

COURAGE

IN THE CIVIL RIGHTS MOVEMENT

A Resource for Educators



AT THE LORRAINE MOTEL

MISSION STATEMENT

The National Civil Rights Museum, located at the Lorraine Motel, the assassination site of Dr. Martin Luther King Jr., chronicles key episodes of the American civil rights movement and the legacy of this movement to inspire participation in civil and human rights efforts globally, through our collections, exhibitions and educational programs.

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About this Resource

Theme

Throughout the struggle for civil rights prominent themes emerge and unite into stories of resistance and the struggle to create a more perfect union. Some themes, such as courage, are found in the character traits of those involved in the movement. Others themes suggest the power of faith, justice and the voices of participants and observers. This resource explores acts of courage taken by well-known leaders of the movement, local leadership, and everyday people. The stories of lesser-known individuals often resonate on a deeper, more personal level to demonstrate the power of courageous acts. They can help us to better understand the immense adversity faced by those in the movement.

Goal

The goal of this resource is to provide a model for teachers including ways to use the exhibition spaces and history of the movement to enrich their classrooms and to create a resource for teachers to facilitate discussion, encourage student dialogue, increase understanding, and promote courageous action.

Use

The resource is arranged into three parts.

Part One, Defining Courage, provides the teacher with information from scholars on components and types of courage as well as an activity to initiate student dialogue and critical thought.

Part Two, Visiting the Museum, is a resource for leading students through the museum space. Teachers may use the section in its entirety or choose the exhibitions which best meet the needs of the class. Visiting the Museum does not cover every museum exhibit; rather it highlights the spaces most conducive to conversations on the theme of courage.

Part Three, Exploring Types of Courage Then and Now, provides lesson plans and activities for historical and contemporary episodes of the Civil Rights Movement in the museum's exhibitions and the theme of courage. Be sure to also download the **Courage Resource PowerPoint** on the National Civil Rights Museum website to accompany some of the lessons. (www.civilrightsmuseum.org.)

Acknowledgements

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Letter to Educators

Dear Educators,

Thank you for using this resource in your classrooms. The National Civil Rights Museum strives to inspire participation in civil and human rights efforts through exhibitions, programming, and educational materials. With the 2014 renovations, civil rights history is presented through an immersive and interactive experience which aims to inspire visitors to join the movement.

A visit to the Museum can be instructive to students in a variety of educational disciplines including, but not limited to: language arts, science, technology, math, social studies history, religion, civics and government, the arts and popular culture. Over the course of several months, the National Civil Rights Museum Education Department will publish Educator Resources under the “Learn” section of the museum website. These resources are tools for educators with tips for engaging with the museum on their visit as well as for bringing museum content into the classroom.

Each educator resource will focus on an enduring idea and essential questions to broaden the scope of civil rights history. The resources will provide tools to engage students by prompting them to reflect on big questions about the human experience and how the history relates to contemporary events and everyday life. Careful attention is given to ensure the contents meet state standards of Tennessee, Arkansas, and Mississippi and Common Core. Additionally, the resources are meant to encourage character development by exploring and critiquing historical examples of strong character and relating it to the students’ lives.

Courage

This resource explores the definition of courage, and acts of courage as they appear throughout the exhibits. Comparisons of historical courageous efforts to examples from today are provided.

Voice

What forms does the voice take when speaking out against injustice? This resource will explore aspects of the media and culture throughout the Civil Rights Movement and the voices that carried the message. Lessons will be fashioned to encourage students to consider today’s messages and how their own voices may be heard.

Justice

This resource will explore laws, legislation, and acts of justice during the Civil Rights Movement. Primary source examples will challenge students to interrogate rules, regulations, and laws in order to realize the importance and power of advocating for change through voting.

We welcome your response to the Educator Resource with suggestions for improvement, ways to expand its content, and especially an evaluation of its effectiveness as a tool for teaching the history of the civil rights movement to your students.

Sincerely,

National Civil Rights Museum Education Department

COURAGE

Enduring Idea:

Courageous acts can become a part of a larger movement for change.

Essential Questions:

Was courage a necessary component of the Civil Rights Movement?

What happened in the Civil Rights Movement that made people courageous enough to push back and challenge systems and beliefs?

How can learning about the courageous actions of individuals during the Civil Rights Movement influence our own approaches to fears, challenges, or other limitations?

Quote for Reflection

“I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear.”

Nelson Mandela

PART ONE

DEFINING COURAGE

DEFINING COURAGE

FOR THE EDUCATOR

Courage stands among the cardinal virtues prudence, justice, and temperance established during classical antiquity as a character trait required of moral and worthy individuals. For centuries scholars in an array of academic fields have worked to articulate the definition and identify the perimeters of courage. Philosophers Plato and Aristotle were first to argue the nuances of defining courage. Psychologists study actions and responses of individuals and groups so they may categorize and measure courage. The following information presents a variety of examples of the scholarly approach to defining courage.

Psychologists Rate, Clarke, Lindsay, and Sternberg conducted a study and published “Implicit Theories of Courage” which included five components to the definition of courage

“(a) A willful, intentional act, (b) executed after mindful deliberation, (c) involving objective substantial risk to the actor, (d) primarily motivated to bring about a noble good or worthy end, (e) despite, perhaps, the emotion of fear.”¹

In “The Construct of Courage: Categorization and Measurement,” psychologists Woodard and Pury establish courage as

“the voluntary willingness to act, with or without varying levels of fear, in response to a threat to achieve an important, perhaps moral, outcome or goal.”²

Author Biswas-Diener, in his book *The Courage Quotient* defines courage as

“the willingness to act towards a moral or worthwhile goal despite the presence of risk, uncertainty, and fear.”³

Each of these definitions includes the elements **willfulness**, **risk**, and **morality**.

¹ C. Clarke J. Rate, Lindsay, D., & Sternberg, R. “Implicit theories of courage.” *The Journal of Positive Psychology*, 2. 2007.

² Cooper R. Woodard and Pury, Cynthia L. S.” The construct of courage: Categorization and measurement,” *Consulting Psychology Journal: Practice and Research*, Vol 59(2), Jun 2007.

³ Robert Biswas-Diener, *The Courage Quotient: How Science Can Make You Braver* (San Francisco: JosseyBass/Wiley, 2012).

DEFINING COURAGE FOR THE EDUCATOR

Will

Based on these definitions, courage is no accident. It is a choice. To make that choice, the one taking the action understands the risks involved. Sometimes special training and/or practice help people to be more willing to act with courage. An example of this includes the Student Nonviolent Coordinating Committee training which prepared college students for sit-ins. Other times, peers encourage courageous actions. For example, marching with a large, like-minded group of civil rights activists may have given protesters the courage to continue. The participants were willing to face the risks together.

Risk

Courageous actions involve risk of many varieties. For example, registering to vote as an African American citizen in Selma, Alabama was a courageous act with significant risks including eviction, retaliation toward a spouse, being fired from a job, and more. Violence was a great risk to many civil rights participants. The Freedom Riders knew the risks of being severely beaten or murdered were possible when they undertook their courageous rides. Sometimes, the risks may create anxiety or fear. Fear is often considered an inherent component of courage.

Moral

Oftentimes, the acts considered to be most courageous have a worthy, noble or moral cause. Courage involves ethical decision making and integrity (the alignment of actions with values). The Civil Rights Movement was a noble cause and inspired protestors with a sense of moral urgency to courageously stand up for change. Rosa Parks was not simply tired the day she was arrested for refusing to give up her bus seat. She was courageous, listened to her conscience, and took action.

Courage is complex and not easily defined. Further, there are numerous types of courage. This resource addresses a few including moral, physical, political, and psychological/the courage to be authentic.

DEFINING COURAGE FOR THE EDUCATOR

The story of the Civil Rights Movement is told through the actions of thousands of courageous individuals fighting for justice. **Moral courage** speaks through our inner conscious, guiding us to do the right thing despite the risks. It is choosing to put popularity and reputation aside to stand up for what we believe in. People gain everyday courage through practicing moral courage.

Dr. Martin Luther King, Jr.'s complete dedication to principles of love and nonviolence; his determination to continue the struggle no matter the cost; and his inspiring leadership that encouraged others to take risks in the struggle for freedom are examples of the ways in which he showed moral courage. In the Civil Rights Movement, exceptional individuals like Dr. King, Rosa Parks, and James Meredith are remembered for their extraordinary acts of courage which led to significant change. Even small actions guided by moral courage can make a big difference.

Other types of courage include physical and psychological. **Physical courage** involves risk to life and/or limb. An act of physical courage acknowledges that risks include injury to one's body. Many civil rights demonstrators, especially those practicing nonviolence, recognized that their actions put them at risk for physical harm. Yet the threat of danger would not stop them from doing what they thought was right. They were guided by their moral courage to face physical risk.

Psychological courage involves putting ourselves at risk for emotional, psychological, or social harm. Psychological courage is the willingness to face personal fears. The courage to be authentic to ourselves may not affect the larger society, but it takes risk, willingness, and listening to our conscience to be who we truly are.

Along with major figures in the movement whose stories of strength have become woven into the fabric of American history, the National Civil Rights Museum seeks—both through the exhibitions and through this resource—to highlight individuals whose contributions to the movement may not be well known, but whose courageous actions continue to have a lasting impact on our nation.

DEFINING COURAGE

INTRODUCTORY ACTIVITY

ALL AGES

Courage is a word that many understand, but find difficult to define. This activity can help students create a definition of courage to frame the following chapters, discussions, and activities as well as a visit to the National Civil Rights Museum.

OBJECTIVE

Using the Frayer Model graphic organizer, students will articulate the definition, characteristics, non-examples, and examples of courage.

MATERIALS

Copies of the Frayer Model handout, a dry-erase/chalk board

DISCUSSION AND ACTIVITY

1. Have the Frayer Model graphic organizer from page 12 drawn on the board or an editable version projected on a screen (available in Courage Resource PowerPoint).
2. Explain the purpose of using the graphic organizer (to define courage) and its relationship to future learning.
3. Begin with the *characteristics* section. Have students provide suggestions. Use the definitions and types of courage presented in the introduction for guidance if students are having trouble coming up with ideas pages 8-10.
4. Next complete the examples and non-examples segments.
5. Finish by defining courage in one or more sentences. To enrich the definition, consider discussing types and/or levels of courage (such as physical, moral, and every day).

CONCLUSION

Reiterate how the concept of courage can apply to a variety of situations not only in the history of the Civil Rights Movement, but also in situations we may find ourselves in.

After defining courage as a class, revisit the definitions and types of courage presented in the introduction to this guide (page 8) and compare them to the class discussion.

Keep the class definition of courage posted in the classroom for reference.

Name: _____ Date: _____

Definitions

Types/Categories of Courage

Characteristics

COURAGE

Examples

Non-Examples

PART TWO

VISITING THE MUSEUM

HOW TO USE THIS SECTION

The following pages provide possible scenarios for guiding students through some of the exhibition spaces in the museum. The suggestions can be adapted, used as a model, or directly followed for leading discussions with students. The goal is to engage students in dialogue that furthers their understanding of the courage that made the Civil Rights movement a success.

Exhibition Titles

Language Box

Provides information on the use of language as it has developed and changed over time

Questions for Consideration:

There is no single, correct answer to these questions. They are meant for discussion, exploration, and higher order thinking. Instructors and chaperones are encouraged to explore their own thoughts with the students as they facilitate the conversation.

Helpful Hints

Point out solutions to meet the diverse needs of learners and interactive objects within exhibit spaces

Content Advisory

Indicates when some content in exhibitions may be disturbing



Martin Luther King, Jr. Tour Option. This icon points out instances where the courage of Dr. King may be emphasized.

Courage Tour Worksheet

This student worksheet should be used in combination with guided discussion from a teacher, chaperone, or tour guide. It is a form for students to collect their thoughts and ideas about courage in the Civil Rights Movement as they tour the museum.

Culture of Resistance *Slavery in America 1619-1861*

Goal: discover the courage required to resist the institution of slavery



Begin by introducing students to the term “enslaved African” (see *language box*). Ask students why academics and scholars have begun to shift from using the term “slave” to “enslaved African.” What is the difference in the terminology? What do students think about the difference and the insistence on changing the language? Explain to the students that we will be exploring one element of the humanity of the enslaved Africans – their **courage**.

Questions for Consideration:

Guide students to the section *Creating Wealth through Slavery* and the panel labeled “cotton.”

Point out the text:

One enslaved laborer was expected to pick at least 120 pounds of cotton per day. Some could pick as much as 300 pounds, or half an acre, in one day.

Ask: Why would enslaved Africans continue to pick the cotton if it meant perpetuating the institution of slavery? What are the dangers to the enslaved Africans in doing this? What would resistance look like? What did the risks of resistance look like?

After five minutes, before the start of the film, *Created Equal: The Fight for Equality in America Begins*, bring students together to discuss their thoughts and considerations on the raised questions.

Helpful Hints: Students should explore the gallery in a way that makes sense to them. Kinesthetic learners may choose to spend time in the physical space of the Middle Passage exhibit to better understand conditions of enslaved Africans. Visual learners may use the light-up boxes featuring stories of resistance. Auditory learners may take cues from the soundscapes of the space.

Language Box : “Slave” versus “Enslaved”

Scholars debate on the use of the term “slave.” Some advocate for the use of “enslaved African” instead – emphasizing the removal of choice and freedom particularly from Africans bought and sold during the Trans-Atlantic Slave Trade.

Historian Daina Ramey Berry writes, “I prefer to use the term ‘enslaved’ rather than ‘slave’ because it forces us to consider that [they] did not let anyone ‘own’ them. They were enslaved against their will.”

Berry, Daina Ramey. *Swing the Sickle for the Harvest is Ripe: Gender and Slavery in Antebellum Georgia*. (Champaign: University of Illinois Press, 2007), 167 note 4.

See also “Remembering Slavery.” Tyne & Wear Archives & Museums. Accessed August 25, 2014. <http://www.twmuseums.org.uk/slavery/learning-zone/teaching-the-trans-atlantic-slave-trade/>.

I, Too, Am American *Combating Jim Crow 1896-1954*

Goal: understand the culture created by the omnipresence of Jim Crow laws and the effect that it had on people's courage to resist

Content Advisory

- Image of a Lynching
- Race Riots
- Use of Racially Charged Quotes and Terminology

Language Box : "Us and Them"

"Us" and "Them" are words used to divide the world into social groups and to develop a social identity. The in-group (us) may seek to find negative aspects of an out-group (them) oftentimes leading to discrimination, prejudice, stereotypes, racism, or even violence.

McLeod, S.A. "Social Identity Theory." *Simply Psychology*. January 1, 2008. Accessed August 25, 2014. <http://www.simplypsychology.org/social-identity-theory.html>.



Have the class read the true story by Joseph Holloway (pgs. 42-44) before the visit to better understand the

conditions African Americans faced under the veil of the Jim Crow era. Instructors may also have partners use the listening stations in the exhibition space to hear other personal accounts of what it was like **Living Under Jim Crow**.

Question for Consideration:

How did the American legal system and society create structures to prevent courageous acts or uprisings?

Allow 6-8 minutes for students to explore this question. Reconvene for discussion.

Helpful Hints: Encourage students to look for answers in the quotes and images around the top of the exhibit, on the sides of the exhibit panels, and at the listening station. Also explore highlighted heroes and their achievements during the featured time period.

Language Box : "Jim Crow"

The name "Jim Crow" refers to a popular minstrel show (traveling variety acts) character of a white actor in black-face paint who portrayed Jim Crow as a buffoon – using entertainment to encourage many negative stereotypes. The name of the character became the short-hand, vernacular title of segregation laws, customs and etiquettes in the United States.



For more information see Pilgrim, David. "Who Was Jim Crow?" Ferris State University. September 2000. Accessed August 25, 2014. <http://www.ferris.edu/jimcrow/who.htm>.

Image: Hodgson "Jim Crow," etching and ink, ca. 1835-1845, *Library of Congress Prints and Photographs Online Catalog*, <http://www.loc.gov/pictures/item/2004669584/> (accessed August 25, 2014).

Separate is Not Equal *Brown v. Board of Education 1954*

Goal: consider the mental strength and emotional courage students exhibited when desegregating schools

Kenneth Clark Dolls
NCRM 2011.016.019
and 2012.042.002



Introduce the Clark Doll Tests before the visit or in the space itself. In the experiment, psychologists Kenneth and Mamie Clark gave black and white dolls to African American children. They then asked the children which dolls were “good,” “bad,” “nice,” and “mean.” The majority of children associated positive qualities with the white dolls and negative qualities with the black ones.

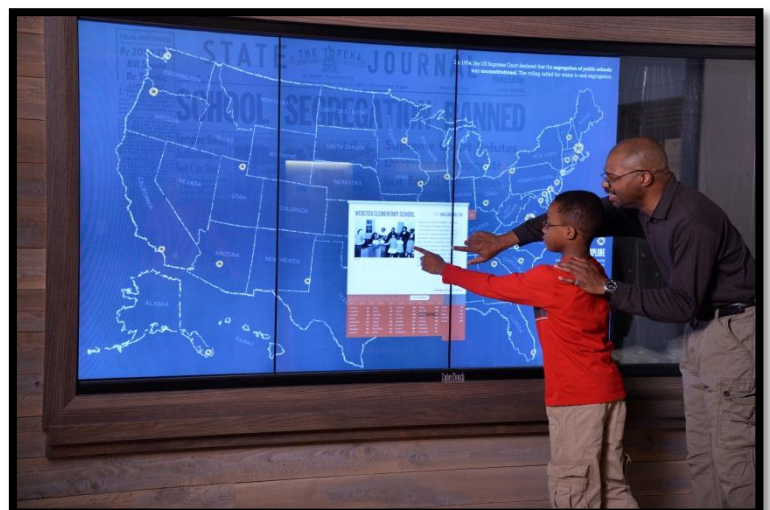
Questions for Consideration:

What systems were in place during the era of Jim Crow that made the children answer so negatively about the black doll? (*These answers will be similar to the previous discussion in the Jim Crow exhibit.*)

What type of courage did it take for African American students, some as young as the age of six, to enter a school where they were often unwelcome by the other students?

