will then add information to their two-column chart to organize their findings, comparing the characteristics and roles of Black jockeys before and during the Jim Crow era.

Task Product

List characteristics of Black jockeys and horse racing in the 1800s (pre-Jim Crow)

Alternative Products: written description

Learning Objectives

Students will be able to...

- **analyze** the effects of Jim Crow laws on Black jockeys.
- **compare/contrast** the roles of Black jockeys before and during the Jim Crow era.

Instructional Guidance

Teachers may enact this section using the following procedures.



1. BRAINSTORM REVIEW: *Jim Crow Prohibitions (OPTIONAL)*

- Students brainstorm a list of the discriminatory actions taken during the Jim Crow era (e.g., the *Plessy* decision, voting restrictions, segregation, sundown towns, etc.).
 - Categorize the types of actions listed:
 - Are they *legal actions* (e.g., court cases) or *extralegal actions* (e.g., violence, lynchings, sundown towns)?



2. **SOURCE ANALYSIS:** *Close reading*

- Using teacher-selected sources from the collection, students conduct a close reading, similar to their work in Supporting Question 1.
 - Readings can be done individually, in groups, or as a jigsaw exercise.

CLOSE READING QUESTIONS Use these questions to frame discussion or as inspiration to build your own questions.

- How does the source describe horse racing once the Jim Crow era set in?
- How does it describe Black jockey’s changing influence on the sport?
- How did horse racing reflect larger society?
- What additional inferences can you make about the time period?



3. **ORGANIZE:** *Construct a profile of Jim Crow and racing*

- Using notes from the source analysis, create a list of characteristics of horse racing and Black jockeys once Jim Crow prohibitions set in.
- Use a two-column chart (“Jim Crow”).



4. **DISCUSSION:** *Compare & Contrast*

- Using the two-sided chart, discuss the ways in which horse racing changed with the Jim Crow era.
 - *How did it fundamentally change the sport?*
 - *How was this history erased?*
 - *What was the societal impact? (either explained in the source or what can be inferred)*

Sources

The listed sources were selected to help students consider the impact of Jim Crow prohibitions—legal and extralegal—on Black jockeys and horse racing, more broadly. Teachers should select sources, as well as annotate, modify, excerpt, or add/subtract sources based on student interests, needs, and local relevance.

[Source 2.1](#)

(191 words)

[CNN, The Forgotten Godfathers of Black American Sport \(2013\)](#) In this article excerpt, journalist Sheena McKenzie discusses the impact of Jim Crow on Black jockeys and the horse industry. (Additional excerpts from this article about the prominence of Black jockeys after the Civil War are included in [Source 1.2](#)).

[Source 2.2](#)

(451 words)

[NPR, All Things Considered, Interview with Pellom McDaniels, The Forgotten History Of African-American Jockeys \(2016\)](#) In the previous excerpt, scholar McDaniels discussed the prominence of Black jockeys in horse racing. This source picks up from the previous to explain the impact of Jim Crow and discrimination. (Additional excerpts from this interview about the prominence of Black jockeys are included in [Source 1.3](#)).

[Source 2.3](#)

(875 words)

[The Root, Silks, Saddles And Discrimination \(2011\)](#) In this article excerpt, the author discusses the cultural influence of—and overall privileges enjoyed by—Black jockeys at the turn of the

century. (Additional excerpts from this article about the cultural impact of Black jockeys are included in [Source 1.4](#)).

Additional Resources

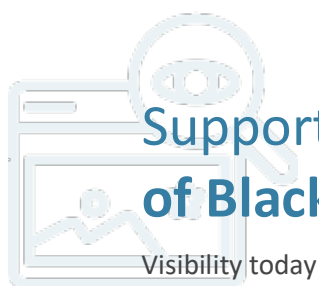
Web Article: Rockoff, H. & Leeds, M. (22 February 2021). Jim Crow in the saddle: The expulsion of African American jockeys from American racing. *Center for Economic Policy Research*. Accessed from: [Jim Crow in the saddle](#).

Web Article: Mooney, K. (2017 May 5). How African-Americans Disappeared From the Kentucky Derby. *The Conversation/Smithsonian Magazine*. Accessed from: [How African-Americans Disappeared From the Kentucky Derby | Smithsonian](#).

Economic Data: National Bureau of Economic Research (2020). How and Why Black Riders Were Driven from American Racetracks (Summary of Working Paper). Accessed from: [How and Why Black Riders Were Driven from American Racetracks | NBER](#).

- *This article provides robust economic data and visualizations to tell the story of Black jockeys.*

Compelling Question: **How did Black jockeys shape Kentucky's horse racing tradition?**



Supporting Question 3: To what extent has the legacy of Black jockeys been recognized or obscured today?

Supporting Question and Task

In the third supporting question—To what extent has the legacy of Black jockeys been recognized or obscured in the history of horse racing from the 20th century to the present day?—students explore the recognition and marginalization of Black jockeys' contributions over time. They examine how historical narratives, societal attitudes, and institutional practices have either highlighted or diminished the achievements of Black jockeys in horse racing. The formative task has students analyze various sources, such as websites and contemporary articles to identify evidence of recognition and obscuration. They will then organize their findings into two categories—recognized and obscured—and create evidence-based claims about the legacy of Black jockeys.

Task Product

Evidence-based claim statements

Learning Objectives

Students will be able to...

- **evaluate** the recognition or obscuration of Black jockeys' legacy.
- **categorize** evidence into recognized and obscured contributions.
- **construct** evidence-based claims about the legacy of Black jockeys.

Instructional Guidance

Teachers may enact this section using the following procedures.



