

CHARACTER EDUCATION LESSON PLAN

TITLE:

"Good Citizen in History" Honor Roll

LESSON DESCRIPTION:

This lesson uses the core values to determine if historical figures belong on the "Good Citizen in History" Honor Roll. Students will become familiar with the core values by recognizing how people in United States history have exhibited those values.

GRADE/COURSE:

Eighth/U.S. History

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org.

COMPETENCY

- B. After discussing the importance of leadership and learning about people in history who have worked to make effective changes in their community, state, and nation, the students will create a "Good Citizen in History" Honor Roll by:
- a. Participating in small groups to develop categories for the Honor Roll; e.g., pioneers, political leaders, people who stood for unpopular causes, inventors.
 - b. Developing written criteria for inclusion on the Honor Roll.
 - c. Selecting members from throughout history who have met the established criteria.
 - d. Creating an illustrated Honor Roll display; e.g., time line, poster, scrapbook.
 - e. Participating in a class discussion on the criteria developed and the people nominated for the Honor Roll.

OBJECTIVES

- III B 1. Discuss the concept of leadership and analyze the effectiveness of leaders in United States history.
- III B 2. Cite examples throughout United States history of actions taken by people to bring about changes in their community, state, and nation and discuss the effectiveness of these actions.

CORE VALUE(S) EMPHASIZED:

CITIZENSHIP: Helping to create a society based upon democratic values, e.g., rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

HONESTY: Dealing truthfully with people, being sincere, not deceiving them nor stealing from them, not cheating or lying.

INTEGRITY: Standing up for your beliefs about what is right and what is wrong and resisting social pressure to do wrong.

KINDNESS: Being sympathetic, helpful, compassionate, benevolent, agreeable, and gentle toward people and other living things.

PURSUIT OF EXCELLENCE: Doing your best with the talents you have and striving toward a goal, and not giving up.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

SUGGESTED TIME:

One class period at different times throughout year. This competency may be completed for a specific period of history or as an on-going activity throughout the year. If done as an on-going activity, new historical figures may be added to the Honor Roll as they are identified.

MATERIALS/AIDS NEEDED:

Values sheet, textbook, pen, paper, construction paper, markers.

DESCRIPTION OF ACTIVITIES:

1. Ask students to brainstorm a list of people they feel have made a difference in history or in the time period being studied.
2. Define categories and have class develop a list of categories for the Honor Roll; e.g., pioneers, political leaders, people who stood for unpopular causes, inventors.
3. Pass out handout of core values for students to keep in their notebooks.
4. Discuss the above core values.
5. In small groups, have students meet to discuss the candidates nominated for the Honor Roll. Have students select two nominees to be considered for the Honor Roll based on their actions related to the core values.
6. Have each group present its final nominees to the entire class. Each group must defend its nominees by illustrating how they demonstrated the core values. As a class, reach a consensus on which individuals are to be included on the Honor Roll.
7. Discuss the characteristics these people exhibited that correspond to the above core values.
8. Re-examine the original list and see if students wish to add names to it or delete names from it.
9. Illustrate the Honor Roll with pictures, drawings, etc. (Student can make individual Honor Rolls or a class bulletin board could be created.)

ASSESSMENT STRATEGY:

Students should be judged based on the quality of their argument for their nominees.

The Honor Roll could be done as an ongoing group assignment, student groups can rotate responsibility for creating classroom bulletin board or as an individual assignment. Judge assignments based on creativity and artistic originality.

SUGGESTION:

The teacher could assign nominees to groups based on ethnicity, race, and gender, or other criteria.

CORE VALUES SHEET

CITIZENSHIP: Helping to create a society based upon democratic values; e.g., rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

HONESTY: Dealing truthfully with people, being sincere, not deceiving them nor stealing from them, not cheating or lying.

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KINDNESS: Being sympathetic, helpful, compassionate, benevolent, agreeable, and gentle toward people and other living things.