Helpful Hints: Have partners explore the multi-touch, multi-user interactive called *Desegregating the Schools*. A pair of students may explore one of three Acts of Courage videos (located in a student desk) and choose between the accounts of Ruby Bridges, Melba Patillo, or Menelik Fombi.

James Meredith’s story of integrating Ole Miss is featured in the Mississippi exhibit “We Who Believe in Freedom.”



The Year They Walked *Montgomery Bus Boycott 1955-1957*

Goal: explore the conditions enabling Rosa Parks' courageous action to be successful and far-reaching

Gather the group of students onto the bus and tell the stories of Claudette Colvin and Mary Louise Smith. Colvin was 15 years old and was arrested for refusing to give up her seat. Smith was 18 years old when she took the same action. Both of these young women were arrested for not giving up their bus seat to a white person before Rosa Parks' famous refusal.

Questions for Consideration:

Were Colvin or Smith more or less courageous than Rosa Parks?

Why is Rosa Parks' story more famous?

A common myth is that Parks' refusal to give up her seat was a random act of defiance. The truth is, she was trained and had planned what her response would be if asked to move. Can planning and practice help a person be more courageous?

Content Advisory

Audio activates on the bus of the driver yelling at passengers to get off the bus.



Martin Luther King, Jr., a local church leader in Alabama, was 26 years-old when he assumed a leadership position with the Montgomery Improvement Association. On the first night of the boycott, King had less than half an hour to prepare a speech. He was nervous and concerned about what he would say. The speech had to keep people "courageous and prepared for positive action and yet devoid of hate and resentment." He concluded the speech with

"Right here in Montgomery, when the history books are written in the future, somebody will have to say, "There lived a race of people [...] who had the **moral courage** to stand up for their rights. And thereby they injected a new meaning into the veins of history and of civilization."

Martin Luther King, Jr. *The Autobiography of Martin Luther King, Jr.*, ed. Clayborne Carson (New York, Grand Central Publishing, 1998), 59-64.

Helpful Hints:

The story of Claudette Colvin and Mary Louise Smith are told on a panel near the bus.

Women were vital in the success of the Montgomery Bus Boycotts and the Civil Rights Movement. Use the mug-shots and the mannequins to call this to students' attention.

Acts of Courage feature E.D. Nixon and Jo Ann Robinson.

Standing Up by Sitting Down *Student Sit-ins 1960*

Goal: grasp the fundamentals of nonviolent direct action

Content Advisory

Media as Artifact film shows footage of violence toward protesters



Introduce the students to Gandhi's principles of nonviolent direct action (located above the image of Gandhi in the exhibit). This meant that the protest would only be effective if the protesters did not actively engage in violence or retaliation toward those exhibiting it. Further, the young protesters would opt to go to jail for participating rather than pay an expensive bail. They came up with the phrase "Jail, No Bail."

Language Box : "Non-Violent Direct Action" vs. "Passive Resistance"

While it is true that the sit-in participants practiced passive resistance when it came to responding to violence, the overall action of the sit-ins were not passive at all. The sit-ins, marches, and boycotts were proactive protests of injustice called nonviolent direct action.

Take these definitions from the King Center to better understand the difference:

DIRECT ACTION - Nonviolent resistance to injustice. More than 250 forms of nonviolent direct action have been identified, including marches, boycotts, picketing, sit-ins and prayer vigils, to name a few.

PASSIVE RESISTANCE - Challenging an injustice by refusing to support or cooperate with an unjust law, action or policy. The term "passive" is misleading because passive resistance includes proactive nonviolence, such as marches, boycotts and other forms of active protest.

"Glossary of Nonviolence." The Martin Luther King Jr. Center for Nonviolent Social Change. Accessed August 25, 2014.
<http://www.thekingcenter.org/glossary-nonviolence>.



Dr. King adopted the principles of nonviolence during the Montgomery Bus Boycotts and practiced them for the rest of his life.

Questions for Consideration:

What was the goal of the students participating in the sit-ins?

What actions did they take to achieve the goal?

Why were people so angry about the actions of the nonviolent protesters and adamant about not integrating lunch counters?

Did it take courage to practice nonviolent direct action in the midst of taunting and physical abuse during the sit-ins protest?

What kind of courage did it take to be willing to go to jail for the cause?



Helpful Hints: The footage shows the young adults in nonviolent training as well as media coverage of actual sit-ins. Have partners explore the multi-touch, multi-user interactive called *Boycotts, Pickets, and Sit-Ins*. A pair of students may explore the *Acts of Courage* featuring Diane Nash.

We Are Prepared to Die *Freedom Rides 1961*

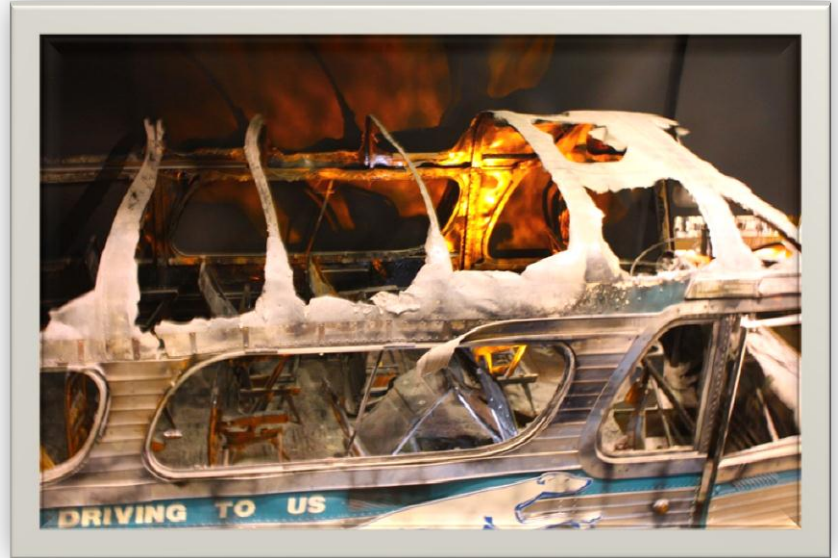
Goal: recognize the magnitude of the risks faced by the Freedom Riders

Content Advisory

Photographs of badly beaten Freedom Riders, replica of bombed out bus

Introduce the students to the goal of the Freedom Rides which was to integrate interstate travel and places along the way (waiting rooms, restaurants, restrooms, etc.). To meet this goal, the Freedom Riders (primarily college-aged, group of students both black and white) rode interstate buses from Washington, D.C. to Jackson, Mississippi. When one of the buses was bombed in Anniston, Alabama, Diane Nash led a student group from Nashville to resume the rides. Participation was so dangerous the students signed a last will and

testament before departing. When the Freedom Riders reached Jackson, Mississippi, they were arrested and held in the notorious Parchman Prison.



Questions for Consideration:

Why did people fire bomb the bus, beat the riders, and barricade them in a church? What systems were in place that made people think this was acceptable behavior?



Dr. King was a strong advocate for the Freedom Riders. In Atlanta, King praised their courage and determination. In private, he warned them of trouble on the road ahead.

Less than a week later, one of the buses had been firebombed in Anniston and another's riders had been viciously beaten in Alabama. The Freedom Riders were held in a church under siege in Montgomery. Dr. King joined them and secured their safety by asking Robert Kennedy, the Attorney General, for help from the federal government.

Dr. King never joined the Freedom Riders on any of the buses, due to his concern about violating his probation. While he was beloved, his decision disappointed many of the riders.

Arsenault, Raymond. *Freedom Riders*. DVD. Directed by Stanley Nelson. Boston: WGBH Educational Foundation, 2011.

Did it take courage to participate in the Freedom Rides? What type of courage? Just physical or was there a moral component?

What gave the Freedom Riders courage? Was it the company of one another, being aware of and prepared for the worst, knowing that it was for a good cause, all of the above, or other reasons?

Helpful Hints: Acts of Courage in this exhibit features James Peck, Bernard Lafayette, and Catherine Burks-Brooks. A touch panel interactive in the Parchman Prison section features audio clips of prisoners' perspective on the Freedom Rides and imprisonment.

Ain't Gonna Let Nobody Turn Me 'Round *Albany Movement 1961-1963*

Goal: reflect on the courage it takes to persevere in times of challenge



Begin by asking if anyone had heard of the Albany Movement before today. Oftentimes it is overlooked in the telling of the Civil Rights Movement. The chief of police in Albany, Laurie Pritchett, learned about nonviolence from reading Dr. King's book *Stride Toward Freedom*. Pritchett began to combat nonviolence with nonviolence when arresting protesters. This move did not

provide a show of force, brutality, and violence as seen previously in the sit-ins and Freedom Rides protests and was therefore given less attention by the media. Pritchett filled up the jails in towns and counties surrounding Albany until eventually the Albany Movement ran out of protesters. Another of Pritchett's goals was to break people's spirits so that they would stop their efforts with the movement for civil rights. Freedom Songs became a way to raise spirits and bring people together. Joining together in song gave people strength and courage to continue.

Questions for Consideration:

The Albany Movement provided the true test of courage. It challenged the tactics and used nonviolence to combat nonviolence. How did people enact the courage to persevere?

The people's actions, sitting-in, being arrested, going to jail, participating in marches were the same as the actions in other cities of the movement. Do you think the people in Albany were any less courageous?

Some people thought the movement was over. What would you have told them? What do you think Dr. King, as the leader of the movement, was feeling when he determined the Albany Movement to be unsuccessful?

Helpful Hints: Students are invited to sing along with the Freedom Songs playing in the space.



Dr. King left Albany after being arrested for a third time. He felt that the movement had been unsuccessful. Some people even thought this meant the entire Civil Rights Movement was over, but protesters in

Albany continued their activism in conjunction with SNCC and Dr. King learned valuable lessons to carry with him to the next site of the movement, Birmingham. He stated, "The mistake I made [in Albany] was to protest against segregation generally rather than against a single and distinct facet of it. Our protest was so vague that we got nothing, and the people were left very depressed and in despair."

On the other hand, Charles Sherrod, the field secretary for SNCC remarked, "Now I can't help how Dr. King might have felt, ... but as far as we were concerned, things moved on. We didn't skip one beat."

"Martin Luther King: A candid conversation with the Nobel prize-winning leader of the civil rights movement," *Playboy* 12 (January 1965): 65-68, 70-74, 76-78.

The Children Shall Lead Them *Birmingham 1963*

Goal: relate to the courageous efforts of the youth in the Children's Crusade.

Point out to students that Birmingham, Alabama was known as "the most segregated city in America." It was also a very violent place and given the nickname "Bombingham." The violence was due in part to the bigotry of Public Safety Commissioner Eugene "Bull" Connor as well as from acts of the Ku Klux Klan. Movement leaders knew that agitating Connor could lead to violence which would also lead to news coverage. One leader, Reverend James Bevel suggested children should participate in marches and even be taken to jail by police. Some people objected to this, but Dr. King agreed that it was a good idea. The children marched and were arrested; the story made the

Content Advisory

Children are seen protesting and arrested for their involvement. Images of fire hoses and dogs being used on young adults who protest.



King withdrew from the Albany Movement with the feeling that it failed. Invited by Reverend Fred Shuttlesworth, King and other leaders decided to take the next phase of the movement to Birmingham, Alabama. It is here where he wrote the *Letter from Birmingham Jail*.

news. Eventually, the children's march and Bull Conner's violence pushed President John F. Kennedy to suggest the Civil Rights Act.

Questions for Consideration:

What are the risks of children marching? How does this compare to the risks of adults who take action for change? Are they greater or lesser?

What message did arresting children send and to whom?

Do you think it took courage on behalf of the adults who agreed to let them march?

Language Box : "Bull" Connor

Eugene Connor's nickname may conjure images of an angry horned beast. The image is well suited to describe his participation in vicious violence, but is not the origin of the nickname. Before becoming Public Safety Commissioner, Conner's career was in radio announcing for a minor league baseball team. He would have to fill his on-air time with a lot of chatter or "bull."

David Niven, *The Politics of Injustice: The Kennedys, the Freedom Riders, and the Electoral Consequences of a Moral Compromise*, (Knoxville: The University of Tennessee Press, 2003), 224, note 51.

Is This America? Mississippi Summer Project 1964

Goal: articulate the courageous efforts and risks involved in registering to vote and helping others to register during Freedom Summer

Content Advisory

Film that discusses the murders of civil rights workers



Have students explore the space and ask them what they think it represents. Freedom Summer volunteers arriving in Mississippi may have gone to a building very similar to this space to sign in for work or get their volunteer assignments. The exhibit is arranged to show the daily life of grassroots organizing. Mississippi Freedom Summer represented the collaboration of several organizations to form the Council of Federated Organizations (COFO). While COFO and volunteers from the

North were making positive change, there was a darker side of organizing in Mississippi. Workers faced severe threats for helping African Americans to register to vote. Three young volunteers (Andrew Goodman, James Chaney, and Michael Schwerner) were murdered during Freedom Summer.

Questions for Consideration:

What was the primary goal of Freedom Summer?

What were some of the obstacles facing African Americans who registered to vote or who tried to vote? How did people show courage in the face of these obstacles?

What were some of the obstacles facing the Freedom Summer volunteers? How did they show courage?

Helpful Hints: Acts of Courage in this exhibit features Fannie Lou Hamer giving her testimony about attempting to register to vote

How Long? Not Long *Selma Voting Rights Campaign 1965*

Goal: empathize with the struggle and efforts of African Americans for the rights to register and vote.

Remind students that the Fifteenth Amendment gave African American men the right to vote in 1870 during Reconstruction. However, ninety-five years later, people were still struggling for their right to register and vote. Many courageous individuals did register despite the great and unjust risks. Some even helped others pass registration exams and become full citizens.

In Selma, the unjust murder of Jimmie Lee Jackson by a state trooper created an even greater sense of urgency to achieve protection under the law. Using tactics of nonviolent direct action and lessons learned from Project 'C' in Birmingham, marches were led in Selma with the goal of gaining voting rights. The first march, Bloody Sunday, turned violent. The second march, Turnaround Tuesday was restricted from going forward by a court order, so King literally turned the marchers around as opposed to continuing on. The third march from Selma to the capital, Montgomery (51.4 miles) was successful. Dr. King delivered the speech *How Long? Not Long* in Montgomery at the culmination of the march.

Content Advisory

Film that shows real footage from the Bloody Sunday March and the violent police attacks on protesters



King was attracted by the possibility of confronting Selma's quick-tempered sheriff, Jim Clark. His use of violence against peaceful demonstrators dramatized the civil rights struggle to the world and helped to win national support for a federal law protecting the right of African Americans to register and vote.

Questions for Consideration:

What are some similarities in the tactics used in Selma and the tactics used in Birmingham?

Did it take courage to join the marches in Selma? How were the risks different from registering to vote during Freedom Summer? How were they the same?

Helpful Hints: A voter registration interactive of several primary source voter registration documents provides a hands-on learning opportunity to understand the challenges and threats associated with registering to vote.

What do We Want? *Black Power*

Goal: recognize the courage of the black power movement to continue the struggle for civil rights after the Voting Rights Act was passed.



Point out the Black Panther symbol in the Voting Rights Act exhibit. This symbol began in Lowndes County Alabama and was later adopted by Bobby Seal and Huey Newton from Oakland, California. Newton and Seale stood up to police officers who were known to be violent toward black people. There was a long

history of injustice against black people at the hands of police including profiling, unwarranted searches, unprovoked beatings and killings. Newton and Seale showed revolutionary courage in standing up to the police brutality. Newton wanted others to take action so that the black community would mobilize to effect change. Some people saw Newton as too aggressive and angry, but others saw him as a symbol of the frustration felt by urban black communities experiencing social injustice.

Questions for Consideration:

The Black Panther Party for Self Defense was and is often portrayed as violent and radical. Why was the Party portrayed this way? Who was promoting this image of the Panthers and why?

Review the Black Panther Party Ten-Point Program. What do you think about the list? Did the list require courage?

One of the reasons Black Power activists promoted armed self-defense was in response to police brutality in black neighborhoods. What is meant by “police brutality?” Did fighting against it require courage?



Say It Loud *Black Pride, 1966-1975*

Goal: recognize how the courage to be authentic is a major factor in the cultural shift referred to as Black Pride



Recall the artifacts of the Africans and enslaved Africans from the first exhibit. Those artifacts demonstrated that the African people were brought to the Americas, not as empty vessels, but as people with their own culture and heritage. Though years of oppression attempted to stifle their confidence, African Americans identified with their own

history and culture. The Black Pride era fostered self-esteem and cultural heritage among African Americans nation wide.

Questions for Consideration:

Think back to the Kenneth and Mamie Clark Doll Test. What did it find about the confidence of African American children? How does the Black Pride counter the findings of the test?

What kind of courage do individuals who choose to express their true, authentic selves have? How is it different from the physical and moral courage that has been explored throughout other exhibits?

Language Box : Negro vs. Black vs. African American

In 1967, the use of the word “Negro” was being questioned by writers. The word then meant anyone who could be identified as an American of African descent based on skin color. Some argued that changing the word didn’t matter – negro, black, and Afro American all ultimately still meant dark skin, beautiful, and segregated. The turning point of “negro” to “Black” came with Stokely Carmichael’s phrase “Black Power.” But some thought “Black” was too radical and preferred to continue using the word “Negro.” In the 1980s, the term “African American” came to the forefront as it indicated ethnicity and shared heritage.