1. **DISCUSSION:** *What evidence do you see?*

- For Kentucky students, ask them to share what evidence they see around their town (if any) of the horse industry.
 - This discussion is to prepare students to investigate how the horse industry's history is told.
 - Depending on student experiences, teachers should be prepared to provide an anchor source (image, quote, etc.) to spark their thinking about how this history is represented.

WHY ARE HORSES SO IMPORTANT TO KENTUCKY? Though horses are of relative importance, depending on where you are in Kentucky, they are an important symbol of the state. Here are some additional resources to help contextualize their importance.

- [How did central Kentucky become horse country?](#)
- [61 Reasons Lexington is the Horse Capital of the World](#)
- [Kentucky Horse Council](#)



2. SOURCE ANALYSIS—OR—RESEARCH

- Using the provided sources—or students' independent research—identify a list of ways in which the legacy of Black jockeys has been recognized or obscured.
 - Use the two categories (*obscured* or *recognized*) to organize evidence.

STARTING RESEARCH *Where should I start the research process?*

Below are two websites that can jumpstart the research process.

- [Black Heritage in Racing | Kentucky Derby Museum](#)
- [Keeneland Sharing The History Of Horseracing's Black Pioneers](#)



3. CLAIM-MAKING: *Collaboratively build a collection of evidence-based claims.*

- Using sources from this section and across the inquiry module, create multiple claim statements about the legacy of Black jockeys.
- *Optional Scaffold:* Use the claim templates below (in Additional Resources).
- After creating a collection of claims, individually or in groups, prioritize the claims by ranking the claims (or selecting their top 3-4 claims) according to how strong they believe the claim and evidence are.
 - For the top three claims, write why they think it is a strong claim and evidence pairing.
 - This justification should connect directly back to the claim/evidence, but also allows students to express a subjective, evidence-based opinion.

Sources

The listed sources were selected to help students situate the two previous sections' histories into more modern contexts, specifically considering how this history can be obscured or recognized. Teachers should annotate, modify, excerpt, or add/subtract sources based on student interests, needs, and local relevance.

[Source 3.1](#)

(201 words)

New York Times, [The History of Black Jockeys in Triple Crown Races \(2022\)](#) In this article excerpt, sports journalist Rhiannon Walker discusses the modern influence of Black jockeys.

[Source 3.2](#)

(418 words)

Washington Post, [There Won't be Any Black Jockeys in the Kentucky Derby. That's not new \(2023\)](#) In this article, the current role of Black and Latino jockeys in modern horse racing is discussed.

[Source 3.3](#)
(458 words)

Optional: Belonging through land/scape (2009) In this journal article excerpt from geographer Richard Shein, Shein describes Thoroughbred Park in Lexington, Kentucky. Located on the edge of downtown. This “park” includes several markers to Kentucky’s horse industry past, but as Shein notes, the story is incomplete.

Additional Resources

News Article: Teo, T. (2023, May 4). The Kentucky Derby's forgotten Black past. *BBC*. Accessed from:

<https://www.bbc.com/travel/article/20230503-the-kentucky-derbys-forgotten-black-past>.

News Article: Whyno, S. (2021, April 29). Black jockeys, rare at Kentucky Derby, once dominated the race. *Christian Science Monitor*. Accessed from: [Black jockeys, rare at Kentucky Derby](#).

CLAIM TEMPLATE Use this template to scaffold students’ claim-making.

[Add text]

[Add text]

the history of Black jockeys, by

[Add text]

Site, group, org name

obscures or recognizes

Describe their action or absence

Compelling Question: How did Black jockeys shape Kentucky's horse racing tradition?



Construct an Evidence-based Explanation

Compelling Question and Task

Throughout the inquiry, students examined the significant contributions and dominance of Black jockeys in Kentucky horse racing during the late 1800s, the impact of the Jim Crow era on their roles and opportunities, and the extent to which their legacy has been recognized or obscured in the history of horse racing from the 20th century to the present day. In the Summative Task, students communicate their knowledge, apply disciplinary skills, and construct evidence-based claims using multiple sources to create an explanation responding to the compelling question: How have Black jockeys and trainers shaped the history and culture of horse racing in Kentucky?

Task Product

Students construct an evidence-based explanatory essay.

ALTERNATIVE PRODUCTS Students' arguments could take a variety of forms, including a multimedia presentation, a Socratic seminar, or other structure that authentically communicates their informed perspective.

Potential Responses

Students' arguments should reflect a range of possible responses, including one or more of the following:

- *Black jockeys were pivotal to the development of horse racing in Kentucky, influencing training methods and racing strategies.*
- *Erasure of Black jockeys from the sport's history has had a detrimental effect on the cultural and historical understanding of horse racing.*
- *The legacy of Black jockeys, while often overlooked, continues to influence modern perspectives on diversity and inclusion in sports.*
- *The experiences of Black jockeys reflect broader patterns of racial inequality and the fight for civil rights within the sporting world.*

Extension Task

How can we tell the story of Black jockeys? Using the inquiry and the locally-relevant sources, students conduct an oral history project that involves interviewing members of the Black Kentuckian community, particularly those with connections to horse racing. The project will culminate in an audio-visual presentation that weaves together the collected oral histories with relevant historical context and analysis.

Civic Action: How can we continue to surface hidden history?

Apply Learning to a New Context through Informed Civic Action

Students have the opportunity to take informed action by considering the legacy and marginalization of Black jockeys in Kentucky horse racing and the importance of knowledge-building in addressing historical injustices. Students can use what they learned in this inquiry module to consider how historical narratives are constructed and the role of civic engagement in advocating for a more inclusive and accurate representation of history.