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RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

CHARACTER EDUCATION LESSON PLAN

TITLE:

Values and the Supreme Court

LESSON DESCRIPTION:

This lesson uses the core values to evaluate the Supreme Court decisions of Plessy v. Ferguson and Brown v. Board of Education.

GRADE/COURSE:

Seventh/Civics

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org.

COMPETENCY

- B. After discussing the significance of judicial review and reviewing landmark court cases, the students will write an editorial on a Supreme Court decision by
- a. Preparing, individually, or in small groups, a chart on landmark cases that includes a brief description of the issues involved in the case, the arguments presented by both sides, and the Supreme Court's decision in each case.
 - b. Participating in discussion on the cases that have had the most impact on American life.
 - c. Role playing the major issue addressed in one landmark case.

OBJECTIVES

- II B 1. Cite examples of cases brought before the Supreme Court which established precedents for future court decisions: e.g., Marbury v. Madison, Plessy v. Ferguson, Brown v. Board of Education, Escobedo v. Illinois, Tinker v. Des Moines School District, Miranda v. Arizona, Roe v. Wade.
- II B 2. Define civil rights and cite examples of efforts made to secure these rights for all groups in the United States.

CORE VALUE(S) EMPHASIZED:

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

HONESTY: Dealing truthfully with people, being sincere, not deceiving them nor stealing from them, not cheating or lying.

SUGGESTED TIME:

One week.

MATERIALS/AIDS NEEDED:

Textbook, pen, paper, "fake" worksheet, core value sheet, and separate but equal picture.

DESCRIPTION OF ACTIVITIES:

1. Have students become familiar with the cases of Plessy v. Ferguson and Brown v. Board of Education from textbooks, worksheets, and any other additional resources available to teacher and students.
2. Ask students to define civil rights. Write answers on the board.
3. Write one clear definition for civil rights from various student answers.
4. Ask students "If your civil rights were violated, who would you ask for help?" Possible answers: NAACP, lawyers, courts.
5. Have students complete a chart on Plessy v. Ferguson and Brown v. Board of Education using the criteria outlined in the above competency (II Ba).
6. As students enter the room randomly assign some students to the front of the room and some to the back of the room. Assign more students to the back then you have seats for but do not allow those in the back without desks to sit in the front. Pass out a short worksheet, on information the students have not previously studied, and allow the students in the front of the room to use their books, or ask questions. Do not allow the students in the back of the room to use books or ask questions. Collect worksheets and mention that it appears all the students in the front of the class got A's & B's on the assignment and all the people in the back got much lower

grades, D's & F's. Allow students to return to their regular seats. This activity should only last a short period of time not the whole class period. (This activity would satisfy competency II Bc listed above.)

7. Lead a class discussion on how it felt to be in the back of the room and how it felt to be in the front of the room.
8. Lead a class discussion on the impact the Plessy v. Ferguson and Brown v. Board of Education cases had on American life.
9. Pass out the core values sheet.
10. Lead a class discussion centered on what core values were violated or supported by each case.
11. Pass out copies of pictures that illustrate how separate but equal was practiced and discuss the core value of honesty.
12. Lead a class discussion on whether government should exhibit the same values as individuals.

ASSESSMENT STRATEGY:

Evaluate charts based on the accuracy of their description of the issues involved in the cases, arguments presented by both sides, and the Supreme Courts decision in each case.

Teachers could assign essays that address any of the various topics touched on in the lesson.

EXTENSION ACTIVITIES:

Show movies or clips of movies such as *Separate but Equal*.

CORE VALUES SHEET

CITIZENSHIP: Helping to create a society based upon democratic values; e.g., rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

HONESTY: Dealing truthfully with people, being sincere, not deceiving them nor stealing from them, not cheating or lying.

INTEGRITY: Standing up for your beliefs about what is right and what is wrong and resisting social pressure to do wrong.

KINDNESS: Being sympathetic, helpful, compassionate, benevolent, agreeable, and gentle toward people and other living things.