Lerone Bennett, Jr. “What’s In a Name? Negro vs. Afro-American vs. Black,” *Ebony* 23 (November 1967): 46-48, 50-52, 54.

Helpful Hints: There are listening stations along the panel where students can listen to songs and spoken word poetry from the Black Pride Movement.

Concluding the Tour

Goal: bring closure to the conversation on courageous actions taken by individuals and groups throughout the Civil Rights Movement and conclude Dr. King's story



Helpful Hints: Acts of Courage in the exhibit, *I AM A Man: Memphis Sanitation Strike 1968*, include T.O. Jones and Reverend James Lawson.



Dr. King seemed to know that his time to pay the ultimate price for the movement was approaching when he delivered the *Mountaintop Speech*. He had relied on his moral courage since becoming a leader of the movement during the 1956 Montgomery Bus Boycotts. Throughout the movement, he knew and experiences the threat of violence and physical harm. In his final speech King said, "The question is not 'if I stop to help the sanitation workers what will happen to *me*?' The question is 'if I do not stop to help the sanitation workers, what will happen to *them*?' He knew the risks and was willing to face them to help others gain equal rights.

Revisit Essential Questions after museum tour:

Was courage a necessary component of the Civil Rights Movement?

What happened in the Civil Rights Movement that made people courageous, willing to push back and challenge systems and beliefs?

How can learning about the courageous actions of individuals during the Civil Rights Movement influence our own approaches to fears, challenges, or other limitations?

Point out that courage guided many individuals in the Movement to take action and continue to move forward. The Memphis Sanitation workers courageously took a stand against unjust wages and working conditions to lead the 1968 strike. Dr. King came to Memphis in support of the marchers.

Many people risked life and limb in a noble pursuit for their civil and human rights.

Though their trials were not easy, or always successful, the

protesters continued on in their struggle. Many people moved from bystanders to active participants in the fight for equal rights.

For many, the struggle was larger than themselves. Moral courage guided them through physical threats and risks. For others, the struggle was internal and emerged as acceptance of their authentic selves.

Questions for Consideration:

Would you consider King's actions as courageous? Physically courageous, moral courage or a mixture of both? Was the goal noble and worthy?

COURAGE

Name: _____

Tour Worksheet

National Civil Rights Museum

Instructions: Use this worksheet as a place to record your thoughts and ideas as your teacher leads you through the museum. The questions are meant to guide your thinking. There are no right or wrong answers.

- 1. Culture of Resistance** What were the risks to enslaved Africans resisting the work required of them and what were the risks of continuing to do the work? Where do you see courage in this exhibit?
- 2. I, Too, Am American** What tactics did segregationists use to make sure people were too afraid to stand up to them? Whose side was the law on?
- 3. Separate is Not Equal** What challenges did African American students face as they began to desegregate schools? How does the Clark Doll Test prove this?
- 4. The Year They Walked** How did Rosa Parks' courageous action inspire others?
- 5. Standing Up by Sitting Down** Would you have the courage to protest under the requirements of nonviolent direct action?
- 6. We Are Prepared to Die** What gave the Freedom Riders courage? Was it the company of one another, being aware of and prepared for the worst, knowing that it was for a good cause, or other reasons?

Name: _____

7. Ain't Gonna Let Nobody Turn Me 'Round Are actions still courageous even if they don't achieve the desired outcome/if they fail?

8. The Children Shall Lead Them How did children in Birmingham show courage and become involved in the movement?

9. Is This America? What was the goal of Freedom Summer? What were the obstacles and how did people show courage in the face of those obstacles?

10. How Long? Not Long What are some similarities in the tactics used in Selma and the tactics used in Birmingham? What kinds of courage did the marchers have?

11. What do We Want? Did it take courage to stand up to law enforcement in the way the Black Panthers did? Is it different from the courage of the marchers in Birmingham and Selma, the Freedom Riders, or is it similar?

12. Say It Loud How is the courage to be authentic expressed in the Black Pride Movement?

13. Was courage a necessary component of the Civil Rights Movement?

14. What happened in the Civil Rights Movement that made people courageous, willing to push back and challenge systems and beliefs?

15. How can learning about the courageous actions of individuals during the Civil Rights Movement influence our own approaches to fears, challenges, or other limitations?

Quote for Reflection

“And so it's never been clear. And it's never been easy. To get to where we are today it took struggle and sacrifice, discipline and tremendous courage.

And sometimes, when I reflect on those giants of the Civil Rights movement, I wonder - where did you find that courage? John Lewis, where did you find that courage? Dorothy Height, where did you find that courage? Rosa Parks, where did you find that courage?

When you're facing row after row of state troopers on horseback armed with billy clubs and tear gas...when they're coming toward you spewing hatred and violence, how do you simply stop, kneel down, and pray to the Lord for salvation?

Where do you find that courage?

I don't know. But I do know that it's worth examining because **the challenges we face today are going to require this kind of courage.** The battle lines may have shifted and the barriers to equality may be new, but what's not new is the need for everyday heroes to stand up and speak out for what they believe is right.”

Barack Obama

Excerpt from “Fight for Freedom Fund Dinner Speech,” May 2, 2005, Detroit Michigan, Accessed August 1, 2014, <http://obamaspeeches.com/015-NAACP-Fight-for-Freedom-Fund-Dinner-Obama-Speech.htm>

PART THREE

EXPLORING COURAGE THEN AND NOW

HOW TO USE THIS SECTION

With primary texts situated within flexible lesson plans, teachers may choose the lessons or components of lessons which best meet their classroom needs. Many lessons include contemporary examples of concepts related to the history of the Civil Rights Movement. Additionally, the Courage Resource PowerPoint is available to download on the National Civil Rights Museum website and contains larger versions of the images in the Educator Resource.

TITLES

exhibit/lesson titles are at the top of the pages

GRADES 6th -12th

these lessons are designed for grades 6th – 12th but may be adjusted to meet the needs of younger or older audiences.

Each Lesson Includes:

OBJECTIVES

MATERIALS

STANDARDS – Common Core

VOCABULARY

DISCUSSION AND ACTIVITY

QUESTIONS FOR CONSIDERATION

CLOSURE

ADDITIONAL RESOURCES

Further, alternate activities are suggested throughout to provide ideas for cross-curricular activities and to meet the needs of beginning and advanced students.

Helpful Hints

Helpful Hints boxes appear throughout this section for the educator.

SLAVERY IN AMERICA

GRADES 6th -12th

OBJECTIVES:

- Students will compare historical and contemporary abolitionists and enslaved individuals
- Use **visual thinking strategies** to dissect the story of the woman and child on the auction block sculpture and identify the types of courage she is showing.
- Read the story of Polaris client Claudia and relate the aspects of slavery in early America to modern day slavery
- Compare the story of Fredrick Douglass to the efforts of Polaris
- **Tour Goal:** discover the courage required to resist the institution of slavery

MATERIALS:

Image of the woman and child on the auction block sculpture (available on Courage Resource PowerPoint), information on Fredrick Douglass and Polaris as well as the survivor story of Claudia

STANDARDS:

Common Core Reading Standards for Literacy in History/Social Studies 6-12

6-8: 2, 4, 5, 7, 8 9-10: 2,4, 9 11-12: 2, 3, 7, 9

Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects 6-12

6-8: 2 9-10: 2 11-12: 2

Common Core Speaking and Listening Standards 6-12

6-8: 1,2 , 9-10: 1,2, 11-12: 1,2

VOCABULARY:

abolitionist: a person who is against slavery and works to end it

human rights: a right that is believed to belong justifiably to every person

DISCUSSION AND ACTIVITY:

- 1) Begin by having students discuss the sculpture of the woman and child on the auction block using visual thinking strategies.
- 2) Next, have students read the short survivor story *Claudia* (pg. 37) from the Polaris Project website and use the questions for consideration to lead a discussion or assign a written project.
- 3) As a class, watch Kevin Bales deliver his TED Talk (17:58min). available from http://www.ted.com/talks/kevin_bales_how_to_combat_modern_slavery#t-929406 (Accessed August 13, 2014). Some points to highlight:
 - Modern-day slavery is leading to environmental destruction in many cases
 - Corruption of the law or weak law enforcement allows violence and slavery to perpetuate (a loss of civil and human rights)
 - Investing in the end of slavery creates sustainable, community-based economies
- 4) Use questions for consideration for class discussion or assignments

SLAVERY IN AMERICA

WOMAN WITH CHILD ON AUCTION BLOCK



Use Visual Thinking Strategies to engage students in careful, critical observation of objects. Formulate questions to get students to describe, analyze, interpret and judge the object. Additional photos are located in the Courage Resource PowerPoint.

Description: Ask students to describe what they see, down to the smallest details. Continue to ask questions geared toward description (no interpretation at this point) until the class has spent *at least* 3 minutes studying the details of the piece.

Analysis: Similar to description, ask questions analyzing the object including things like “what is the sculpture made of?” Examine the form of the object with questions such as, “How are the figures posed?”

Continue to ask description and analysis questions to observe the object. Gradually begin building on the descriptions and analysis the students offer to create questions which guide students to offer meaning.

Interpretation: Ask questions about the sculpture such as “why” or “how” to help students consider the historical context of the object and begin to create meaning.

Judgment: Have students draw conclusions, state their opinions, or offer alternative solutions

Helpful Hints: Visual Thinking Strategies

Visual Thinking Strategies (VTS) provides a way to learn from objects through the process of questioning. Beginning with questions which have students observe all details of the object, transitioning into interpreting the object’s historical significance, and judging the success of the object or offering alternative solutions. <http://www.vtshome.org/>

See also “Teaching Yourself to Teach with Objects” by John Hennigar Shuh, *Journal of Education*, Volume 7 (4) p. 15

http://www.allaboutshoes.ca/images/en/pdfs/teachers_resources/chronicles/activities_projects/activity2_teaching_yourself.pdf

For question ideas see “50 Ways to Look at a Big Mac Box” also from Shuh: http://www.allaboutshoes.ca/images/en/pdfs/teachers_resources/chronicles/activities_projects/activity2_50_ways.pdf

SLAVERY IN AMERICA

CLAUDIA

Human trafficking is defined as the sale, transport and profit from human beings who are forced to work for others; is the modern equivalent of slavery. It involves controlling a person through force, fraud, or coercion to exploit the victim for forced labor, sexual exploitation, or both. Human trafficking strips victims of their freedom and violates our nation's promise that every person in the United States is guaranteed basic human rights. It is also a crime.⁴

Polaris, named after the North Star that guided slaves to freedom in the U.S., disrupts the conditions that allow human trafficking to thrive in our society. It is an organization working to fight against modern-day slavery. Claudia was a young woman from Latin America. She was picked up by local law enforcement who referred her to Polaris's Client Services program.



When Claudia came to Polaris, she didn't know where she was. Her traffickers had moved her around and she was unfamiliar with her surroundings. For all she knew, she could have been in New York, Miami or any other place in the United States. She didn't speak the language, and she was very afraid that something was going to happen to her if she were to try and leave the place where her traffickers were holding her.

At Polaris, Claudia was able to find health insurance and join one of our transitional housing units. The transitional housing played a fundamental role in Claudia's recovery. She was able to focus on other needs without having to worry where she was going to live the next day. Claudia would constantly tell us that her apartment brought her the peace of mind that she needed

after leaving her trafficking situation.

Polaris also began looking into different educational programs that would meet her needs. She hadn't been able to go to school for years and she wanted to continue her education, so we connected her to a school. Claudia has enrolled in GED classes and will be taking her exam soon. She is determined to go to college next year and become a lawyer. It's her deepest desire to be an advocate for victims who have gone through similar situations.⁵

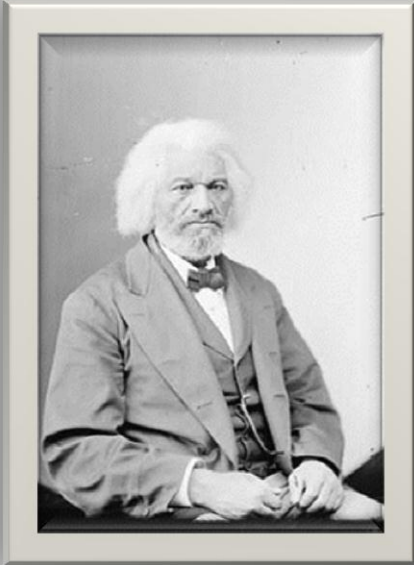
Read more survivor stories and learn more about Polaris at their website: <http://www.polarisproject.org>.

⁴State of California Department of Justice. Office of the Attorney General. Accessed August 8, 2014 at <http://oag.ca.gov/human-trafficking/what-is>.

⁵ Claudia's story was accessed August 8, 2014 at <http://www.polarisproject.org/what-we-do/client-services/survivor-stories/619-claudia-support-for-a-survivor>

SLAVERY IN AMERICA

ABOLITIONISTS



"Frederick Douglass." Glass negative. Ca. 1865-1880. Brady-Handy Photograph Collection. Library of Congress Prints and Photographs Online Catalog. Accessed August 26, 2014. <http://www.loc.gov/pictures/item/brh2003002435/> PPI.

Frederick Douglass was an abolitionist with a great deal of courage. He was born into slavery but taught himself to read and, in 1838, escaped. As a free man, his writing and speaking career spanned nearly 60 years. Douglass spoke eloquently of the struggles of the enslaved and the freed.

In chapter ten of his book, *Narrative of the Life of Frederick Douglass, an American Slave*, Douglass tells of Edward Covey, his former master. Covey wanted to break Douglass' spirit by treating him as less than human, even animal-like; he thought this would give him the ultimate control over the enslaved. For a moment, Covey succeeded. Douglass wrote:

Mr. Covey succeeded in breaking me. I was broken in body, soul, and spirit. My natural elasticity was crushed, my intellect languished, the disposition to read departed, the cheerful spark that lingered about my eye died; the dark night of slavery closed in upon me; and behold a man transformed into a brute!

Douglass pulled himself out of this situation through several acts of courage. First, he physically retaliated when Covey tried to beat him on a later occasion. Douglass declared, "*You have seen how a man was made a slave; you shall see how a slave was made a man.*" Next, Douglass continued to educate himself; reading, writing, and the knowledge of skilled labor made him a man with more control. Finally, he planned and was successful in escaping slavery. Writing about his experience and publishing it took tremendous courage; recapture and retaliation were always constant threats. His abolitionist publications including the newspaper *The North Star* provided a source of inspiration and courage for many enslaved Africans.⁶

The individuals who work for Polaris are similar to Douglass, because they inspire courage in enslaved people. They are a team of abolitionists dedicated to helping people be free from conditions of slavery. Abolitionists are motivated by moral courage to challenge powerful people and industries that, not unlike Mr. Covey, are using types of force to control people and break their spirit and will to escape.



⁶ Frederick Douglass, *Narrative of the Life of Frederick Douglass*, (Boston, Dover Publications, Inc., 1995), pp. 38 -39.

SLAVERY IN AMERICA

QUESTIONS FOR CONSIDERATION:

Looking at the sculpture, what are the risks faced by the woman if she resists the auction or does anything to further protect the child?

What factors were at play keeping Claudia enslaved to human traffickers? Are there similarities to the woman on the auction block? Describe the courage that it took for Claudia to seek help and get out of the dangerous situation?

How do traffickers and Trans-Atlantic slave traders continue the condition of the enslaved? (*Consider their use foreign languages and unfamiliar geography.*)

Is it surprising to know that slavery still exists in America and across the world today? Why is it so prevalent – what are the factors that allow it to exist?

What solutions to the slavery crisis did Kevin Bales offer in his TED Talk?

Compare and contrast the abolitionist efforts of Frederick Douglass and Polaris.

CLOSURE:

Assign the students to reflect in writing about:

- 1) the ties of historical slavery to modern-day slavery and human trafficking,
- 2) the courage of historical and contemporary enslaved individuals and abolitionists,
- 3) and if these stories change the way they think about historical and contemporary slavery.

Helpful Hints:

WHAT CAN I DO TO JOIN THE MOVMENT TO END MODERN-DAY SLAVERY?

- As with any issue, educating ourselves and our peers to increase public awareness is the place to begin.

Use the resources and links provided to understand how our daily lives influence and are influenced by modern-day slavery in order to make changes to put an end to the problem. For example, being aware of who makes the products we purchase could lead to a more responsible market.

-Communicating with politicians and representatives to let them know their constituents have a commitment to ending slavery is another important step to ending modern-day slavery.

-Join the movement by volunteering or seeking a career to put an end to human trafficking. Find your state on the National Human Trafficking Resource Center site and find organizations working to solve this problem in your area: <http://www.polarisproject.org/state-map>.

SLAVERY IN AMERICA

ADDITIONAL RESOURCES*:

*The National Civil Rights Museum does not endorse, nor takes responsibility for, or exercises control over the organizations, views, or accuracy of the information contained on any of the websites or other resources in this Educator's Guide.

Courage Worldwide works to end child sex trafficking. See how you can get involved by visiting their website <http://courageworldwide.org/>. (Accessed August 2014)

Free the Slaves is an organization and website dedicated to ending modern-slavery worldwide. Their site offers printable materials and other resources about becoming involved in preventing human trafficking. <https://www.freetheslaves.net/>. Also see their great informational PDF here: <https://www.freetheslaves.net/document.doc?id=343>. (Accessed August 2014).