Civic Theme: *Knowledge-Building*

This module's Civic Action task theme is *knowledge-building*. When students engage in knowledge-building civic action, they demonstrate a disposition committed to pursuing accuracy, truth, and increased access to factual information. What sets this theme apart from other civic themes is that it does not position the pursuit of knowledge as being for the sake of knowledge alone. Instead, the knowledge-building theme reflects a commitment to promote access to accurate knowledge, for themselves and others.

In the inquiry, students investigate the roles and contributions of Black jockeys in the late 1800s, the impact of Jim Crow laws on their careers, and the broader struggles for racial equality in sports and society. They also evaluate the recognition and marginalization of Black jockeys' legacy over time.

In the Civic Action task, students apply their knowledge to take action on the topic of historical recognition and representation. They select a stakeholder (e.g., historical society, horse racing organization, etc.) who they believe is either appropriately addressing this history or needs to better address this history. If the stakeholder is appropriately addressing the history, students write an email (or similar) that expresses appreciation for their efforts. If the stakeholder needs to better address this history, students write to the organization—or in an op-ed—their suggestions to better tell the story of Black jockeys.

Understand

Students learn about the hidden history of Black jockeys in Kentucky horse racing. *Completed in Supporting Questions 1 & 2.*

Assess

Students evaluate modern efforts that either recognize or continue to obscure (or hide) this history. *Completed in Supporting Question 3.*

Take Action

Students select a stakeholder (e.g., historical society, horse racing organization, etc), who they believe is:

- (1) appropriately addressing this history, or
- (2) needs to better address this history.

Option 1: If they are appropriately addressing the history, write an email (or similar) that expresses appreciation for their efforts.

Option 2: If they need to better address this history, write to the organization—or in an op-ed—their suggestions to better tell the story of Black jockeys.

Supporting Question 1 Sources

Source 1.1

Wickens, K. (May 5, 2023). There won't be any Black jockeys in the Kentucky Derby. That's not new. *Washington Post*.

This article provides context for the history of Black jockeys prior to the Civil War.

Reprinted within fair use. Available at the [Washington Post](https://www.washingtonpost.com).

Before the Civil War, American horse racing was built on the tireless work of untold thousands of enslaved jockeys and trainers. Black horsemen had the knowledge of horse care learned from their daily labor with plantation field horses. Enslaved men and boys were the ones in the barns, riding, feeding and training the horses, as well as caring for their ailments. Because of their skills, they were highly sought by racehorse owners, and, even though enslaved, they were paid. Sometimes handsomely.

Charles Stewart, for example, an enslaved jockey who rode for “Old Nap” William Johnson, a gregarious Southern racehorse promoter in the 1820s and ’30s, enjoyed freedom and financial independence almost unheard of for an enslaved person at the time. Johnson frequently sent Stewart all over the North and South, not only to ride but also, eventually, to train and run an entire string of his racehorses. “I went all alone,” Stewart said of his early jockey days, “and when I was up on that stage in Petersburg in my new suit o’ store clothes, with ten dollars in my pocket and more to come, I was ‘high come up’ I tell you.” As early as 1823, Stewart commanded up to \$300 to ride a horse in a race at a time when U.S. Senators only earned eight dollars per day. “I had plenty of money and nobody to say nothing to me,” Stewart said.

Stewart’s experience reflected how racing horses could provide freedom of movement from state to state for enslaved jockeys, as well as the ability to ignore the severe curfew regulations otherwise imposed on enslaved people by harsh city ordinances. Horse racing also dangled the possibility of acclaim. National newspapers occasionally lifted Black jockeys, enslaved or free, out of the stranglehold of inequality and anonymity by crediting them with the same level of skill, if not better, than their White counterparts.

Yet, perversely, wealth and fame could not save enslaved horsemen from the brutal precarity and uncertainty that afflicted all enslaved people. At any time, they could be sold back into a life where they were valued at less than the horses they rode.

When the Civil War broke out, it nearly wiped out horse racing below the Mason-Dixon Line. Southern Black jockeys headed North. One of them, Abe Hawkins of New Orleans, took his saddle to the New York tracks, where he continued earning ear-thundering applause and rolls of cash — so much so that when Hawkins’s former enslaver’s plantation home was destroyed in the war, Hawkins offered to pay to rebuild it. “As a rider and a jockey, he had no equal in this country,” wrote one of the preeminent racing journals in his 1867 obituary.

Source 1.2

McKenzie, S. (February 22, 2013). The Forgotten Godfathers of Black American Sport, CNN.

In this CNN article excerpt, journalist Sheena McKenzie discusses the prominence of Black jockeys in horse racing, post-Civil War through the mid-20th century. (Additional excerpts from this article about the impact of Jim Crow are included in Source 2.1).

Reprinted within fair use. Available at [CNN](#).

Think of the greatest American sports stars of all time and names like Jesse Owens, Muhammad Ali and Serena Williams will likely spring to mind.

But long before these champions smashed the record books – and blazed a trail in the public’s imagination – the first generation of black U.S. athletes dominated an unlikely sport.

The godfathers of Owens, Ali and Williams weren’t stereotypical towering, musclebound men found on basketball courts or in boxing rings.

Instead, they were the jockeys of the race track and their dizzying success – and dramatic fall – is one of the most remarkable buried chapters in U.S. sporting history.

When the country’s most prestigious horse race, the Kentucky Derby, launched in 1875, 13 of the 15 jockeys were African-American.

Much like the NBA today, black athletes dominated horse racing for the next three decades, winning 15 of the first 28 Derbies.

“They were the premier horsemen in the world,” says Joe Drape, author of “Black Maestro,” which tells the story of champion jockey Jimmy Winkfield.