PURSUIT OF EXCELLENCE: Doing your best with the talents you have and striving toward a goal, and not giving up.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

CHARACTER EDUCATION LESSON PLAN

TITLE:

Andrew Jackson's Indian Removal

Lesson Description:

This lesson allows students to create a political cartoon expressing their feelings on the fairness of Andrew Jackson's Indian removal policies.

GRADE/COURSE:

Eighth/U.S. History

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org.

COMPETENCY

- B. After studying selected periods in history, the students will construct appropriate visual representations (e.g., charts, webs, time lines, Venn Diagrams, political cartoons that demonstrates their understanding of the relationships between events in history by:
 - c. Drawing a political cartoon representing the selected period.

OBJECTIVE

- II B. 1. Obtain appropriate information about historical events from maps, atlases, pictures, primary sources, graphs, tables, charts, diagrams, reference materials, newspapers, political cartoons, and periodicals.

CORE VALUE(S) EMPHASIZED:

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

SUGGESTED TIME:

Two class periods

MATERIALS/AIDS NEEDED:

Textbooks, political cartoon, pencils, paper.

DESCRIPTION OF ACTIVITIES:

1. Ask students to imagine that a planet similar to earth has been discovered. Many opportunities exist for wealth on this new planet. If you go there, and are willing to work, it is almost guaranteed that you will be rich. The only thing that is a problem is that some aliens already inhabit the planet.

They look similar to us but they are blue and speak a language we don't understand. They do not know about electricity, cars or any of the other modern conveniences that exist. It has been proposed that the aliens be moved to another planet that is not as good. Their main food source and means of living do not exist there. They will not die there, but their life will be very difficult. If they are moved to another planet, you stand to gain a great amount of wealth. Do you support forcing the aliens to move?

2. Lead a discussion based on the above scenario. It should naturally flow toward the issue of fairness.
3. Assign readings that deal with Andrew Jackson's Indian removal policies and the Trail of Tears. Be sure that students understand that Indian removal policies in Georgia were declared unconstitutional by the Supreme Court but Jackson continued with the policies.
4. Lead a class discussion on the fairness of Jackson's policies. You will probably find that even students who favored alien removal think Jackson's policies were unfair. Make sure to explore the contradiction fully.
5. Find and pass out a political cartoon (preferably one about Andrew Jackson several exist) or use the one provided in this lesson. Lead a class discussion in analyzing the cartoon's symbols. A symbol is something that stands for something else; e.g., skull and crossbones is a symbol for death, a dove is a symbol for peace. Determine what the symbols are and what they stand for in the cartoon you are using. Analyze the meaning of those symbols and use them to interpret the meaning of the cartoon. In the cartoon provided, the crown, cloak and scepter represent the cartoonists' belief that Jackson believes he has absolute power like a king. He is standing on a ripped copy of the Constitution showing his disregard for law. The veto represents his veto of the National Bank. It is obvious that the cartoonist does not support Jackson.
6. Have students create their own political cartoon, using symbols, on their feelings concerning Jackson's Indian removal policies.
7. Have students write a paragraph explaining the symbolism in their cartoon.

ASSESSMENT STRATEGY:

Grade student's cartoons based on their use of symbols and the clarity of their paragraph explaining the cartoon's symbolism.

CHARACTER EDUCATION LESSON PLAN

TITLE:

Environmental Responsibility

LESSON DESCRIPTION:

This lesson links the core values of citizenship, responsibility, and cooperation to solving environmental problems. Students will actively work to raise awareness of and find solutions to environmental problems.

GRADE/COURSE:

Sixth/Geography

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org.

COMPETENCY

- A. After identifying environmental problems affecting the planet today, the students will assess awareness levels of these problems by:
 - a. Conducting a school or neighborhood survey on environmental problems.
 - b. Ranking these problems from most public awareness to least public awareness.
 - c. Tabulating and presenting survey results using graphs and/or charts.
 - d. Deciding what interdependent actions are needed to solve the problems.