Kevin Bales, *Ending Slavery: How We Free Today's Slaves*, (Oakland, University of California Press, 2007).

you-can-stop-slavery.org provides tools, videos, teacher resources, interactive links, and volunteer opportunities. (Accessed August 2014)

Fredrick Douglas Family Initiatives Human Trafficking Curriculum provides information on teaching historic slavery and modern day human trafficking, <http://www.fdfi.org/human-trafficking-education-curriculum.html>. (Accessed August 2014)

Kathleen YS Davis, "Human Trafficking and Modern Day Slavery in Ohio," Polaris Project, 2006. Provides more information on human trafficking, definitions, types, and situations. <http://www.ccv.org/wp-content/uploads/2010/04/Ohio-Report-on-Trafficking.pdf> (Accessed August 2014)

COMBATING JIM CROW

GRADES 6th – 12th

OBJECTIVES:

- Read Joseph Holloway’s account about the risks and dangers faced in everyday life under Jim Crow
- Explain the anti-lynching approaches taken by Mary Church Terrell and Ida B. Wells, the risks they faced, and the differences in their message
- **Tour Goal:** understand the culture created by the omnipresence of Jim Crow laws and the effect that it had on people’s courage to resist

MATERIALS:

Joseph Holloway story located on pages 40-42

STANDARDS:

Common Core Reading Standards for Literacy in History/Social Studies 6-12

6-8: 2, 4, 5, 7, 8 9-10: 2,4, 9 11-12: 2, 3, 7, 9

Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects 6-12

6-8: 2 9-10: 2 11-12: 2

Common Core Speaking and Listening Standards 6-12

6-8: 1,2 , 9-10: 1,2, 11-12: 1,2

VOCABULARY:

Integration: to combine into one unified system; desegregate

Jim Crow: segregation laws, customs and etiquettes in the United States; named after a minstrel show character

Lynching: to be put to death, especially by hanging, usually by a mob with no legal authority

Omnipresence: present everywhere at the same time

Plessy v. Ferguson (1896): a court case stating that racial segregation was constitutional by state as long as conditions were equal; “separate, but equal”

Segregation: to require, often with force, the separation of a specific racial, religious, or other group from the main group

Suffragist: an advocate for political suffrage (the right to vote); especially women’s voting rights

DISCUSSION AND ACTIVITY:

The class will read Joseph Holloway’s true account of an incident during the period of segregation. Students may be divided into groups or led by the teacher with whole group instruction to answer the questions for consideration (following the reading).

One goal of the reading is to set the tone of the omnipresence of Jim Crow laws and the culture of fear that it encouraged. Use the reading and questions for consideration as an inroad to exploring the courageous acts of two women, Ida B. Wells and Mary Church Terrell who spoke out against lynchings like the one in the story.

COMBATING JIM CROW

JOSEPH HOLLOWAY

Content Advisory

Descriptions of disturbing violence.
Edited for racially charged language

Joseph Holloway, "Jim Crow Stories," *History of Jim Crow*, Accessed on August 11, 2014
http://www.pbs.org/wnet/jimcrow/narrative_holloway.html.

I was nine years old and the year was 1961. It was summer and time to start our journey from Los Angeles to Louisiana. My great grandmother, Cornelia Hadnot, was 106 and dying from cancer. My Los Angeles family wanted to see her one more time. It was also time to introduce us youngsters (me, and my cousins Robert, Gus Jr., and Grundy) to our relatives back home. Though we were born and raised in Los Angeles, Louisiana was the birthplace of our parents. My mother had already taken a train, and we were supposed to meet her in Colfax. My uncle Gus brought a new Chrysler for this trip. There were no interstate highways in those days, only Route 66. In his new Chrysler we were packed like sardines. In the front seat were my Uncle Gus and Aunt Leola. I had to share the back seat with my cousins. To say the least, it was crowded and I could not wait that first day on the road until we would finally stop to sleep at a Holiday Inn.

"Uncle Gus?" I finally said, after driving most of the day and night. We must have been somewhere in western Texas.

"Yes Joe," he answered, looking at me in his rear-view mirror.

"When are we going to stop to sleep at the Holiday Inn?"

He laughed. But then remembering, I guess, that I was not born and raised in the South, he replied in a serious tone, "Negroes

cannot stay at the Holiday Inn."

"Then let's go to another hotel," I said.

"We cannot stay there either."

"Why?"

"No white hotels rent to Negroes."

"Where will we sleep then?"

"Right where you are."

"In the back of a car seat?"

"That's it. Right in the back seat."

"What about food when we get hungry?"

"Don't worry, your Aunt Leola packed everything we need in the trunk until we arrive in Louisiana. Sometimes the stores in the South will not sell us food because we're black. Other times, we have to go to the back of the store, so that white customers won't see us."

"Why is that?"

"Many white owners think that if white customers see us they won't buy the food."

"Don't you pay with money like them?"

"Yes."

"So why do we have to go in by the back way?"

"Well, Joe, that's the way things is in the South. This is not Los Angeles, this is the South and that's just the way things are here. I don't much like them, but there is nothing we can do. Nothing!"

We drove on without stopping. Even when we finally stopped for gas, Uncle Gus kept the engine running. He was afraid the white gasoline station people would not sell us gas. I remember several gas stations refused to sell us gas because they did not "sell gas to n-----s."

I remember that we stopped somewhere in central Texas at a Texaco gas station that also sold food and other items. For some reason, I don't recall now why, we all walked into the station's diner and took a seat to eat. The manager immediately came over and said, "Sir, excuse me."

My uncle answered, "Yes sir."

"We don't serve your kind."

"You mean you don't want our business?"

"No, I mean we don't serve or sell to n-----s here at the table. You all have to go around the side of the station and we serve n-----s there." And the more he talked, the more agitated he became with us. "This is Texas. I see your Yankee license plate is from California. You know we kill n-----s in this town. Do you know where you are boys? This is the South. Now you all just move your collective butt to the back entrance before I call the police."

"Is it okay for us to buy gas?" my uncle

asked.

"Yea, I'll take your money. It's green ain't it?"

"Uh um."

"Then I'm open for business."

As we were walking around the side of the building toward the rear entrance, we stopped to use the restroom. It was a large, clean, fully-equipped bathroom. The owner suddenly ran out of the store and blocked the entrance to the restroom. "N----r, can't you read the sign? It says 'Whites Only.'"

My uncle asked politely, "Where is the restroom for coloreds?"

"It's there in the middle of the field. See right there, that's the one for n-----s."

He had pointed to a cow patch in the middle of the wilderness. I walked to the spot, which was quite a distance from the road, and I kept hearing my Uncle Gus yell for me to watch out for snakes. The "colored" restroom was an old outhouse. The door was hanging off and there were holes throughout. Anyone passing could see everything. It stank and looked horrible.

As we were about to leave after getting our gas, the owner walked over to the car. He looked serious but not so mean now. He said to my uncle in a voice kind of under his breath but clear, "Boy I'm goin' give you some friendly advice. You n-----s be out this town by nightfall. I would not like to see something happen to your family. I can't tell you much, but by nightfall y'all better be gone from here." It was nearly dark and we just wanted to get back on the road.

We jumped into the car and took off, bone tired but also plenty scared. My Uncle Gus had been driving more than two days and nights without sleep or rest. More than a couple of times we got lost a little because he could not read the road signs; he depended on his instincts, our help, and familiar landmarks and sign posts along. The latest road signs said that we were in or near Waco, Texas. The gas station had been a few miles outside of town, I guess. It was there that we almost became the innocent victims of a lynching.

Uncle Gus had made a wrong turn by accident, and then he had to turn back and retrace our steps. Somehow we ended up in the middle of town, possibly Waco itself, but I'm not sure. Up ahead was a crowd of white people. We didn't know what was going on. Maybe a circus or something. There must have been 500 people, men and women and children. We slowed the car. It was then that we heard them shouting, "Kill the n----r." We could see a person on fire but still alive and screaming in the middle of the street tied to a big wheel. We could smell the stench of his burning human flesh.

Uncle Gus slammed on his brakes and turned full circle in the middle of the road, which now focused the attention of the mob on us. I remember hearing someone shout, "There's some more n-----s, let's get them."

We could see people from our back window running for their cars and trucks. By then my uncle had turned the corner, as he put the pedal to the metal and we went as fast as his big Chrysler car could go. He turned off the car headlights and we drove for five minutes in darkness before he careened the car off the road into a four-foot wide wagon

ditch or pathway in the woods. We made it just in time. What seemed like a caravan of cars passed our hiding place, followed by police cars with sirens blaring. We were all extremely quiet. No one spoke a word in fear that a whisper would be heard and betray our hiding place. We remained in our hiding place for about four hours, which seemed like eternity.

This was the first time I had seen my uncle afraid of anything. Finally, my uncle spoke. "We will stay off the main road until we get through this town."

I don't know how he found it, but we took an old dirt road just at daylight, and we emerged on the other side of town. I don't know. He just drove slowly with his lights off. Once on the other side of town, we drove fast away. My uncle finally said, "I'm going to have to learn how to read, you can sometime find yourself at the wrong place."

My aunty, still in a state shock and very angry, said to him, "You almost got us killed because you don't know where you going."

He answered her, "You don't know either, because if you could read you could've told me I was turning onto the wrong road. Enough -- we were saved by the grace of God. That's all. Now we are back on the road to Alexandria, which will take us to Colfax."

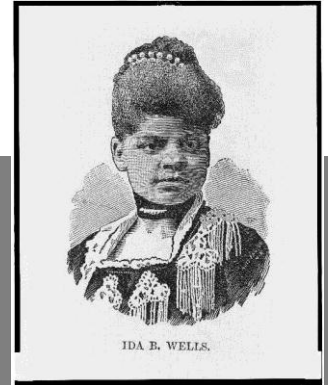
As soon as we returned to Los Angeles my aunt started night school and she learned how to read and write. I've never been back to that place that may have been Waco, Texas, except in my nightmares.

COMBATING JIM CROW

IDA B. WELLS AND MARY CHURCH TERRELL

The most dramatic form of racial terror was lynching. Between 1890 and 1930 more than 3,000 African Americans across the nation had been lynched for violations of Jim Crow laws and customs both real and imagined. Lynching was often a carnival-like affair. After the act, witnesses and participants scrambled for souvenirs such as a photograph with the mutilated corpse or a piece of the charred remains. Rarely was anyone prosecuted for crimes.

There were people who courageously spoke out against the practice of lynching. Two of them were women who lived in Memphis.



“Ida B. Wells, head-and-shoulders portrait facing slightly right.” Print. 1891. Accessed August 26, 2014. <http://www.loc.gov/pictures/item/93505758/>

Ida B. Wells 1862-1931

Ida B. Wells’ parents were slaves in Mississippi when she was born. Yellow Fever tragically claimed their lives, leaving Ida as the head of the household and responsible for taking care of her five siblings when she was sixteen. Wells went to work as a teacher and used family savings to attend college. She moved to Memphis in 1883, but lost her Memphis Public Schools teaching job when she wrote about unequal conditions in black schools. Wells then dedicated the rest of her life to courageously fighting injustice in civil rights, women’s rights, education, and economics.

When three of her friends were shot and killed by a mob for defending their small grocery store against whites attempting to put them out of business, Wells was determined use her writing skills to fight back and end the violence. Because of her powerful writings against lynching, her newspaper office was burned down by segregationists. Wells was out of town when this happened, but chose to never return to Memphis. She advised her readers to leave as well.

Outside of Memphis, Wells took up her anti-lynching campaign in full force. With fiery courage and passion, she continued to expose the horrors of the violent South. She lectured on it throughout the Northern United States and Europe. She also wrote for the black newspaper *New York Age*. Her efforts raised awareness of the evils of racial violence.

Her reports of lynching and her writings against it were so powerful, they were met with a slow and gradual decline of lynching in Southern states. Read a sample of her anti-lynching writings below:

“The year of 1901 with its lynching record is a thing of the past. There were 135 human beings that met death at the hands of mobs during this year. Not only is the list larger than for four years past, but the barbarism of this lawlessness is on the increase. Six human beings were burned alive between January 1st 1901 and Jan. 1st 1902. More persons met death in this horrible manner the past twelve months than in three years before and in proportion as the number roasted alive increases, in the same proportion has there been an indifference manifested by the public. Time was when the country resounded with denunciation and the horror of burning a human being by so-called Christian and civilized people. The newspapers were full of it. The last time a human being was made fuel for flames it was scarcely noticed in the papers editorially. And the chairman of your bureau finds it harder every year to get such matter printed. In other words, the need for agitation and publication of facts is greater than ever, while the avenues through which to make such publications have decreased.”⁷

⁷ Wells-Barnett, Ida B. *To the Members of the Anti-Lynching Bureau*. Chicago: Office of the Anti-Lynching Bureau, 1902. [format: manuscript], [genre: announcement; letter]. Permission: Public domain. Persistent link to this document: <http://lincoln.lib.niu.edu/file.php?file=wells-members.html>

COMBATING JIM CROW

IDA B. WELLS AND MARY CHURCH TERRELL

“I will not shrink from undertaking what seems wise and good because I labor under the double handicap of race and sex but striving to preserve a calm mind with a courageous, cheerful spirit, barring bitterness from my heart, I will struggle all the more earnestly to reach the goal.” – Mary Church Terrell



“Mary Church Terrell, three-quarter length portrait, seated, facing front.” Photographic Print, ca. 1880 – 1900. *Library of Congress Prints and Photographs Online Catalog*. Accessed August 25, 2014. <http://www.loc.gov/pictures/item/97500102/>.

Mary Church Terrell 1863-1954

Terrell was born in Memphis, TN to former slaves. Her father became a successful and very wealthy businessman which afforded Mary access to a good education and allowed her to earn a college degree. She served as the first president of the National Association of Colored Women and was an active suffragist. Her courage was calm and persistent.

Terrell, like Wells, spoke out against lynching. She lost one of her friends to the violent act. Twenty years later, she published *Lynching from the Negro's Point of View*. Her paper attempts to combat the negative perceptions and stereotypes of African Americans. She argues for the education of poor whites so they will be elevated to a higher sense of morals. She believed educating the masses and collective action would eventually stop the lynching.

Some people criticize Terrell's essay claiming that she writes from a position of economic privilege causing her to overlook the impossibility of education for those without the money to attain it. Regardless, Mary courageously stood by her beliefs and inspired others. Read an excerpt from her essay below.

Everybody who is well informed on the subject of lynching knows that many a negro who has been accused of assault or murder, or other violation of the law, and has been tortured to death by a mob, has afterward been proved innocent of the crime with which he was charged. So great is the thirst for the negro's blood in the South, that but a single breath of suspicion is sufficient to kindle into an all-consuming flame the embers of hatred ever smoldering in the breasts of the fiends who compose a typical mob. When once such a bloodthirsty company starts on a negro's trail, and the right one cannot be found, the first available specimen is sacrificed to their rage, no matter whether he is guilty or not.⁸

⁸ Mary Church Terrell, "Lynching from a Negro's Point of View," *North American Review*, 178, (1904): 853-68. http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtid=3&psid=3615

COMBATING JIM CROW

QUESTIONS FOR CONSIDERATION:

- Where is the setting of the story? What year?
- Why was the family traveling? Why could they not stop at a hotel? What obstacles arose when the family stopped to be served food/get gas/use the restroom?
- What did you think about the gas station clerk, his treatment of the family, and his decision to warn them?
- How did the story teller use color in reference to race and currency?
- Did anyone act with courage in this story? Who? How? What were the risks for acting with courage?
- Have you ever been in a situation where you felt threatened like this family did?
- Did you agree with the aunt's decision to learn to read and write after the incident? Why do you think the aunt did not know how to read?
- What were the risks Wells and Terrell faced when they made the decision to speak out against lynching and segregation?
- What is "economic privilege" as noted in the information about Terrell?
- Why was it important that Wells and Terrell used writing to spread information about the anti-lynching movement?

CLOSURE:

Have students reflect in group discussions or writing about risks faced during the Jim Crow era and articulate the challenge of courageous acts to end segregation.

Teachers may also choose to review vocabulary words or have students research more accounts of life during Jim Crow.

ADDITIONAL RESOURCES*

*The National Civil Rights Museum does not endorse, nor takes responsibility for, or exercises control over the organizations, views, or accuracy of the information contained on any of the websites or other resources in this Educator's Guide.

Cynthia Neverdon-Morton, "Mary Church Terrell," in *African American Lives*, ed. Henry Louis Gates, Jr. and Evelyn Brooks Higginbotham (New York: Oxford University Press, 2004).

Duke University, Behind the Veil Oral History Project, Available online <http://library.duke.edu/digitalcollections/behindtheveil/about/> (Accessed August 2014).

Ida B. Wells, *Southern Horrors and Other Writings; The Anti-Lynching Campaign of Ida B. Wells, 1892-1900* (New York: Bedford-St. Martin's, 1996).

Mary Church Terrell, *A Colored Woman in a White World* (Humanity Books, 2005).

PBS. The Rise and Fall of Jim Crow: Jim Crow Stories. Available online http://www.pbs.org/wnet/jimcrow/narrative_baldwin.html. (Accessed August 2014).

COMBATING JIM CROW

ADVANCED ACTIVITY

The art form of music has been used throughout the African American freedom struggle. The Blues voiced the daily range of emotions that African Americans experienced—both personal and political.

Billie Holiday's musical style was a fusion of jazz and blues. In 1939, she recorded the song *Strange Fruit*. It was the first anti-racism song to make it into the entertainment industry limelight. Holiday's career took a more ominous turn after recording it. Some say the weight and seriousness of the song changed her.