“It was the first professional sport for black athletes in America. They were at the forefront of horse racing and it was a place where they could earn a good living.”

Decades before Jackie Robinson made history in 1947 as the first black major league baseball player, African American jockeys forged a name as the first sports heroes of post-Civil War America.

The son of a former slave, Isaac Murphy was the first jockey to win three Kentucky Derbies – in 1884, 1890, 1891. He went on to win an unheard-of 44% of all his competitions, becoming the first rider inducted into the National Racing Hall of fame.

“Murphy was the first millionaire black athlete,” Drape told CNN. “He even had a white valet.”

Many of these jockeys had been slaves in the South, working as stable hands and becoming skilled horse handlers.

Plantation owners put them on the backs of horses in informal – and dangerous – competitions. When horse racing became an organized sport in the early 19th-Century, black jockeys were already leaders in the saddle.

Yet fast forward to today and you’d struggle to find an African-American jockey on a U.S. race track.

Just 30 of the around 750 members of the national Jockey’s Guild are black, according to the most recent figures available.

Winkfield was the last African American to win the Kentucky Derby – in 1901 and 1902 – and by 1921 they had all but disappeared.

It would be 79 years before another black rider, Marlon St. Julien, competed in 2000.

Source 1.3

Interview with Pellom McDaniels (Interviewer: Michel Martin). (May 7, 2016) The Forgotten History Of African-American Jockeys. *All Things Considered*, NPR.

*Pellom McDaniels was a professor in the Department of African American Studies at Emory College. He is author of the book, *The Prince Of Jockeys: The Life Of Isaac Burns Murphy*. In this interview, he discusses the role of Black jockeys in horse racing, including Isaac Murphy's prominence. (Additional excerpts from this interview about the impact of Jim Crow are included in Source 2.2).*

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Many of the early jockeys in the Kentucky Derby's history were black — unlike today, as Professor Pellom McDaniels of Emory University explains.

(SOUNDBITE OF BUGLE MUSIC)

MICHEL MARTIN, HOST: That bugle marks the running of the 142nd Kentucky Derby today. The Derby brings up images of ladies in fancy hats and men in seersucker suits - mint juleps of course. But today we want to talk about some Derby history that you may not know much about. It's about the jockeys. While you will not be seeing any African-American jockeys at the Derby today, it was not always that way. In fact, black jockeys won 15 of the first 28 Derbies. Why? Because the first black jockeys had been born into slavery or grew up as children of slaves tasked with caring for the horses on plantations and farms.

That's an interesting bit of derby history that we learned from Pellom McDaniels, who's the author of a biography of Isaac Burns Murphy, a legendary black jockey, at least during the late 1800s, whose story has largely been lost over the years. Pellom McDaniels is a professor of African-American studies at Emory University in Atlanta, and we reached him there. Professor McDaniels, welcome. Thank you so much for joining us.

PELLOM MCDANIELS: Oh, thank you for having me.

MARTIN: I read that at the very first Kentucky Derby in 1875, 13 of the 15 jockeys were black. How did all that happen?

MCDANIELS: You know, blacks were part of the farms that raised these horses. They were responsible for caring for them, they trained them and of course they rode them. And so to have that first Kentucky Derby in 1875 have this great representation of black jockeys wouldn't have been uncommon. It was a fact.

MARTIN: So tell me about Isaac Burns Murphy. He's the subject of your book "The Prince Of Jockeys."

MCDANIELS: Well, Isaac Murphy was born 1861, so right at the beginning of the Civil War. And he came to prominence as a jockey right during the 1880s. His mother was sick with tuberculosis, and so she decided to apprentice him off. And he had to learn how to ride or he was going to be orphaned and have to figure out something new for his life. And he took to it like a bird to the wind.

MARTIN: I understand that he was the first jockey to win the Kentucky Derby three times. And his win record - 44 percent - is unmatched. His success kind of paved the way for the black middle class in a way and ended up changing the role of jockeys. Can you talk a little bit about that?

MCDANIELS: He made he made it a profession. He was able to command a salary - rather a few contracts making on average of \$10,000 a year, which would be equal to about 350 to \$400,000 in today's terms. So what he was able to do was spend his money on items that made him a consumer. So he had a shotgun collection. He and his wife owned property in Chicago. They were able to take these vacations in this off-season that allowed him to spend his money and spend time with family.

Source 1.4

Watkins, R.T. (May 5, 2011) Silks, Saddles And Discrimination, *The Root*.

In this article excerpt, the author discusses the cultural influence of—and overall privileges enjoyed by—Black jockeys at the turn of the century. (Additional excerpts from this article about the impact of Jim Crow are included in Source 2.3).

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With the Kentucky Derby going to post the first Saturday in May, it seems an appropriate time to consider why black jockeys, who once dominated the sport of horse racing, are no longer in the running. A researcher in Washington, D.C., has uncovered evidence, contained in a turn-of-the-century newspaper article, explaining how black riders were systematically "unionized" out of the sport.

Black jockeys won 15 of the first 28 of America's most important horse races at Churchill Downs. In fact, every rider on the track at the inaugural Kentucky Derby in 1875 was black, except one. That race was won by a former slave, Oliver Lewis.

And yet black jockeys mysteriously began to disappear near the turn of the century. Today they are practically nonexistent. There have been varying explanations for this vanishing act. The discovery of this historic document sheds new light on exactly what happened.

There was a time when riding a racehorse was almost exclusively a black occupation. It began with plantation owners using lightweight slave boys to race their horses against rival owners. Some slaves were tied to horses to keep them from falling off, resulting in injury and sometimes death.