OBJECTIVES

- VI A 1. Use appropriate resources to access, analyze, and synthesize information.
- VI A 2. Identify examples of persistent global problems; e.g., hunger and poverty, overpopulation, acid rain, pollution, destruction of habitats, territorial conflicts, and refugees.

CORE VALUE(S) EMPHASIZED:

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

CITIZENSHIP: Helping to create a society based upon democratic values; e.g., rule of law, equality of opportunity, due process, reasoned argument, responsibilities, and democratic decision-making.

SUGGESTED TIME:

Two weeks

MATERIALS/AIDS NEEDED:

Textbooks, pen, pencils, construction paper, markers, literature from world environmental agencies, and surveys.

DESCRIPTION OF ACTIVITIES:

1. As a class assignment have students write to various environmental organizations requesting information on several of the global problems facing the world today which are environmentally related to those listed in objective VIA 2; e.g., pollution, acid rain, overpopulation, global warming, destruction of habitat. Have students request the information be mailed to the school in care of the teacher. The addresses of some of the organizations are provided as an attachment to this lesson.
2. When adequate replies have arrived, divide the class into groups and assign each group a problem. Have a group present the problem to the class.
3. Ask students to bring in one article related to their problem. Discuss each of the articles.
4. Discuss the importance that cooperation, responsibility, and citizenship play in trying to solve complex environmental problems.
5. Discuss the conflict in values associated with some of these problems; e.g., Is it more important to have cheap gasoline or less air pollution? What would an increase in gas prices or car prices in order clean up the air do to the economy? What is the present generation's responsibility for future generations?
6. Create a survey that is designed to determine the community's awareness level of each of the assigned problems.

EXAMPLE

Please indicate your awareness of the following environmental problems by checking the appropriate space:

	Very Aware of the Problem	Somewhat Aware of the Problem	Unaware of the Problem
Overcrowding			
Acid Rain			
Etc.			

7. Have students administer the survey to at least three people outside of class but within the school.
8. After the surveys are returned, have each group tabulate the results. Announce the results and have each group record the results and use them to create a graph or chart using the results.
9. Identify the problem the community was least aware of. Discuss what actions are needed to make people more sensitive to these problems and possible solutions to them.
10. Each group will organize and carry out a campaign to raise the level of awareness for and possible solutions to these problems; e.g., posters, letters to editor, articles in school newspapers, and radio or television commercials on cassettes. Each campaign must clearly define the problem and suggest possible solutions.

ASSESSMENT STRATEGY:

Consider assigning a credit or no credit (A or F) grade for the letter to environmental organizations.

Grades for student graphs or charts should be based on the accuracy of their results. Did they use the numbers given out in class and was their graphs/chart properly constructed?

Grades for campaigns should be based on creativity, definition of problem and feasibility of solutions.

EXTENSION ACTIVITIES:

Students may want to write legislators to raise awareness or provide possible solutions to problems.

NOTE: Some of the many organizations committed to protecting Earth and its resources are listed on the following page.

America the Beautiful Fund 219 Shoreham Bldg. Washington, DC 20005	Kids for a Clean Environment (Kids' FACE) 2804 Foster Ave. Nashville, TN 37210
American Forestry Association Global Releaf Program P.O. Box 2000 Washington, DC 20013	Kids for Savings Earth (KSE) P.O. Box 47247 Plymouth, MN 55447
Children's Alliance for the Protection of the Environment (CAPE) P.O. Box 307 Austin, TX 78767	Kids Save the Planet P.O. Box 471 Forest Hills, NY 11375
The Children's Rainforest P.O. Box 939 Lewiston, ME 04240	National Recycling Coalition 1101 30th St., N.W., Suite 304 Washington, DC 20007
Citizens Clearinghouse for Hazardous Waste P.O. Box 6806 Falls Church, VA 22040	National Wildlife Federation 1412 16th St. Washington, DC 20036
Earth Day USA P.O. Box 470 Peterborough, NH 03458	Renew America 1400 16th St., N.W., Suite 710 Washington, DC 20036
Educators for Social Responsibility 23 Garden St. Cambridge, MA 02138	Sierra Club P.O. Box 7959 San Francisco, CA 94120
Greenpeace 1436 U St., N.W. Washington, DC 20009	Student Environmental Action Coalition P.O. Box 1168 Chapel Hill, NC 27514
Kids Against Pollution' (KAP) Tenakill School 275 High St. Closter, NJ 07624	Toxic Avengers c/o El Puento 211 South 4th St. Brooklyn, NY 11211
	World Resources Institute 1709 New York Ave., N.W. Washington, DC 20006