ACTIVITY: Encourage older students to read the lyrics to *Strange Fruit* written by teacher Abel Meeropol (Lewis Allan was his pin name) and watch Holiday perform the song – available on YouTube :

<http://www.youtube.com/watch?v=h4ZyuULy9zs&feature=kp> (Accessed August 2014).

CONSIDER:

- What is the mood of the song? What did the song writers and musicians do to give this song that mood?
- How did the song support the anti-lynching efforts of Wells and Church Terrell?
- What did it mean for an African American to sing this song to all-white audiences? What kind of courage did Holiday show?

CREATE a poem or song lyrics as if you were going to sing a response to Holiday. Would you praise her courage? Would you tell her things are better? Would you share experiences of today?

Common Core Standards. Grades 9-12:

Writing Standards: 10

Speaking and Listening Standards: 1, 2

Content Advisory

Lyrics conjure disturbing images of lynching



Image Credit: William P. Gottlieb/Ira and Leonore S. Gershwin Fund Collection, Music Division, Library of Congress.

Strange Fruit Partial Lyrics

Southern trees bear strange fruit
Blood on the leaves and blood at the root
Black bodies swinging in the southern breeze
Strange fruit hanging from the poplar trees

Writer: Lewis Allan, Dwayne P. Wiggins Copyright: Music Sales Corporation, Edward B. Marks Music Co., Marks Edward B. Music Corp., Dwayne Wiggins Pub Designee, WB Music Corp.

Get the rest of the lyrics here: <http://www.metrolyrics.com/strange-fruit-lyrics-billie-holiday.html>

SEPARATE IS NOT EQUAL

GRADES 6th – 12th

OBJECTIVES:

- Students will compare the courageous acts of Ricky Shuttlesworth and Malala Yousafzai as they relate to school desegregation and education equality
- **Tour Goal:** consider the mental strength and emotional courage students exhibited when desegregating schools

MATERIALS: Ricky Shuttlesworth’s story, Malala’s story

STANDARDS:

Common Core Reading Standards for Literacy in History/Social Studies 6-12

6-8: 2, 4, 5, 7, 8 9-10: 2,4, 9 11-12: 2, 3, 7, 9

Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects 6-12

6-8: 2 9-10: 2 11-12: 2

Common Core Speaking and Listening Standards 6-12

6-8: 1,2 , 9-10: 1,2, 11-12: 1,2

VOCABULARY:

Brown v. Board of Education of Topeka, Kansas of 1954: 1954 Supreme Court case that ruled segregation by race to be unconstitutional in public school education

Hadith: a report of the teachings, deeds and sayings of Muhammad, an Islamic prophet

DISCUSSION AND ACTIVITY:

Everyone goes to school, right? Wrong. Going to school might seem like something “everyone” does, especially in the United States, but the reality is millions of children world-wide do not have access to education.

During the Civil Rights Movement in America, African Americans were fighting the battle for a quality education for their children with the goal to be at least equal to the educational opportunities received by white children. Today in parts of the world, young women are fighting a similar battle for access to education.

In 1954, the Supreme Court case *Brown v. Board of Education of Topeka, Kansas* ruled against the doctrine of “separate, but equal” decided by the *Plessy v. Ferguson* case. *Brown v. Board* was won through the efforts of courageous parents, lawyers, psychologists, and members of organizations, particularly the NAACP. The Court ordered schools to desegregate “with all deliberate speed,” because it was proven that separating students by race did not ensure an equal and quality education for all students. Just because the law demanded integration does not mean that all citizens agreed. It can even be argued that today’s students are still subject to unequal education because of America’s racially divided neighborhoods and, as a result, schools in which resources, including teachers are at a disadvantage.

SEPARATE IS NOT EQUAL

GRADES 6th – 12th

Activity

1. Have students read and reflect on Ricky Shuttlesworth's experience about trying to integrate Phillips High School in 1957 on page 51.
2. Explore Malala Yousafzai's courageous actions for gaining an education and compare them to experiences Ricky Shuttlesworth describes in her story. Some points to highlight:
 - *Plessy v. Ferguson* and *Brown v. Board* were both decided in a court of law. The Taliban's laws of denying women and girls are based upon religious laws.
 - In Shuttlesworth's story, discrimination was based on race. In Yousafzai's, discrimination is based on gender. This could invite opportunities to discuss other groups who are discriminated against with regards to education. For example, people with disabilities have been fighting for equal educational opportunities long before the Americans with Disabilities Act. The class may further explore the notion of "separate is not equal" using this example.

QUESTIONS FOR CONSIDERATION:

- In Ricky's story, the family's first attempt to integrate Phillips High School is unsuccessful. Do you think that makes it less courageous?
- What does Shuttlesworth say about fear? How does she cope with it? Do you think her coping mechanisms help her to be more courageous? What are the roles of Ricky's mother and father in shaping their children's courage?
- Does Malala address fear? How does she cope with it? What role did her father play in shaping her courage?
- The Taliban still do not approve of Malala's message. Why do you think she continues to advocate for educational opportunities?
- Do you see segregation in your own school and/or community? Describe it. What do you think about it? Should things be different? If so, how? If not, why not?
- How do religious laws impact people in the USA and abroad? What recourse might one have if religious law conflicts with their personal or moral stance?

CLOSURE:

Have students write an exit ticket or journal entry. Pose the question: which story (Shuttlesworth or Malala) resonated with you the most and why?

SEPARATE IS NOT EQUAL

RICKY SHUTTLESWORTH

In the fall of 1957 in Birmingham, less than a year after their church parsonage had been bombed, Reverend and Mrs. Shuttlesworth tried to enroll their two oldest daughters, Pat and Ricky, in the largest all—white high school in the city. Their son, Fred, was in elementary school at the time.

In 1957 I was starting the ninth grade and supposed to go to Parker, an all-black high school. Phillips was all-white. Where I lived, you'd have to go past Phillips to get to Parker. It didn't make sense. Phillips had much more to offer. At Parker we didn't have the equipment or the facilities. I knew Phillips was a better school. So we decided to enroll. It was an effort to break down segregation. Daddy said, "you're going," and I trusted his judgment.

I never really showed fear because I was always taught to be strong. Being a "PK," a preacher's kid, you couldn't always let your feelings show. A lot of times I had played out a scenario in my mind. You just did it. I'm sure I was nervous the day we went, but then again I was with my father and that alleviated some of the nervousness.

I didn't expect the mob that was there. It's not that I expected a positive reception either. They hadn't been positive for the other things we did, like the bus rides or the sit-ins. But even before we pulled up, we turned up the street, we saw this tremendous number of people. All whites. Everywhere. I don't remember any of the dialogue that went on. I just thought, Are we going in there?

I could not believe that Daddy got out of the car. The crowd started to beat him. Mother got out. Then I started to get out of the car to get to my mother and my father, and somebody slammed the door on my right ankle. There was mass confusion, but I have blanked it out of my mind. My sister and I have never talked about what happened that day.

Somehow we were all back in the car. Reverend Phifer was with us that day. I remember Daddy saying, "Don't run the stop sign." We went to a hospital. Daddy was on the stretcher, and he wanted to know if everybody was okay. We sat in the hall for a while waiting. I didn't know what was happening, if Daddy was okay. He was broken down, breathing shallow, and I thought he was dying. I couldn't believe that people would hurt him like that. They beat him with chains and stuff. I was just in shock that they were so vicious.

Somebody said we did it in the name of freedom. What my sister said sticks in my mind. If she had to go back in that crowd again, she said she would have a fork as a weapon. But we were nonviolent, and as I think about it, what good would a fork do?

We discovered at the hospital that my mother had been stabbed. That was even more upsetting. She was stabbed in the hip, and I wasn't aware of it. She never let us know how she was hurt or how she was suffering.⁹

⁹ Ricky Shuttlesworth, "School Integration," in *Freedom's Children: Young Civil Rights Activists Tell Their Own Stories*, edited by Ellen Levine (New York: Puffin Books, 1993), 37-38.

SEPARATE IS NOT EQUAL

MALALA YOUSAFZAI

Malala Yousafzai was born in Mingora, Pakistan in 1997. She is a courageous young lady who stood up to the Taliban and continues to advocate for access to education.

The Taliban, an organization of Islamic fundamentalists, enforce their strict interpretation of Sharia law. Sharia law is comparable to a system of several laws, based on the Qur'an, the Hadith, and centuries of debate, interpretation and precedent. Sharia law includes rules governing all aspects of day-to-day life, including politics, economics, banking, business law, contract law, sexuality, and social issues. The Taliban's interpretation of Sharia law is highly criticized by many Muslims and others around the world.



GoogleMaps.



November 20, 2013. Photo by Claude Truong-Ngoc. Wikimedia Commons.

The Taliban is particularly brutal in their treatment of women. They even banned girls over the age of eight from going to school and getting an education. When they began to take over Malala's hometown, the Taliban burned down schools and murdered local leaders.

Saturday 3 January 2009: I AM AFRAID

I had a terrible dream yesterday with military helicopters and the Taleban. I have had such dreams since the launch of the military operation in Swat. My mother made me breakfast and I went off to school. I was afraid going to school because the Taleban had issued an edict banning all girls from attending schools.

Only 11 students attended the class out of 27. The number decreased because of Taleban's edict. My three friends have shifted to Peshawar, Lahore and Rawalpindi with their families after this edict.

On my way from school to home I heard a man saying 'I will kill you'. I hastened my pace and after a while I looked back to see if the man was still coming behind me. But to my utter relief he was talking on his mobile and must have been threatening someone else over the phone.

Gul Makai, BBC News, "Diary of a Pakistani Schoolgirl," http://news.bbc.co.uk/2/hi/south_asia/7834402.stm, Updated Monday, 19 January 2009

Malala's father, Ziauddin Yousafzai is a teacher and dedicated to education. He knew times were difficult for young women like his daughter, but did not try to stop her from getting an education. When she was eleven years-old, Malala gave a speech called, "How dare the Taliban take away my basic right to education?" Her courageous speech was covered by the media in Pakistan and angered the Taliban. She also began writing diary entries which were used as blogs for the British Broadcasting Company (BBC). To protect her identity, she wrote under the pen name Gul Makai. Eventually, her identity was revealed. In 2012 when she was 15, the Taliban intercepted the van she and her classmates were riding in, identified Malala and shot her in the head.

Miraculously, Malala survived. She now lives in the United Kingdom with her family and continues to speak about the importance of equal access to education for all people.

SEPARATE IS NOT EQUAL

ADVANCED ACTIVITY

The National Civil Rights Museum dedicated a display case within the larger **Separate is Not Equal** *Brown v. Board of Education 1954* exhibit to highlight contemporary issues of school segregation. Read the exhibit text from the “Desegregation Today” display (below).

CONSIDER: Is your school and/or community truly integrated or are there elements of segregation?

ACTIVITY: To create and promote solutions to problems with segregation will require courage, persistence, and knowledge. Challenge students to research contemporary school and community segregation and build a case for how it impacts students. Students should then offer solutions on how to better integrate schools and communities. Present solutions to the class. Have the class vote on the best solution. Pitch the idea to the school or community and implement it. Collect data to determine if change occurs either in student thinking and behavior or on a grander scale.

These resources are used in the NCRM exhibit case and are an excellent place to start:

Jonathan Kozol, “Still Separate, Still Unequal: America’s Educational Apartheid,” *Harper’s Magazine* v.311, n.1864 1sep2005. Accessed Aug. 20, 2014

<http://www.mindfully.org/Reform/2005/American-Apartheid-Education1sep05.htm>.

Kate Tyler, “Segregated...Again,” *Minnesota Alumni.Org*, Accessed Aug. 20, 2014
<http://www.minnesotaalumni.org/s/1118/content.aspx?sid=1118&qid=1&pgid=1238>.

Find your city or hometown on the map created by the Weldon Cooper Center for Public Service at the University of Virginia: <http://demographics.coopercenter.org/DotMap/index.html>. Do you see areas where there are significant racial divides?

Common Core Standards. Grades 6-12:

College & Career Reading: 1, 2, 3, 7, 8, 9

College & Career Writing: 1, 2, 4, 5, 7, 8,9

College & Career, Speaking & Listening: 1, 2, 4, 5, 6



Desegregation Today

In the 1960s and 1970s, authorities used aggressive measures like combining black and white schools or busing students to enforce integration. Yet segregation in schools remains as difficult a challenge as it was in 1954.

We face the phenomenon of re-segregation, in which schools are becoming less racially diverse. Income and where we live have a direct impact. Many cities are divided by race, with less prosperous minority populations in inner cities, and wealthier residents in suburbs. The divide extends into neighborhood schools.

Experience continues to prove that separate is unequal. From lower test scores and more limited resources, to less engaged parent groups and inexperienced teachers, far too many schools only widen the achievement gap, increasingly placing students in peril of future failure.

SEPARATE IS NOT EQUAL

ACTIVITY FOR ELEMENTARY AND MIDDLE LEVELS

When the first black students arrived at all white schools, crowds gathered to discourage them. Some people made signs to tell the black students to go home and these signs also had other mean statements meant to intimidate the black students. Imagine someone new is coming to your school. Instead of discouraging them, you want to welcome them. Create a sign that would welcome a new student who may be very different from most of the students at your school. What would your sign say? Would it have pictures? Or, create a cartoon to welcome new students to your school.

Helpful Hints:

WHAT CAN I DO TO JOIN THE MOVMENT FOR EDUCATION EQUALITY?

- Join the website **STAND** for children at <http://stand.org/> for ways to get involved in education equality.
- The **Show Me Campaign** was launched by John Legend in 2007 and works to give every child in the United States access to a quality education through the promotion of scalable, proven solutions and programs. Visit their site for ways to get involved <http://showmecampaign.org/get-involved/>.
- Use **United Way's** website to find places to sign up to be a mentor or academic tutor <http://www.unitedway.org/take-action/volunteer>.

ADDITIONAL RESOURCES*

*The National Civil Rights Museum does not endorse, nor takes responsibility for, or exercises control over the organizations, views, or accuracy of the information contained on any of the websites or other resources in this Educator's Guide.

American Experience, *Eyes on the Prize: Southern School Desegregation*, PBS, Accessed Aug 20, 2014 http://www.pbs.org/wqbh/amex/eyesontheprize/story/03_schools.html.

John Kucsera, "New York State's Extreme School Segregation: Inequality, Inaction, and a Damaged Future," *Civil Rights Project* (Los Angeles: University of California, 2014), Accessed Aug 22, 2014, <http://civilrightsproject.ucla.edu/research/k-12-education/integration-and-diversity/ny-norfler-report-placeholder>.

Malala Yousafzai, *I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban* (New York: Little, Brown and Company, 2013).

Saima Moshin, "Malala's father brings hope of a brighter future for Pakistan's women," *CNN World*, updated October 11, 2013, accessed August 20, 2014, <http://www.cnn.com/2013/10/11/world/asia/pakistan-malala-father-mohsin/>.

MEASURING COURAGE

GRADES 6th – 12th

OBJECTIVES: Students will rate the actions of individuals from the civil rights era on their levels of courage to realize the complexities of courage and to determine if failed efforts (like the Albany Movement) are less courageous than successful efforts.

MATERIALS: Copies of Measuring Courage Activity Sheet, red pens, colored pencils or markers optional

STANDARDS:

Common Core Reading Standards for Literacy in History/Social Studies 6-12

6-8: 2 9-10: 2 11-12: 2

Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects 6-12

6-8: 2,8 9-10: 2 11-12: 2

Common Core Speaking and Listening Standards 6-12

6-8: 1 9-10: 1 11-12: 1

DISCUSSION AND ACTIVITY:

Have students work in small groups to complete the Measuring Courage worksheet. Encourage them to question the scenarios and look at them from many different viewpoints before making a decision. Some scenarios provide complex issues that can be seen as courageous or cowardly at the same time depending on the perspective.

In the end ask students who won the courage contest and why. Then ask students to discuss the scenarios that they found to be most challenging and their courage meter results.

Ask which groups found Scenario 6 to be more courageous than Scenario 5. Compare and contrast the two. They share many similarities in action, but the results are different. Pose the question, “Do the outcomes determine the level of courage?”

CLOSURE:

Challenge the students to think about the complexities of defining people and actions as courageous. Is a soldier fighting for the side opposite of the one you support less courageous than the soldiers fighting for the side that you support? Has this exercise helped students to move beyond snap judgments of the actions of others?

ADDITIONAL RESOURCES*

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The Amistad Story can be read at “Amistad: Seeking Freedom in Connecticut,” hosted by the National Park Service, Accessed August 22, 2014, <http://www.nps.gov/nr/travel/amistad/amistadstory.htm>.

Listen to Muhammad Ali explain why he chose not to enlist in the Vietnam War, Accessed August 22, 2014, <https://www.youtube.com/watch?v=HeFMyrWIZ68>

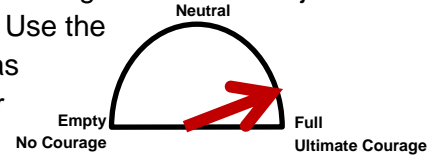
Fannie Hurst, *Imitation of Life* (Durhan, NC: Duke University Press, 2004).

MEASURING COURAGE

Name: _____

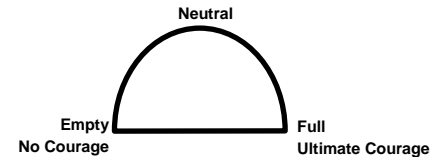
ACTIVITY

INSTRUCTIONS: For this activity, imagine that you are a judge of a courage contest. Your job is to decide on the amount of courage an action or person contains. Use the courage meter and draw an arrow to indicate how much courage was exhibited in each scenario and write one complete sentence on your reasoning. If you think of circumstances that would have made the situation more or less courageous, note them beside the meter. Many of the scenarios are difficult and will require critical thought. There are no right or wrong answers; it is your opinion that counts.