The Earliest Black Sports Stars

The history of Thoroughbred horse racing in America is rich with the legacy of black jockeys. These colorful characters included Kentucky Derby winners like Willie Simms, who introduced the short stirrup to the profession; Isaac Murphy, the Derby's first three-time winner; and Jimmy Winkfield, who finished all four Derbies he rode in the money, winning twice. Others — like Babe Hurd, Soup Perkins, Alonzo Clayton, Erskine Henderson and Billy Walker — were also Derby winners. And they were young, many still in their teens. Murphy turned pro at 14. Clayton won the Derby at 15. Winkfield won his first Kentucky Derby at 19.

Black jockeys were the first sports heroes in post-Civil War America. They were brash — sometimes arrogant — youngsters whose exploits and private lives were detailed in the daily press. At work they wore bright racing silks, fitted jodhpur britches and smart leather riding boots.

At play they were the toast of the town, tooling around in fancy carriages with the finest women. They built fabulous homes for their parents. They were represented by agents who negotiated lucrative contracts with horse owners. Small wonder that today's athletes are called jocks.

Black jockeys could afford all the luxuries of life in the fast lane. They were highly skilled, well-paid professional athletes. With the jockeys riding each mount for a fee plus a percentage of the winning purse, it was not unusual for a black jockey to make well over \$20,000 a year.

In 1900 the average yearly income for a family of four was \$1,200. In an era before personal income taxes, Murphy and Simms earned about \$300,000 apiece in their short careers, the equivalent of about \$15 million today.

Supporting Question 2 Sources

Source 2.1

McKenzie, S. (February 22, 2013). The Forgotten Godfathers of Black American Sport, CNN.

In this article excerpt, journalist Sheena McKenzie discusses the impact of Jim Crow on Black jockeys and the horse industry. (Additional excerpts from this article about the prominence of Black jockeys after the Civil War are included in Source 1.2).

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The introduction of the Jim Crow laws in the late 1880s – segregating blacks and whites – spelled an end to the golden era of jockeys like Winkfield and Murphy.

Increasing violence against black jockeys forced many to abandon racing and move to northern urban areas, says Drape.

“It became too dangerous to put black riders on horses,” he added. “An influx of Irish immigrants were now slugging it out on the track, riding black jockeys into railings and making them fall.”

Other riders, such as Winkfield, fled to Russia – which had a thriving horse racing industry.

“The Russians were colorblind, you had jazz players and heavyweight boxers like Jack Johnson – it was basically the last place black American sportsmen could go,” Drape said.

Here, Winkfield’s career skyrocketed as he won the Russian Derby four times and amassed a fortune.

He was treated like a celebrity, socializing with aristocrats in Tzar Nicholas II’s court and marrying two white European countesses.

Decades later, segregation still ruled America, and when Sports Illustrated invited Winkfield to a reception at the Brown Hotel in Louisville in 1961, he was told he couldn’t enter by the front door.

Source 2.2

Interview with Pellom McDaniels (Interviewer: Michel Martin). (May 7, 2016) The Forgotten History Of African-American Jockeys. *All Things Considered*, NPR.

In the previous excerpt, scholar McDaniels discussed the prominence of Black jockeys in horse racing. This source picks up from the previous to explain the impact of Jim Crow and discrimination. (Additional excerpts from this interview about the prominence of Black jockeys are included in Source 1.3).

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MARTIN: So how was it then that he wound up being buried, as I understand it, in an unmarked grave? What happened?

MCDANIELS: Well, at the end of his life, his career began to unravel. When you get into the 1890s, 1893, black jockeys are starting to be excluded in races in New York. And so Murphy because of the contracts he's able to command, these white jockeys are jealous of him. And so they box him in or they provide false information that he has the potential to pull a horse in a very important race. And the owners start to really exclude him from having the opportunities he once had.

MARTIN: So he started being excluded because of professional jealousy.

MCDANIELS: Yes.

MARTIN: Did that have an effect on the opportunities for other black jockeys as well?

MCDANIELS: All black jockeys then had this problem because you had this collusion between the owners of the thoroughbreds and white jockeys and white trainers to exclude black jockeys so that they wouldn't benefit financially nor...

MARTIN: And that was just racism. It was that they basically had a worldview that black people shouldn't have that. Is that what you're saying?

MCDANIELS: If black people are supposed to be inherently inferior, to have someone who demonstrates success in material terms unravels this idea and therefore those whites during this time period who believe themselves to be inherently superior, something's broken in their psyches. And Murphy represents that kind of attack on white supremacy.

MARTIN: So what happened is, what, they started shutting black jockeys out?

MCDANIELS: Yeah, physically they started boxing them in, basically knocking them off their horses where a jockey would be trampled and killed.

MARTIN: Oh, so you mean literally boxing people out...

MCDANIELS: Yes.

MARTIN: ...To the point they could be hurt.

MCDANIELS: Yes.

MARTIN: Do you mind if I mention that before you were a professor, you were a professional athlete yourself? You were a defensive lineman for the Kansas City Chiefs and the Atlanta Falcons. And I was wondering if there was anything that resonated with you about Isaac Burns Murphy's story in your own life as a professional athlete.

MCDANIELS: Well, his story - I think it's important for African-American athletes, especially because this notion that because of our blackness or due to our blackness we're naturally athletically gifted. And here's a story of someone who had to pursue his craft as a jockey out of necessity, and he had to work at it. It was not something that was a given. It wasn't that he was commanding these horses to do phenomenal things. He understood what the horses' capacity was and took advantage of that.

Source 2.3

Watkins, R.T. (May 5, 2011) Silks, Saddles And Discrimination, *The Root*.

In this article excerpt, the author discusses the cultural influence of—and overall privileges enjoyed by—Black jockeys at the turn of the century. (Additional excerpts from this article about the cultural impact of Black jockeys are included in Source 1.4).

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The Price of Success

Money is what ultimately led to the demise of black jockeys, according to researcher Kenneth Whisenton, a retired sociology and business librarian from the Martin Luther King Jr. Public Library and Howard University's Founders Library in Washington, D.C. He says, "Black jockeys did not just vanish from horse racing — they were banished. As the Thoroughbred horse-racing industry grew in America, so did the size of the winning purses and the prosperity of black jockeys. Less talented and envious white riders conspired to get in on the take."

Whisenton has uncovered a New York Times article from 1900 with the headline, "Negro Jockeys Shut Out: Combination of White Riders to Bar Them From the Turf." The article begins:

The decline of the negro jockey has been so apparent since the season of 1900 opened that even the casual racegoer has had an opportunity to comment upon it.

The public generally accepted the theory that the old-time favorites of African blood had outgrown their skill, and really were out of date because of their inability to ride up to their form of past years," the article continues. "Racing men know better. As a matter of fact, the negro jockey is down and out, not because he could no longer ride, but because of a quietly formed combination to shut him out.

The article explains just how the union took hold and became an effective means of depriving black jockeys of their incomes: "... white riders have organized to draw the color line. In this they are said to be upheld and advised by certain horse owners and turfmen who have great influence in racing affairs. Rumor even went so far as to state that The Jockey Club approved the plan, tacitly and unofficially."

Unionized Jim Crow

Whisenton says, "Now, if that isn't the very definition of institutional racism at its ugliest, I don't know what is. Remember, this was a time when the Jim Crow era began to take hold." The Times describes how white riders enforced their ban on black jockeys through sabotage and subterfuge: "The negro riders got mounts at first, but then failed to win races. Somehow or other, they met with all sorts of accidents and interference in their races."

It goes on: "The means employed to shut out the black riders are said to be that whenever one of the proscribed jockeys participates in a race there is concerted action by all the white boys to bring about the defeat of the horse ridden by the negro." The singular ill luck of black riders "... serves to remind possible employers that owners who expect to win races would only put up white jockeys."

Whisenton is passionate as he reads aloud from the document he found: "'Whether white jockeys devised the plan of a 'union' on their own behalf or whether they were advised by others has never come to light. None of them will even admit there is such an organized scheme. Whatever its strength and however formed, it appears to have been completely successful up to date. In the meantime, it has been a singularly rare occurrence that a negro jockey has had a mount. In the meantime, the stars of the pigskin saddle have stood down and watched comparative newcomers monopolize the riding.'"

Willie Simms went begging for mounts at tracks in New York state, only to be denied. Alonzo Clayton was arrested shortly before post time at Aqueduct Race Track and falsely accused of trying to fix a race. A near riot broke out as barred black jockeys fought with white riders in Chicago. The black jockeys who remained in racing were reduced to exercise riders, hot walkers and stable hands, raking horse manure from barns. The once unsurpassable Clayton passed away at 41, a bellboy at a Los Angeles hotel, in 1917.

The Race to Europe

The white-jockey union movement started in the North and worked its way through the Midwest and then the South. For that reason, Winkfield was still able to ride and win the 1901 Derby in Kentucky. In 1902 he became the last black jockey to win the Derby. He ran his last Derby in 1903, placing second, before Churchill Downs, too, succumbed to the pressure of the union.

A few black jockeys left the States for Europe, where they extended their careers. Winkfield was the most successful, winning every major race on the continent, including Russia's Moscow Derby, France's Prix du President de la Republique and Germany's Grosser Preis von Baden.

Winkfield made and lost several fortunes. In Russia he lived in the Moscow National Hotel, owned a skating rink and held 4 percent of Russian railroad stock. He developed a fondness for caviar at breakfast and chauffeur-driven Duesenberg cars. Legend had it, if you were an American tourist and bet on a race that he did not win, you simply brought your betting ticket stubs to the hotel dining room, where he would buy them back.

Winkfield's escapades included narrow escapes during the Russian Revolution and the Nazi invasion of Paris during World War II. He survived and prospered until the ripe old age of 93. He died quietly at his horse-breeding farm at Maisons-Laffitte, near Paris, in 1974.

Supporting Question 3 Sources

Source 3.1

Rhiannon Walker, R. (2022 June 10). The History of Black Jockeys in Triple Crown Races, *New York Times*. News article.

In this article excerpt, sports journalist Rhiannon Walker discusses the modern influence of Black jockeys.

Reprinted within fair use. Available at: [New York Times](#).

After Henry King’s 10th-place finish riding Planet in the 1921 Kentucky Derby, no African-American jockeys raced in the Derby from 1922 to 1999. Since 2000, only four Black jockeys have participated in the first leg of the Triple Crown, two of them African-American. Marlon St. Julien ended the drought in 2000, with Barbados-born Patrick Husbands following in 2006, St. Croix native Kevin Krigger in 2013 and Carmouche in 2021.

Two weeks after the Derby, Krigger rode Goldencents again at the 2013 Preakness, making him the first Black jockey to ride at Pimlico since Wayne Barnett finished eighth aboard Sparrowvon in 1985. That marked the first time in Preakness history there was a Black jockey (Barnett) and Black trainer, Hank Allen, for the same horse.

“As a Black rider getting to the Kentucky Derby, I hope it inspires a lot of people because my road wasn’t easy to get there and I never quit,” Carmouche told the Associated Press on April 28, 2021. “What I’ve been wanting all my career is to inspire people and make people know that it’s not about color. It’s about how successful you are in life and how far you can fight to get to that point.”