SCENARIO 1:

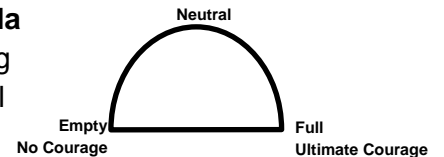
Joseph Cinqué was brought to Cuba and sold to Spanish captains of *La Amistad*. On board, Cinqué led a successful mutiny against the crew. The Africans were eventually captured off the coast of New York, sparking a widely publicized series of trials. Former President John Quincy Adams argued the case before the US Supreme Court. Cinqué and the remaining *Amistad* survivors were freed and returned to Sierra Leone.



Rate the courage of Cinqué on the meter. Write one complete sentence on your reasoning.

SCENARIO 2:

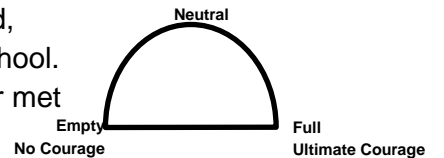
In *Imitation of Life*, a 1933 novel by Fannie Hurst, **Peola** is a mixed-race character who continuously attempts to pass as being white. Her mother is proud of being black and hopes her daughter will be too. Peola ultimately severs all ties with her black heritage,



marries a white man, and moves to South America, causing such pain in her mother that she passes away not too long after Peola leaves. Rate the courage of Peola on the meter. Write one complete sentence on your reasoning.

SCENARIO 3:

In 1957, **Hazel Bryant** was photographed yelling at Elizabeth Eckford, an African American student who was integrating Little Rock High School. Bryant was switched schools after the integration and therefore never met Eckford, but in 1964, her conscience led her to call Elizabeth and



apologize for her actions that day. Forty years later, the women met again, this time as friends. Rate the courage of Hazel Bryant when she decided to apologize for her actions. Write one complete sentence on your reasoning.

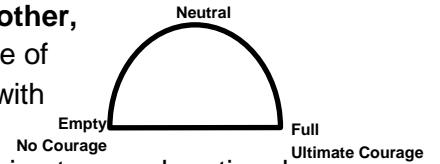
MEASURING COURAGE

ACTIVITY

SCENARIO 4:

During the Freedom Rides, **President John F. Kennedy and his brother, Attorney General Robert F. Kennedy** arranged for the safe passage of the Freedom Riders through Mississippi by agreeing not to interfere with the Governor Ross Barnett's plan to arrest the riders in Jackson.

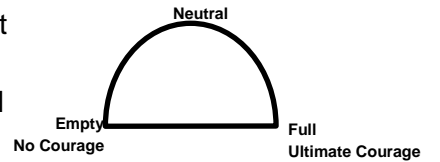
The Kennedy's wanted to keep news of the Freedom Rides from gaining too much national attention as it would hurt their efforts in the Cold War. Rate the courage of President Kennedy and Attorney General Kennedy when they made a deal with the Governor. Write one complete sentence on your reasoning. _____



SCENARIO 5:

William Anderson served as the president of the Student Nonviolent Coordinating Committee (SNCC) in Albany between 1961 and 1963.

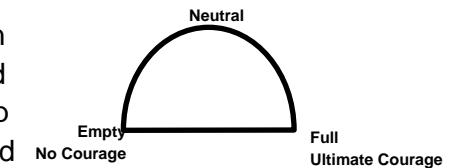
He led protest marches and voter registration drives and even invited Dr. King and Ralph Abernathy to lead demonstrations. However, the efforts failed to immediately desegregate public spaces and many thought the Albany Movement was unsuccessful. Rate the courage of William Anderson leading the Albany Movement. Write one complete sentence on your reasoning. _____



SCENARIO 6:

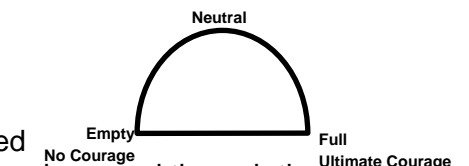
Fred Shuttlesworth became a leader in the struggle for civil rights in Birmingham. He pushed for voter registration, led protests, and faced countless acts of violence against himself and his family. He stood up to the brutal police chief Bull Conner on multiple occasions. He invited

Dr. King to lead demonstrations in Birmingham including the Children's Crusade. The Birmingham Movement was very successful in gaining national attention and getting President Kennedy to push for a Civil Rights Act. Rate the courage of Fred Shuttlesworth leading the Birmingham Movement. Write one complete sentence on your reasoning. _____



SCENARIO 7:

On the second night of the 1965 march from Selma to Montgomery, the participants bedded down on property owned by **Rosie Steele**, a Lowndes County black businesswoman. Her grocery store was burned to the ground in retaliation for supporting the protest soon after the march passed through the county. Rate the courage of Rosie Steele deciding to host the marchers on her personal property. Write one complete sentence on your reasoning. _____



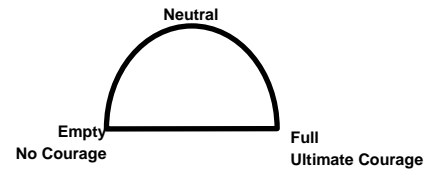
MEASURING COURAGE

Name: _____

ACTIVITY

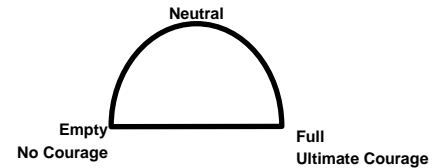
SCENARIO 8:

Huey P. Newton and Bobby Seale co-founded the Black Panther Party (BPP) in 1966 and built support for it with a bold move. They followed white police patrols in black neighborhoods to prevent police from brutalizing African Americans. The Panthers exercised their right to bear arms and kept their guns in plain view. Their patrols earned the respect of black youth, many of whom had been victims of police misconduct and a discriminatory justice system. Rate the courage of Newton and Seale as leaders of the Black Panther Party. Write one complete sentence on your reasoning. _____



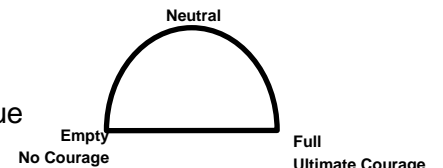
SCENARIO 9:

Professional boxer **Cassius Clay/Muhammad Ali** refused to fight in the Vietnam War even though he was drafted. He said his conscious wouldn't let him shoot others on behalf of America, because America was refusing him and other African Americans their rights and liberties. He was found guilty of draft evasion, fined, and sentenced to five years in prison. He evaded the prison sentence through numerous appeals. However, he was stripped of his title and denied a license box in the United States and denied a visa to go overseas to fight leading to many financial difficulties for the boxer. Rate the courage of Muhammed Ali's refusal to go to war. Write one complete sentence on your reasoning. _____



SCENARIO 10:

Nearly a month after her husband's assassination, **Coretta Scott King** launched the Poor People's Campaign from the Lorraine Motel to continue Dr. King's fight against economic justice. The Poor People's Campaign sought equal access to jobs and fair wages as key to stamping out poverty. Rate the courage of Corretta Scott King continuing the work for human rights. Write one complete sentence on your reasoning. _____



Who is the winner of the courage contest? _____

Which scenarios were difficult to decide? Why? _____

THE CHILDREN SHALL LEAD THEM

GRADES 6th – 12th

OBJECTIVES:

- Review the Children’s Crusade information and the role of these youth in the Civil Rights Movement
- See how today’s youth are using nonviolence to speak out on immigration reform and civil rights for their own families
- **Tour Goal:** relate to the courageous efforts of the Children’s Crusade and identify Birmingham as a turning point of the Civil Rights Movement

MATERIALS: Children’s crusade background and testimonies, information on April 2014 immigration reform protests

STANDARDS:

Common Core Reading Standards for Literacy in History/Social Studies 6-12

6-8: 2, 4, 5, 7, 8 9-10: 2, 4, 9 11-12: 2, 3, 7, 9

Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects 6-12

6-8: 2 9-10: 2 11-12: 2

Common Core Speaking and Listening Standards 6-12

6-8: 1, 2, 9-10: 1, 2, 11-12: 1, 2

VOCABULARY:

The Children’s Crusade (1963): a part of the campaign to desegregate Birmingham, Alabama that utilized children in the protest; the violence used against the children (high-pressure water hoses and police dogs) was captured by the media and sparked concern for the treatment of African Americans (especially children) and a stronger call to end segregation

Civil Disobedience: the active, professed refusal to obey certain laws, demands, or commands of a government, or of an occupying international power. Civil disobedience is commonly, though not always, defined as being nonviolent resistance and is characterized by planning and leadership of a group.

Southern Christian Leadership Conference (SCLC): an African-American civil rights organization formed in 1957 to direct other non-violent civil rights protests using direct action, strategy and civil disobedience. The first president was Dr. Martin Luther King, Jr.

DISCUSSION AND ACTIVITY:

Historical Background: Two teenagers took a stand on city buses before Rosa Parks. College students led the sit-ins movement, formed the Student Nonviolent Coordinating Committee (SNCC), and gave power in numbers to the Freedom Rides. Young people showed great courage and character in many key episodes of the Civil Rights Movement. Oftentimes their parents worried about them and did not want their children to get involved, but the young people continued to be active in their just causes. They believed it was the right thing to do.

Children, teenagers, and young adults were crucial in pushing the struggle for civil rights forward.

THE CHILDREN SHALL LEAD THEM

GRADES 6th – 12th

The Children's Crusade

To reinvigorate the campaign for civil rights in Birmingham, Alabama, Rev. James Bevel from the Southern Christian Leadership Conference (SCLC) suggested letting children march and fill up the jail.

Many objected to the Children's Crusade saying it was too dangerous. Malcolm X stated, "Real men don't put their children on the firing line." But Dr. King thought that the children gained "a sense of their own stake in freedom." With King's approval, Bevel continued to organize the march.

On Thursday, May 2, 1963, hundreds of schoolchildren met at Sixteenth Street Baptist Church before marching toward downtown. The next day, even more schoolchildren marched. But as they made their way through Kelly Ingram Park, Bull Connor (Commissioner of Public Safety in Birmingham) ordered his firemen to turn high-powered water hoses on the demonstrators. Everyone was stunned at the violent assault. Nevertheless, the children marched for several more days. By Monday, May 6, some 2,500 children had been arrested.

Finally, the Kennedy administration stepped in to help negotiate peace. The Children's Crusade helped bring international attention to the American Civil Rights Movement and inspired President Kennedy to push for the Civil Rights Act of 1964 to ban discrimination based on race.

ACTIVITY:

1. Students will read the story of Judy Tarver and the statement by Walter Gadsden.
2. Have students imagine they are like Judy Tarver or Walter Gadsden. Would they participate in the Children's Crusade or watch it unfold?
3. Assign students to create a short story of how the experience might turn out. Have them address the questions: What would you see, touch, hear? What thoughts might be going through your head? Would you be nervous? What kind of courage would you exhibit?

QUESTIONS FOR CONSIDERATION:

- Can someone be too young to speak out and/or take action?
- What are the risks of children being involved in the march? How does this compare to the risks of adults who take action for change? Are they greater or lesser?
- What message did arresting children send and to whom?
- How and when were youth protesters using the strategy of civil disobedience? (*By leaving school and marching in such numbers that city streets and sidewalks could not be used by others.*)

CONTINUED ACTIVITY:

Read about the youth activism today in conjunction with the group Reform Immigration for America. Compare their actions with those of the Children's Crusade and the Sit-Ins. What are the young people risking to be involved in these protests?

Use the Additional Resources section for lesson ideas on Immigration Reform and assign students to research the status of immigration in the United States.

THE CHILDREN SHALL LEAD THEM

Judy Tarver was seventeen when she joined the Children's Crusade. Read part of her story below.

I didn't know when I left home for school that day that I was going to participate. Some people weren't going, and some were trying to decide. I was ready to go. We felt in sympathy with all the students in Birmingham. They were just filling up the jails. We hadn't taken our place in the movement yet, and we felt that we should get involved.

We left school after lunch. We joined up with Miles College students, but most of the group was high school kids. When we started out, we didn't think we might be arrested. I thought we would get to the shopping center and be able to parade and demonstrate.

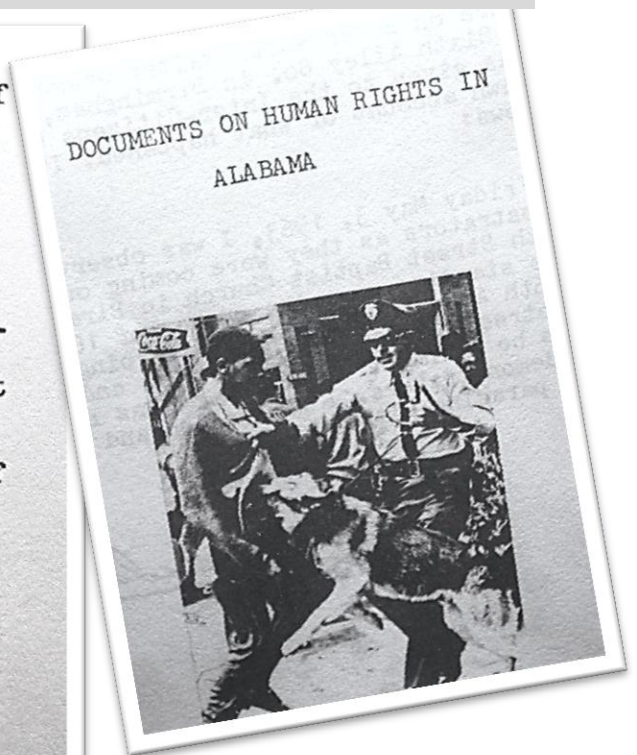
I guess the principal called the Fairfield police, who in turn called the Birmingham police. We were out on this divided highway with grass down the center. We probably didn't walk more than a mile past Miles College before we were arrested. We were walking on the side of the road when police cars came behind us. They told us to stop, but we just kept walking. We were singing "We Shall Overcome." We started running, because it looked like they were going to run us down. They came on the grass with their cars and chased us. Then they went to get school buses, and they hauled us to the jail in Birmingham.

Full story in Ellen Levine, *Freedom's Children: Young Civil Rights Activists Tell Their Own Stories*, (New York: Puffin Books, 1993), 80.

Picture on cover shows Walter Gadsden (15) of 3114 Sixth Alley So. in Birmingham, Alabama. He has given to the Inter-Citizens Committee his own account of what happened. It is as follows:

"On Friday May 3, 1963, I was observing the demonstrators as they were coming out of Sixteenth Street Baptist Church in Birmingham. I was standing near the corner of 16th Street and 6th Avenue North. As I was going across the street an officer grabbed me and held me while he turned a dog on me. I was not one of the demonstrators. I was jailed and charged with parading without a permit."

Walter Gadsden
Walter Gadsden



Images from the National Civil Rights Museum exhibit *The Children Shall Lead Them: Birmingham 1963*.

THE CHILDREN SHALL LEAD THEM

Throughout the American Civil Rights Movement, youth involvement has been crucial to making change. Today, many young adults, teens, and children are working to make a difference in their communities.



On April 30, 2014, ten youth advocates, seven under the age of eighteen, nonviolently protested in front of Capitol Hill in Washington, D.C. They sat in the rain blocking traffic until police arrested and escorted them away. The goal of the protest was to demand that Congress take action on immigration reform. Because of immigration laws, many of the protesters families had been split up due to raids on neighborhoods and workplaces. The raids were a coordinated effort by U.S. Immigration and Customs Enforcement to detain and deport undocumented workers.

Reform Immigration for America. April 30, 2014
Protest. Twitter Photo.
<https://twitter.com/RI4A/status/461539812722638848/photo/1>

The youth involved in the protest felt their voices were not heard by the government, but through civil disobedience their message was conveyed.



11 year old Yahir being arrested for protesting for immigration reform. April 30, 2014. Reform Immigration for America Twitter photo. <https://twitter.com/RI4A/status/461546206930690048/photo/1>



"This is for the Meneses family of Las Vegas, living in fear their father will be taken from them. #youthinaction" Progressive Leadership Alliance of Nevada. Twitter photo. pic.twitter.com/YF05TPEm1b

To understand more about how immigration laws separate families, watch this segment "Keeping Families Together" from the documentary "Voices of Reform" created by the Tennessee Immigrant and Refugee Rights Coalition. <http://vimeo.com/64911082> (5:14)

THE CHILDREN SHALL LEAD THEM

CLOSURE: From the Civil Rights Movement to modern day, youth have stepped up and joined movements. Young people have the potential to organize, the power to speak out against injustice, and the ability lead others to create change. The stories of the Birmingham Children's Crusade in 1963 and the 2014 youth protests for immigration reform demonstrate two non-violent approaches available to adolescent activists.

Allow time for students to reflect by responding to the following writing prompt:

Teenagers have the potential to make change. What tactics can teens use to ensure their voices are heard?

Helpful Hints:

WHAT CAN I DO TO JOIN THE MOVMENT FOR IMMIGRATION REFORM?

- Become educated on immigration policies by registering for organizations such as the Federation for American Immigration Reform <http://www.fairus.org/action> (they even have a mobile app for news on the go) and the Tennessee Immigrant and Refugee Rights Coalition <http://www.tnimmigrant.org/>.
- Contact groups such as the Coalition for Humane Immigrant Rights of Los Angeles (CHIRLA) <http://www.chirla.org/> for opportunities to be an active member.
- Communicate with politicians and representatives to let them know their constituents want immigration reform.