Source 3.2

Kim Wickens, K. (2023 May 5). There Won't be Any Black Jockeys in the Kentucky Derby. That's not new. *Washington Post*. News article.

In this article from the Washington Post, the current role of Black and Latino jockeys in modern horse racing is discussed.

Reprinted within fair use. Available at: [Washington Post](https://www.washingtonpost.com)

On Saturday [May 6, 2023], none of the 20 jockeys in the Kentucky Derby, horse racing's Super Bowl, will be Black. And that's not surprising. When Kendrick Carmouche, a Black jockey, competed in 2021, his entrance was made possible only by what was dubbed an "epic upset." Even with that, it was only the sixth time since 1903 that a Black rider sat in the saddle for America's most-watched race.

To get to the Derby, Carmouche had won the Wood Memorial by passing eight other horses on a 72-to-1 long shot named Bourbonic, who had been so far back as they rounded the final turn that the track announcer had all but forgotten him. Afterward, Carmouche told a reporter that he hoped getting into the Derby "inspires a lot of people because my road wasn't easy to get here and I never quit." [...]

But some of the racism that plagued horse racing [in the 20th century] has softened in the 21st century, owing in good measure to the success and dominance of Latin American riders. While that has opened the door for Black jockeys, there is still a deep inequity at play.

According to Equibase, so far this year, Carmouche has raced 235 times, and the horses he has ridden have won over \$2 million in purses. That's roughly a quarter of what horses ridden by the No. 1 jockey in North America, Irad Ortiz, Jr., have earned in 560 races. It's unknown whether the disparity in starts owes to individual choice or a lack of opportunity for Carmouche. But his experience clearly reflects both how the racism and outrage that once drove away skilled Black riders has softened and how no Black jockey has yet truly reached the pinnacle of a sport that they dominated in the 19th century.

The damage done by the heinous practices that drove Black riders from the sport — the demolition of trust and equality — takes years to repair. After his Wood Memorial win in 2021, Carmouche said, "What I've been wanting all my career is to inspire people and make people know that it's not about color. It's about how successful you are in life and how far you can fight to get to that point." Carmouche is a gifted jockey. His success offers hope that more Black riders may get opportunities in America's biggest races, which may, in turn, restore Black riders to the lofty positions held by their forebears in the 19th century. But not at this year's Kentucky Derby.

Optional: Source 3.3

Schein, R. H. (2009). Belonging through land/scape. *Environment and Planning*, 41(4), 811-826. Academic journal article.

In this journal article excerpt from geographer Richard Shein, Shein describes Thoroughbred Park in Lexington, Kentucky. Located on the edge of downtown. This “park” includes several markers to Kentucky’s horse industry past, but as Shein notes, the story is incomplete. Shein has also remarked that the park was built at an entrypoint to downtown and the manufactured hills effectively “hid” the East End, a traditionally Black neighborhood. More recently, the Isaac Murphy Memorial Art Garden was built down the street from Thoroughbred Park. Note: In-text citations were removed for ease of reading.*

*In personally made remarks to the CommonGood author

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Thoroughbred Park was created in the early 1990s, through a public-private partnership which gave total siting and design control to an elite philanthropic coalition of local leaders in the city's growth machine. The process by which Thoroughbred Park came to be, behind politically closed doors and under the direction of design professionals, represented, perhaps, business as usual for a southern city long-divided along race and class lines—which often were one and the same. As a cultural landscape, the park has worked in two ways. First, the Thoroughbred Park site captures and reenforces through its physical presentation a very sharp, longstanding (140 years-old), race/class divide in the city. Second, the imagery of the park concretizes and naturalizes ‘a’ story of the horse industry as ‘the’ story of the horse industry.

It is a story told through statuary (of famous horses and white jockeys), and through plaques and memorials to famous personages in the horse industry—from the 19th-century favorite-son and horse breeder Henry Clay to contemporary industrial capitalists who presumably underwrite the industry's success. It is a very white and rich landscape. There are no references to the many workers, white and black, who also have supported the industry, or to the African American jockeys who predominated in an earlier era (despite the fact that the earlier era is captured in the iconography of the park). These two effects of the presence of Thoroughbred Park seem even more prescient when it is pointed out that the predecessor to the region's thoroughbred racetrack once sat just a few blocks ‘behind’ Thoroughbred Park, in the heart of [Lexington’s] East End, and many of the track workers and jockeys—including Isaac Murphy—lived in the very neighborhood written out of the dominant narrative and physically hidden from view by the physical presence of the park (which includes an artificially constructed ‘rolling hill’, ostensibly a quotation of the nearby bluegrass countryside).

In short, Thoroughbred Park [tells] a selective story of regional identity which reverberates in ideas about belonging (who does; who does not); a story that ultimately writes out of the picture certain people and neighborhoods and their place in urban life and landscape. Thoroughbred Park claims territory, and (re)draws the boundary lines of belonging for resident and visitor alike, especially since the park sits at the nexus of the two major southern access roads from the interstate highway to the city's central business district. In the territorialized politics of belonging, places like Thoroughbred Park are “visual representations of what belongs.” And the park would seem to work. A visiting scholar of race and racism in the US being taken on a tour of the city looked around the park and, without benefit of prompting, remarked, almost imperceptibly: “there's nothing here for my kids.”

Supplemental Sources

Supplemental Source 1

Klotter, J. C., & Friend, C. T. (2018). *A New History of Kentucky*. University Press of Kentucky.

This excerpt provides background information on Jim Crow segregation in Kentucky, including its impact on horse racing. Use information from this source to provide additional context on the local rights movement.