ADDITIONAL RESOURCES*

*The National Civil Rights Museum does not endorse, nor takes responsibility for, or exercises control over the organizations, views, or accuracy of the information contained on any of the websites or other resources in this Educator's Guide.

Discovery Education, "Immigration to the United States" Lesson Plan. <http://www.discoveryeducation.com/teachers/free-lesson-plans/immigration-to-the-united-states.cfm>

Immigration Reform: Understanding the Issue From Different Points of View, a lesson plan by Lisa Proski: http://www.pbs.org/newshour/extra/lessons_plans/lesson-plan-immigration-reform-understanding-the-issue-from-different-points-of-view/ (Accessed August 27, 2014)

Visit this site for an interactive lesson plan that engages students in consideration of divergent policy alternatives concerning the goals of immigration policy. http://www.choices.edu/resources/twtn_immigration.php (Accessed August 27, 2014)

Writing Persuasive Letters About Immigration Reform, a lesson plan from Teaching Tolerance: A Project of the Southern Poverty Law Center: <http://www.tolerance.org/lesson/writing-persuasive-letters-about-immigration-reform> (Accessed August 27, 2014)

POLITICAL COURAGE

IN DEFENSE OF CIVIL RIGHTS

GRADES 6th – 12th

OBJECTIVE:

- Students will complete a modified Know, Want to Know, Learned (KWL) chart while reviewing the Presidential Profiles to determine the political courage of presidents in defense of civil rights

MATERIALS: copies of the presidential profiles, Graphic organizer

STANDARDS:

Common Core Reading Standards for Literacy in History/Social Studies 6-12

6-8: 2, 4, 5, 7, 8 9-10: 2, 4, 9 11-12: 2, 3, 7, 9

Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects 6-12

6-8: 2 9-10: 2 11-12: 2

Common Core Speaking and Listening Standards 6-12

6-8: 1, 2, 9-10: 1, 2, 11-12: 1, 2

VOCABULARY:

Cabinet: the presidential cabinet is composed of the vice president and most senior appointed officers of the executive branch of the federal government

Moderate: someone who doesn't hold views on the far edges of the political spectrum

DISCUSSION AND ACTIVITY:

Determining the courage of politicians is precarious considering history is told from the viewpoints of the scholars presenting it. Historians cannot go back in time to ask Abraham Lincoln if it was more important to him that the Union won the Civil War or the practice of slavery was abolished. Occasionally, scholars may uncover personal accounts of the presidents themselves that provide proof on the morality and courageousness of the decisions they made, but more often researched speculation has to be made.

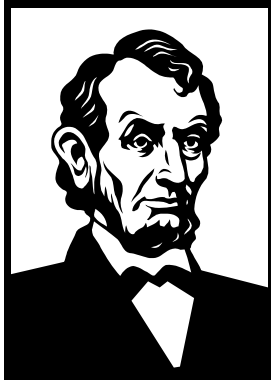
1. Before passing out the Presidential profiles, have students reflect on what they already know about each of the featured presidents on the graphic organizer.
2. Introduce the profiles by stating: the presidential profiles give a brief glimpse into the work each president did for the civil rights of African Americans and to reverse legal practices of segregation.
3. Have students consider what they would like to know about the presidents and fill in the modified KWL graphic.
4. Challenge students to question the courage of each president as they read and consider the reasons behind their actions. The students may work independently or in small groups.
5. Reflect on their findings in the "What I Learned" section of the modified KWL chart.

**POLITICAL COURAGE
PRESIDENTIAL PROFILES**

NAME: _____

What I Know	What I Learned	What I Still Have Questions About
Abraham Lincoln		
Franklin Roosevelt		
Dwight Eisenhower		
John Kennedy		
Lyndon Johnson		

PRESIDENTIAL PROFILES



Abraham Lincoln (1809-1865)

President Lincoln signed and issued the Emancipation Proclamation in 1863. The historical moment has been recounted as an act of courage and a moral desire to improve the conditions of enslaved Africans, but were there other motives to signing the Emancipation Proclamation? Do the motives make the act any less courageous?

Lincoln thought of the Emancipation Proclamation as a military contract and theorized it would also end the practice of slavery. He also used his political position to endorse the recruitment of African-Americans into the Union Army.

Lincoln morally opposed slavery and was the first American President to publicly state that. However, his motive behind the Emancipation Proclamation was political and not necessarily for rights and justice for enslaved African-Americans. Lincoln is quoted to have said, "If I could save the Union by not freeing one slave, I would do it. If I could save the Union by freeing all of the slaves, I would do it."¹⁰

The Emancipation Proclamation was a strategic action to abolish slavery to ensure the victory of the Union army during the Civil War. His political and moral declarations did not come without risks. Lincoln paid the ultimate price for freeing the enslaved. He was assassinated by John Wilkes Booth who did not want an end to the Confederacy or to the institution of slavery. Was Lincoln a courageous president?



Franklin D. Roosevelt (1882-1945)

The New Deal was a series of programs enacted by Roosevelt throughout the United States between 1933 and 1936 primarily to provide aid and economic opportunities for Americans during the Great Depression. Furthermore, the programs were very beneficial to African-Americans during this difficult period in history. Not only were they affected by the Great Depression, but also by the unfair Jim Crow system of segregation, discrimination, and racism. The New Deal provided some job opportunities and economic assistance to African Americans. In fact, the program qualified black people to receive the same benefits as white people angering many southern whites. The New Deal did not address problems with segregation or unequal rights, yet

knowing that the President of the United States cared about their well-being gave many African Americans hope for a better future.

Roosevelt took a political risk that could have endangered his chances at re-election by appointing a significant number of African-Americans to his cabinet, which was unprecedented during the mid-1930s. Instead, he served the most terms of any US President (3) until his death in 1945. How would you describe Roosevelt's courage?

¹⁰ Abraham Lincoln, "AL to Horace Greene, August 22, 1862," in *Lincoln on Race and Slavery*, Editor Henry Louis Gates, Jr. (Princeton, NJ: Princeton University Press, 2009), p 243.

PRESIDENTIAL PROFILES



Dwight D. “Ike” Eisenhower (1890-1969)

Eisenhower approached the issue of civil rights for African Americans very carefully. In his first presidential term, he was not very vocal about racial discrimination. Harry Truman served as president before Eisenhower and released Executive Order 9981 aimed at eliminating racial discrimination in the military. Eisenhower approved of this plan and enacted it, integrating the armed forces.

When *Brown vs. Board* made the desegregation of schools a law, Eisenhower vowed the federal law would be obeyed at all costs. This was during his second term. Not only did he send in the US Army to help with the integration of Little Rock High School (1957), but he also proposed the Civil Rights Act of 1957 to Congress. This was the first major civil rights legislation for African Americans since The Civil Rights Act of 1875.

While Eisenhower’s actions seemed courageous in standing up for the rights of African Americans, it is not known whether his stance was based in morality or the will to follow the law and obey governmental procedures. Can following rules be considered courageous?



John F. Kennedy (1917-1963)

Kennedy began his presidency in the midst of the Sit-Ins. Initially, he did not have time to react or strategize ways to address civil rights issues, because the United States was facing a potential for nuclear war with the Cuban Missile Crisis and the Cold War between US Allies and the Soviet Union. These international relations were taking the majority of Kennedy’s attention. When the Freedom Riders were beaten and attacked in Alabama (1961), Kennedy was caught off-guard and was personally embarrassed by the situation. Kennedy knew the potential for violence in Mississippi was even greater than the catastrophe in Alabama and decided to make a deal with Mississippi authorities. He asked the authorities to protect the riders from mob violence on their journey. In return, he

would turn a blind eye to the enforcement of integration laws that allowed the Freedom Riders to be arrested. Kennedy did not propose solutions to the struggle for civil rights until the widespread broadcasts of the 1963 Birmingham Children’s Crusade caused considerable outrage nationwide and abroad.

Kennedy’s campaign for presidency included support for desegregation, but when he was in office many civil rights leaders thought Kennedy’s policy on integration was not strong enough. He was criticized for not becoming more involved in the movement for civil rights.

When the images of the brutality of the Birmingham marches appeared in the morning newspaper, Kennedy understood he could “no longer be a passive observer of the civil rights movement” and that he must take a stand even if it meant losing votes in his upcoming election.¹¹ In 1963, he proposed the Civil Rights Act to outlaw discrimination and segregation. In what ways did Kennedy exhibit or not exhibit courage?

¹¹ Bill O’Reilly and Martin Dugard, *Killing Kennedy: The End of Camelot* (New York: Henry Holt and Company, 2012), p167.

PRESIDENTIAL PROFILES



Lyndon B. Johnson (1908-1973)

Johnson became president after Kennedy's assassination and the Civil Rights Act of 1964 was passed during his term in office. The bill did cause Johnson grief with his allies in the South who did not want the Civil Rights Act passed, nonetheless he felt compelled to satisfy both segregationists and civil rights activists.

Johnson was a Democrat from the South and a supporter of civil rights. However during the summer of 1964 when the Mississippi Freedom Democratic Party (MFDP) was formed to gain fair representation for African Americans from Mississippi in government and voting rights, Johnson's political courage was put to the test; he did not want to lose the respect of the all-white Mississippi delegates. Would he please the people in power for his own political gain or follow his conscience and support those without power? Weighing the risks of the decision took a toll on the President. He offered a compromise – the all-white delegation would stay and the MFDP were offered two seats in the Mississippi Democratic Party. The MFDP was insulted and rejected the offer. Was Johnson's compromise fair or courageous?

After this incident, Dr. King pushed Johnson to propose and sign a Voting Rights Act, but the President was hesitant to pass large legislation so soon after the Civil Rights Act was passed. The marches and murders in Selma, Alabama in 1965 received a great deal of media attention. Johnson began working on the Voting Rights Act, which passed on August 6, 1965. The violence in Selma also prompted Johnson to send the Federal Bureau of Investigation to seek out and bring Ku Klux Klan members involved in the murders to justice.

While his actions may not have seemed to be on the side of civil rights activists, Johnson declared his sincere belief in the movement when he signed the Voting Rights Act into law. He stood up and used the slogan of the movement, "we shall overcome."

Quote to Consider

"We should always be wary of Presidential courage. In the absence of wisdom, leaders who defy public opinion may take the nation over a cliff. But we must still demand that Presidents will, at vital moments, be willing to jeopardize themselves for an essential cause. The political culture of the twenty-first century—the instant communications, polls and oceans of money—may inhibit leaders from taking such wise risks. Recalling the courageous Presidents of our past should inspire us to expect more."¹²

Michael Beschloss

¹² Michael R. Beschloss, *Presidential Courage: Brave Leaders and How They Changed America 1789-1989* (New York: Simon & Schuster, 2007), preface.

POLITICAL COURAGE

IN DEFENSE OF CIVIL RIGHTS

QUESTIONS TO CONSIDER:

- Were the presidents' motives political or were they drawn from moral courage?
- Did their policies, actions, and/or decisions hurt their chances for re-elections? How?
- Did they do what was best for Americans?

CLOSURE:

Assign students to interpret the closing quote by Michael Beschloss and write their responses in paragraph form.

ADDITIONAL RESOURCES*

*The National Civil Rights Museum does not endorse, nor takes responsibility for, or exercises control over the organizations, views, or accuracy of the information contained on any of the websites or other resources in this Educator's Guide.

Eyes On The Prize, directed by Henry Hampton (1986; Public Broadcasting Service, American Experience, 2010. DVD.

David Talbot, *Brothers: The Hidden History of the Kennedy Years* (New York; Free Press, 2007), 237-238.

Garth E. Pauley, *The Modern Presidency and Civil Rights: Rhetoric on Race from Roosevelt to Nixon (Presidential Rhetoric and Political Communication)* (College Station, Texas: Texas A&M Press, 2001), Chapters 2-5.

John F. Kennedy, *Profiles in Courage* (New York: Harper Perennial Modern Classics, 2006).

THE COURAGE TO BE AUTHENTIC

PSYCHOLOGICAL COURAGE

Participants throughout the Civil Rights Movement were guided by a strong sense of right and wrong. Their moral courage guided them to take action, to improve American society, and become a part of a larger movement for change. Some instances are blended with physical courage; others may even include psychological courage.

PSYCHOLOGICAL
COURAGE

Psychological courage involves individuals making an effort to overcome physical, mental, or emotional obstacles.¹³

Society places many psychological obstacles in the path of individuals from all walks of life. One of those obstructions is the stigma or humiliation of not aligning with mainstream society. To accept our true selves, sometimes we must veer from what is considered to be normal, cool, popular, or mainstream. There are risks involved including becoming a victim of bullying, potentially losing friends or loved ones, rejection from social groups or professional groups, and more. These can be mentally and emotionally strenuous. To face and overcome the risks and accept our authenticity requires psychological courage.



Bayard Rustin 1912-1987

Bayard Rustin was a key figure to the Civil Rights Movement and had the courage to be authentic.

Rustin learned the principles and practice of nonviolent direct action by studying with disciples of Mahatma Gandhi and used his knowledge to teach and advise Dr. Martin Luther King, Jr.

He was also a master organizer. Rustin could see the big picture and plan out the small details. He was tasked by his mentor Asa Phillip Randolph with the challenge of organizing the 1963 March on Washington for Jobs and Freedom; about which Rustin stated, "It will be the biggest rally in history. It will show the Black community united as never before – united also with whites from labor and the churches, from all over the country." 250,000 people came to the March and Dr. King gave his "I Have a Dream" speech.

World Telegram & Sun photo by Al Ravenna. "Bayard Rustin (left) and Dr. Eugene Reed at Freedom House." Photographic Print. 1964. Accessed September 11, 2014. <http://www.loc.gov/pictures/item/97518848/>

¹³ Daniel Putman, *Psychological Courage* (Lanham, MD: University Press of America, 2004).

THE COURAGE TO BE AUTHENTIC

Yet Rustin remained in the background, behind the scenes, because he accepted himself. He was openly gay. Leaders of the civil rights movement thought that this information would be detrimental to their cause and considered him to be a liability. Still, they knew how valuable and talented he was with organizing events and nonviolent direct action protests. Bayard was too important to not be included in the movement. On the other hand, he was not accepted enough on a personal level to be at the forefront of the Civil Rights Movement like Dr. King. A. Phillip Randolph showed his own moral courage by supporting Rustin and defending him against those who opposed in the movement.

Rustin continued to speak out in the struggle for civil rights. He also campaigned for human rights for the gay community and insisted that there is a connection between gay rights and civil rights. In a 1986 speech he stated, "Today, blacks are no longer the litmus paper or the barometer of social change. Blacks are in every segment of society and there are laws that help to protect them from racial discrimination. It is in this sense that gay people are the new barometer for social change... The question of social change should be framed with the most vulnerable group in mind: gay people."¹⁴

Rustin was authentic. He accepted himself as well as the risks that came with declaring his sexuality. He lost friends, recognition, and sometimes freedom, but did not waver from who he was. His was active in promoting for civil rights for all people until his death in 1987.

Rustin's story is just one example of the courage to be authentic displayed by people during the Civil Rights Movement. There are many more including:

Viola Liuzzo who was more than a housewife as society expected her to be and could not ignore the calling to join the movement,

Fannie Lou Hamer who saw beyond her societal status of uneducated black woman and used her speechmaking skills for the greater good,

James Lawson who chose to go to jail rather than fight in the Korean War because he believed in his pacifism,

and many more.

These people blended their moral courage with psychological courage to be activists in the Civil Rights Movement AND authentic to themselves.

¹⁴ Bayard Rustin, *Time on Two Crosses: The Collected Writings of Bayard Rustin*, editors Devon W. Carbado and Donald Weise (San Francisco: Cleis Press, Inc., 2003), pp. 275-277.

THE COURAGE TO BE AUTHENTIC

NATURAL HAIR

GRADES 6th – 12th

OBJECTIVES:

- Teachers will use the historical context to articulate how African American women have used their hair as a way to courageously reject the white, westernized, aesthetic and standard of beauty.
- Students will examine ideals of beauty, femininity and physical change after a “big chop” (returning relaxed hair to its natural state for African American women and girls) by exploring mainstream magazines and through guided discussion.

MATERIALS: Stacks of magazines representing those tailored to Caucasian women and African American women including Elle Magazine, Vogue, Seventeen, Essence, Ebony, JET; gender neutral magazines such as Time, People, or Reader’s Digest may make for interesting exploration.

STANDARDS:

Common Core Reading Standards for Literacy in History/Social Studies 6-12

6-8: 2, 4, 5, 7, 8 9-10: 2, 4, 9 11-12: 2, 3, 7, 9

Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects 6-12

6-8: 2 9-10: 2 11-12: 2

Common Core Speaking and Listening Standards 6-12: 6-8: 1, 2, 9-10: 1, 2, 11-12: 1, 2

VOCABULARY:

Aesthetic: a set of principles that determine beauty or a specific style

Big Chop (BC): The Big Chop is a one way to quickly transition hair from relaxed (chemically straightened) to natural (free of chemical altering). This method involves cutting all relaxed hair from the head in one session.

Relaxed Hair: Hair that is chemically altered, by applying sodium hydroxide (lye) or calcium hydroxide (no lye) to loosen the curl or coil of tightly coiled or curled black hair. As a result, the hair becomes straight after the chemicals are applied.

Going Natural: This is a common term for letting relaxed hair grow out to enjoy its natural texture. It implies individuals will no longer use a relaxer on their hair. It is a journey/process that can last from a day to several years.

“Good” Hair: Hair that is characterized as long, wavy and soft. Historically, a texture of hair that closely resembles that of white men and women.

“Nappy” Hair: Hair that is characterized as kinky, tightly coiled and short.

DISCUSSION AND ACTIVITY:

1. Intro writing/discussion question: What do hair and courage have in common?
2. Ask students to share their thoughts. Define psychological courage (individuals make an effort to overcome physical, mental, or emotional obstacles). Next use the activity to introduce how hair offers risks and obstacles to authenticity. Discussion and historical context to follow.

THE COURAGE TO BE AUTHENTIC

NATURAL HAIR
GRADES 6th – 12th

Activity:

After introducing students to the concept of psychological courage, assign the following activity.

Objectives: Using contemporary magazine images, students will identify a mainstream aesthetic and describe how the aesthetic changes to meet the needs of the magazine's targeted audience. Students will work in groups to record their findings on the provided handout.

1. Divide students into groups of four. Each student will explore at least one magazine.
2. Two students in the group will explore magazines considered to be “mainstream.” These can include but are not limited to Elle Magazine, Vogue, Allure, Time, Good Housekeeping, etc. The experiment may work best if at least one of the magazines is targeted toward women's fashion and beauty. The students will be searching for examples of African American women in the magazine. From those images students should then narrow their search to African American women with short hair, then more specifically, short natural hair.
3. Two students in the group will explore magazines that are most often tailored to African American audiences. One should be especially targeted toward African American women, such as Essence, Ebony or JET. Their search criteria is the same as the other two students in the group.
4. Each student will complete a profile on one magazine.
5. Students will compare magazine profiles and record notes of other group member's findings.
6. As a class, individual, or as a lecture read or present the section “A BRIEF HISTORY OF HAIR.”
7. Use the questions for consideration as discussion points as a class or among the group.

CLOSURE. Have students fill in the reflection sheet or journal about the activity.

**COURAGE TO BE AUTHENTIC
MAGAZINE QUEST**

NAME: _____

MAGAZINE PROFILE

Magazine Title: _____, Month and Year of Issue: _____

Brief description of the magazine. (*ex. This magazine is primarily for news, music, fashion and beauty, etc.*)

Describe the demographics of the intended audience of the magazine?
(*ex. Age, gender, race, profession, other identifiers*)

How many images of African Americans are in the magazine? Circle the best fit:
1-5 5-10 10-15 15-20 20+

Were there any images of African American women with short hair? How many?

Were there any images of African American women with *natural* hair? How many?

Based on the images, what hairstyles do you think the magazine considers the most beautiful?

Discuss your groups' findings and record notes below.

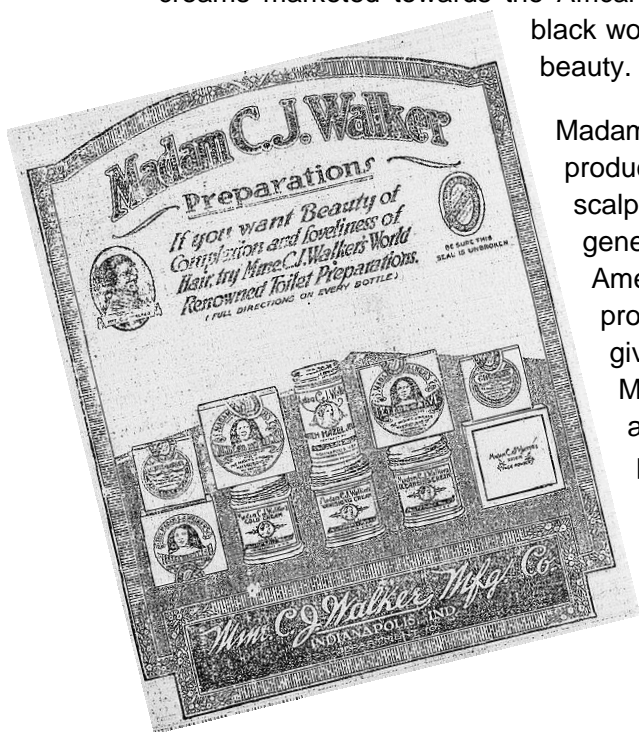
Group Member 2 Name:	Group Member 3 Name:	Group Member 4 Name:
Magazine Title:	Magazine Title:	Magazine Title:
Intended Audience:	Intended Audience:	Intended Audience:
Magazine's idea of most beautiful hairstyles:	Magazine's idea of most beautiful hairstyles:	Magazine's idea of most beautiful hairstyles:

THE COURAGE TO BE AUTHENTIC

A BRIEF HISTORY OF HAIR GRADES 6th – 12th

Hair has always sent messages about a person's identity. In West Africa, before and during the Trans-Atlantic Slave Trade, Africans (men and women) styled their hair to send messages about who they were including what family they came from, their cultural backgrounds, and many other identifiers like age, religion, and marital status.¹⁵ But when did ideas of “good” hair create risks to those who wanted to use their hair to express their identities and authentic selves? And what *is* “good” hair anyway? Finally, why is “going natural”, or deciding to do the “big chop” an act of courage?

During the era of slavery in America, the aesthetics of Caucasian people began to shape the culture and beauty of the entire nation. Enslaved Africans were considered less attractive and of lesser value if they had kinky hair and so many of them began using bacon or axle greases to change their hair texture when they did not have access to other or more natural hair care materials.¹⁶ Even after emancipation, black people who styled their hair more like white people were slightly more accepted to mainstream society. Middle class African Americans sought acceptance into the world of the majority through education, hard work, adopting the morals of the mainstream, and by mimicking the hygiene practices of whites in hair care. There was an explosion of hair care products and bleaching creams marketed towards the African American community in the early twentieth century. Many black women in particular took hold of these new modern regimens of beauty.



Madam C.J. Walker, born Sarah Breedlove, created specialized hair products for African-American hair in 1905 after suffering from a scalp ailment that resulted in her own hair loss. Her products generated numerous profits making Walker the first African American woman entrepreneur to become a millionaire. She promoted her hair care products by traveling about the country giving lectures and demonstrations. Eventually she established Madame C.J. Walker Laboratories to manufacture cosmetics and train sales beauticians. She used her wealth for countless philanthropic endeavors.

Madam C.J. Walker – Preparations. Advertisement. January 17, 1920. Library of Congress. Accessed September 11, 2014. <http://www.loc.gov/pictures/item/2002716791/>

¹⁵ Ayana D. Byrd and Lori L. Tharps, *Hair Story: Untangling the Roots of Black Hair in America* (New York: St. Martin's Press, 2001), 1-25.

¹⁶ “Discovering Our Roots: Do I Hate My Hair?” ThirstyRoots.Com. Accessed September 11, 2014. <http://thirstyroots.com/black-hair-history/discovering-our-roots-do-i-hate-my-hair>.

THE COURAGE TO BE AUTHENTIC

A BRIEF HISTORY OF HAIR

After Walker's contributions to hair, situations remained the same for the most part. The more Euro-American the hair, the more valued the individual. The concept of "good hair" suggested the person had some genetic traits suggesting their lineage included something other than African heritage. African American men and women used various concoctions to achieve straightened, wavy and more "manageable" hair, to gain acceptance in a white world that had told them that their texture of hair was "bad." This type of thinking, white is good/black is bad, permeated society. The Kenneth and Mamie Clark Doll Test in 1939 proved the psychological effects of separated races when children identified white dolls as "good" and black dolls as "bad." Changing hair and in some cases bleaching skin were ways to change appearance toward what society considered as "good."



Kenneth Clark Dolls
NCRM 2011.016.019
and 2012.042.002



Marcus Garvey, August 2, 1924, Print. George Grantham Bain Collection (Library of Congress). Accessed September 11, 2014. <http://www.loc.gov/pictures/item/2003653533/>.

There was resistance to the mainstream idea of fitting into the mold of the white aesthetic. In the 1920s and 30s, Marcus Garvey spoke of accepting and unifying African heritage in a movement known as Pan-Africanism. He once wrote, "Now take these kinks out of your mind, instead of out of your hair. You are capable of all that is common to men of other Races."¹⁷ He did not want African Americans to feel inferior to others for any reason so he called attention to the mainstream ideas of hair. It would take years for Pan-Africanism to drive closer to the mainstream.

In the early 1960s, SNCC member Zoharah Simmons decided to go natural, but outside of the Student Nonviolent Coordinating Committee, very few

people accepted her decision. She "Walking Down the street in the black community, people thought nothing of insulting you about it. It was definitely difficult to face the world every day and go on over to my classes at Morehouse. It was an act of defiance. You were fighting yourself to keep up your sense of self."¹⁸

By the late 1960s, the Civil Rights Movement evolved into an era of Black Pride and pushed Pan-African ideas to the forefront of society through music, art, poetry and the media. Going natural was an accepted hairstyle and the slogan of the time was "Black is Beautiful." In order to "go natural" women would have to transition (grow out their perm and clip their hair) or do the "big chop" completely cutting off all damaged or permed/relaxed ends resulting in a short, cropped hairstyle. For some this move is a courageous act of resisting racial and gender boundaries.



Jet Magazine, November 1966, NCRM 2012.003.009

¹⁷ Amy Jacques Garvey, *Garvey and Garveyism*, (London: Octagon Books, 1978), p 29.

¹⁸ Maxine Leeds Craig, *Ain't I a Beauty Queen?: Black Women, Beauty, and the Politics of Race* (New York: Oxford University Press, 2002), pp 124.

THE COURAGE TO BE AUTHENTIC

A BRIEF HISTORY OF HAIR

It is the journey of reclaiming something that has been denied. Racially, the act is a refusal of the white aesthetic. It crosses gender divides, because traditionally, short hair has meant masculine.

“Black is Beautiful” promised to satisfy femininity and black identity, and for many women it did. For some people, accepting their African heritage and the natural texture of their hair was an act of courage.

Though society had begun to shift its aesthetics, the underlying message of white is good/black is bad still lingered as a psychological scar on American culture. Parts of both black and white culture told African American women that their natural hair texture, and shorter hairstyle was unkempt, “too African” or even unladylike. However, these women found support among each other and other likeminded individuals and had the courage to accept their natural hair.



As the movement continued, natural hair, like Angela Davis’ legendary afro, became a symbol of radicalism, racial pride, courage, and resistance. For some, “going natural” may not be an authentic expression of themselves and they may choose alternate hairstyles. The courage to choose beyond what the mainstream says to be “good” is psychological courage. Going natural is simply one way to move beyond the aesthetic of the majority.

Free Angela button
NCRM 2012.043.003

QUESTIONS FOR CONSIDERATION:

- What are some of the incidents in history that suggested certain hairstyles were better than others?
- What do you think today’s mainstream considers to be the best hair? Is it different for different groups? If so, what are the groups and how is it different?
- Do you believe that African American women who choose not to wear their hair in its natural state are more or less authentic than those who choose to?
- Why do you think wearing hair in its natural, unaltered state was an act of defiance and resistance during the modern Civil Rights Movement of the latter 1960’s and 70’s?
- Where are some spaces where African American women may feel more/less comfortable wearing their natural hair after going through a big chop?

**COURAGE TO BE AUTHENTIC
REFLECTION SHEET**

NAME: _____

Identify one important idea that you learned while completing this activity.

Why do you believe the idea is important?

How can what you learned from this activity apply to your life?

What questions has the activity raised for you? What are you still wondering about? (*"Nothing" is not a valid answer.*)

On the back of this page, create a written response to the following question: what do hair and courage have in common?

COURAGE TO BE AUTHENTIC

ADVANCED ACTIVITY – DEBATE!

THE TOPIC: A White teacher read the book *Nappy Hair* by Carolivia Herron to her class. The students in the class were Black and Latino children. Controversy arose.

DEBATE QUESTION: Do you think it is appropriate for a person who is not of African American decent to try and teach children of color about African American hair in its natural state?

ACTIVITY:

1. Students will read the Washington Post article about this event: “N.Y. Teacher Runs Into a Racial Divide” by Liz Leyden, Washington Post Staff Writer, *Washington Post*, Thursday, December 3, 1998; Page A3. <http://www.washingtonpost.com/wp-srv/national/frompost/dec98/hair3.htm> (accessed September 5, 2014). More articles are available on Carolivia Herron’s website <http://www.carolivia.org/nappyhair/> (accessed September 5, 2014).
2. If available, students should also read the book *Nappy Hair* by Carolivia Herron available on Amazon http://www.amazon.com/Nappy-Dragonfly-Books-Carolivia-Herron/dp/0679894454/ref=sr_1_1?ie=UTF8&qid=1409951986&sr=8-1&keywords=nappy+hair (accessed September 5, 2014).
3. After the students have read the articles and book, divide them into two groups: pro-teacher and con-teacher. Divide the students evenly giving preference to their personal thoughts on the matter when possible.
4. The groups should discuss and build their case either for or against the teacher. Choose spokespeople and supporters within each group.
5. Debate! Have student lay out their findings and feelings in a classroom debate.

QUESTIONS FOR CONSIDERATION:

Was the teacher’s choice of reading material controversial in your opinion?

Was exploring the issue of natural hair, in an age appropriate way and educational context, to inspire children of color, an act of courage on the teacher’s behalf?

Do you think it is appropriate for a person who is not of African American decent to try and teach children of color about African American hair in its natural state? Is it an act of courage?

Are terms about African American hair such as “nappy”, “good hair” “bad hair” still used in today’s society? Why? Should they be used?

COURAGE TO BE AUTHENTIC

ADDITIONAL RESOURCES*

*The National Civil Rights Museum does not endorse, nor takes responsibility for, or exercises control over the organizations, views, or accuracy of the information contained on any of the websites or other resources in this Educator's Guide.

Audrey Davis-Sivasothy, *The Science of Black Hair: A Comprehensive Guide to Textured Hair* (Saja Publishing Company, 2011).

Ingrid Banks, *Hair Matters: Beauty, Power, and Black Women's Consciousness* (New York: New York University Press, 2000).

Michele Leeds Craig, *Ain't I a Beauty Queen?: Black Women, Beauty, and the Politics of Race* (New York: Oxford University Press, 2002).

YOUR FEEDBACK IS APPRECIATED

Thank you for using the Courage Educator Resource in your classroom. The Education Department at the National Civil Rights Museum is always looking for ways to better serve educators and would be very interested in feedback for this resource and its accompanying PowerPoint. Please follow the link below to leave your comments:

<https://www.surveymonkey.com/s/NYLHB2F>

ARKANSAS STATE SOCIAL STUDIES STANDARDS

DEFINING COURAGE

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SLAVERY IN AMERICA

G.2.5.2, C.5.5.14, C.5.5.14,
H.6.5.8, H.6.5.12, H.6.6.23,
C.5.8.3, R.5AH.2, PR.14.AH.8

COMBATTING JIM CROW

R.5AH.2, R.5.AH.3, R.5.AH.5,
WC.18.AH.9

SEPARATE IS NOT EQUAL

G.2.5.2, G.2.6.1, C.5.6.14,
H.6.6.22, H.6.6.23, H.6.6.35,
C.5.8.3, USC.8.AG.5, R.5.AH.5,
USC.7.C.4, RE.2.CH.1

MEASURING COURAGE

G.2.5.2, G.2.6.1, H.6.6.35,
C.5.8.3, C.5.8.5, RE.2.CH.1

THE CHILDREN SHALL LEAD THEM

G.2.5.2, G.2.6.1, H.6.6.22,
H.6.6.35, C.5.8.3, C.5.8.5,
WC.18.AH.9, C.1.C.4, C.1.C.5,
C.2.C.2, PPE.12.C.1, RE.2.CH.1

POLITICAL COURAGE

H.6.5.19, C.4.6.7, H.6.6.8,
WC.18.AH.9, USC.7.C.5,
USC.7.C.6, RE.2.CH.1,
RE.2.CH.3

THE COURAGE TO BE AUTHENTIC

G.2.5.2, G.2.6.1, G.2.6.2, G.2.7.1,
G.2.8.1, RE.2.CH.1

MISSISSIPPI STATE SOCIAL STUDIES STANDARDS

DEFINING COURAGE

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SLAVERY IN AMERICA

5th Grade: 3.c
6th Grade: 6.c, 6.d
8th Grade: 4.b, 4d
US His: 4.a, 4.c

COMBATTING JIM CROW

US His: 4.a, 4.c

SEPARATE IS NOT EQUAL

6th Grade: 6.c, 6.d
US Gov: 5.a,
US His: 4.a, 4.b, 4.c, 4.e, 4.f

THE CHILDREN SHALL LEAD THEM

6th Grade: 6.c, 6.d
US His: 4.b, 4.c

POLITICAL COURAGE

US His: 1.b

THE COURAGE TO BE AUTHENTIC

US His: 7.a, 7.c, 7.e

TENNESSEE STATE SOCIAL STUDIES STANDARDS

DEFINING COURAGE

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SLAVERY IN AMERICA

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5.3
8.2, 8.12, 8.66, 8.71
AAH.6, AAH.8
CI.7, CI.12, CI.13, CI.15
S.35, S.36, S.40

COMBATTING JIM CROW

8.85
AAH.17, AAH.18, AAH.20, AAH.30

SEPARATE IS NOT EQUAL

5.65
AAH.35, AAH.36
CI.7, CI.12, CI.15
GC.18, GC.46, GC.48
US. 91, US.92

MEASURING COURAGE

5.65
CI.1, CI.2, CI.7, CI.8, CI.12, CI.30
S.11, S.26,
US.90, US.91

THE CHILDREN SHALL LEAD THEM

5.65
AAH.37, AAH.39
CI.1, CI.7, CI.8, CI.9, CI.28
S.35, S.36, S.37
US.90, US.91, US.92

POLITICAL COURAGE

5.66
8.76
AAH.13, AAH.29
GC.46
US.90, US.92, US.94

THE COURAGE TO BE AUTHENTIC

AAH.44
CI.7, CI.8, CI.9

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