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African Americans constituted a somewhat more sizable bloc—9.5 percent of the population in 1920—but in recent decades they had experienced declining rights and increasing segregation rather than successful challenges to the emerging racial status quo. When Toledo player Moses Walker—considered the first African American major league player—took the field at a professional baseball game in Louisville in 1884, many considered that the first integrated game at that level. But such pathbreaking racial actions proved short-lived. More common was the 1892 act segregating railroad cars. It marked the beginning of a series of formal actions that made the black and white worlds even more separate. Such changes did not take place all at once, but gradually. Both races had used Henderson’s city park for years, but in 1903 African Americans were restricted to one area only. In Lexington in 1916 and Louisville in 1924, parks for blacks only replaced the formerly integrated system of sharing pools, tennis courts, and baseball fields. In the Kentucky Derby, blacks had ridden fifteen of the first twenty-eight winners, but after 1911 the race became an all white affair. Memories grew dim of three-time winner Isaac Murphy, who took his mount to victory in 44 percent of all his rides, or of Jimmy Winkfield, who won two straight Derbys in 1901 and 1902. Winkfield left America because of an increasingly hostile environment and then grew wealthy as a horseman in Europe. By the mid-1920s, then, Kentucky had segregated racing, transportation, parks, hotels, theaters, library systems, orphans’ homes, restaurants, funeral parlors, and more. Louisville’s police force, fire fighters, and jail employees had become segregated by 1890. In other areas, such as juries, blacks were excluded altogether. Black activists such as Albert Ernest Meyzeek and I. Willis Cole spoke out but to no avail. Segregation had planted deep roots in Kentucky soil, and African Americans reasonably wondered whether their rights would wither away further in the future.

In some places, increased segregation was not enough. Night Riders earlier had forced African Americans out of parts of western Kentucky, such as Birmingham in 1908, and by 1919 the actions had shifted eastward. In October an armed mob of some 150 whites in Corbin, angered by erroneous rumors of an attack by blacks on a white man, seized itinerant railroad workers in the dark of night, placed them in a barricaded area (“like cattle,” one recalled), then forced them to board a train and leave town. Between two and three hundred black residents left; only a few elderly African Americans remained. Less spectacularly but just as effectively, through various means, other towns did the same over time and proudly boasted of their whiteness.

The victories won by blacks proved even more significant, given the climate in which they occurred. Weak attempts by whites to take away the vote all failed, for instance, although violence and gerrymandered districts sometimes gave the desired effect. In 1914 Louisville and other Kentucky cities passed segregation ordinances that forbade both blacks and

whites from buying homes in areas where the other race predominated. A Kentuckian by birth, the wealthy William English Walling had, more than perhaps anyone, been responsible for founding the National Association for the Advancement of Colored People (NAACP) in 1910. Now a branch opened in Louisville, and C. H. Buchanan, a white man, and William Warley, a black man, tested the segregation ordinance. Eventually heard by the US Supreme Court as

Buchanan v. Warley (1917), the case resulted in the rejection of the Louisville ordinance, in a rare national victory in that era for black rights. Warley's action cost him his job at the post office. Victories took their toll.

Such successes were few for African Americans, but despite that and despite the relatively small numbers of immigrants, Jews, and Catholics in Kentucky, the newly formed KKK spoke out about the supposed threat to the United States from such groups. But the Klan never found Kentucky a very comfortable home. Indiana to the north was a center of Ku Klux activity, and the Klavens were strong to the south, but the Klan philosophy never took hold in the Bluegrass State as strongly as in those areas. The KKK did have strength and influence: a contemporary estimate placed membership at fifty thousand to two hundred thousand, very likely an overestimate. More recently a historian suggested that thirty thousand Kentuckians joined the Klan's ranks. The Klan did gain support, as rallies drawing crowds of five thousand or more took place in communities as diverse as Paintsville in the east and Owensboro in the west. The message came through clearly in a document issued by the Warren County Klan: "We believe in the Protestant Christian Religion; White Supremacy; Separation of Church and State." It portrayed Jews and Catholics—"these representatives of the Pope"—as controlling Bowling Green's government and called for "pure blooded 100% American" rule.

As in the anti-evolution fight, however, Kentucky leaders spoke out against the Klan, often at some political risk. In Lexington, Owensboro, Louisville, Pulaski County, Hopkins County, Laurel County, and elsewhere, judges, mayors, and city council members either publicly attacked the KKK or refused to allow its members to meet on public property. A similar stance by Paducah mayor Wynn Tulley showed the dangers inherent in such a position: he alone on the Democratic ticket did not win reelection in 1923. Still, when the minister who had authored *The Kall of the Klan in Kentucky* (1924) spoke, he found little official sympathy. Owensboro arrested him on conspiracy charges (later dropped), and similar harassing activities dogged him as he spoke across the state, blaming the ills of the United States on blacks and aliens. By the last half of the 1920s, inept and corrupt national leadership, violent actions, and an unresponsive citizenry in Kentucky had brought the Invisible Empire to its knees. It would have lingering influence for a time in some places, but the Second Klan's effect on the state, though significant, had been brief.

Appendix

Directions: Copy and paste select sources into the scaffold of choice.

Scaffold 1

Use this scaffold if you intend on substantively modifying the text. By including the original and modified side-by-side, students are able to digest information in a more student-friendly way, but also compare it to the original. This approach maintains the rigor and authenticity of the source analysis, as well as help students comprehend difficult text.

ORIGINAL	MODIFIED
[text]	[text]

Scaffold 2

Use this scaffold if you want students to conduct a close reading and/or want to analyze particular portions of the text.

MODIFIED, Numbered Lines	
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