CHARACTER EDUCATION LESSON PLAN

TITLE:

1920's Slang

LESSON DESCRIPTION:

Students will be able to analyze the role of slang words as expressions of the major issues and values of the Roaring Twenties.

GRADE/COURSE:

Eighth/U.S. History

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org.

COMPETENCY

- A. After studying important periods in United States and Florida history, and the individuals and groups who contributed to them, the students will create a live newscast, video program, or newspaper for a selected period of history by:
 - f. Role play, dramatize, create art, music, or poetry about the significant events, people, or ideas of a selected time period.

OBJECTIVE

VA 1. Describe the impact of people and ideas on the values, traditions, and institutions in the pluralistic society of the United States using primary sources in art, music and literature.

CORE VALUE(S) EMPHASIZED:

CITIZENSHIP: Helping to create a society based upon democratic values; e.g., rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

INTEGRITY: Standing up for your beliefs about what is right and what is wrong and resisting social pressure to do wrong.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

SUGGESTED TIME:
One class period

MATERIALS/AIDS NEEDED:
Textbook, pen, paper, handouts.

DESCRIPTION OF ACTIVITIES:

1. Read the chapter or section on the "Roaring Twenties" in the textbook.
2. Use a graphic organizer with the word "slang" in the middle of the organizer to elicit modern slang words from the students. As students identify words and definitions, write them on the board or overhead.
3. Discuss how these slang words represent the values of the student or the rebellion against values.
4. Before distributing the Slang of the Twenties handout, write several of the words from the list on the board and see if the students can define them.
5. Pass out the Slang of the Twenties handout.
6. Read the handout out loud or silently.
7. Discuss slang words still popular today and slang words students have never heard.
8. Discuss how the slang of the 1920's represents the values of the times or the rebellion against those values; e.g., bootleg as a term for illegal liquor, blind dragon as a term for chaperone.

9. Discuss how Prohibition is a conflict of values. Is it the government's responsibility or the individual's responsibility to control drinking? How can this issue be compared to drug use today? How did the people of the 1920's exercise citizenship to get the amendment repealed? What other amendment was passed in 1920? How was that amendment a reflection of fairness?
10. Have students role play congressional committee meetings considering repealing Prohibition and giving women the right to vote. Each meeting must have a representative from each side of the issue. Students are to debate their position with an argument based on a core value.
11. Have students write a letter to a friend using eight of the 1920's slang words.

ASSESSMENT STRATEGY:

Grade presentations of congressional committee meetings based on the strength of the arguments and whether the argument included a core value.

Consider a credit or no credit (A or F) grade for the student's letters.

EXTENSION ACTIVITIES:

Have students read or view *The Great Gatsby*.

SLANG OF THE 1920's

Slang

all my whiskers
all wet
audies
and how
banana oil
barnstorm

bathtub gin
bee's knees
berries the
between a rock and
a hard place
big cheese
bim
blind dragon
blind pig
blott
bootleg
breeze in
bug wash
bull session
bunk
caper
carhop

cat's, the
cat's meow
cat's pajamas
cheaters
chopper
crush
darb
dig dirt
divine
do in
fat cat
flapper

flick
fridge
gagaget hot!
giggle-water
governor
grand
ham and egger
high hat

Meaning

nonsense!
wrong, incorrect
sound movies
definitely!
nonsense
tour the country doing
airplane shows
homemade gin
great
great!
in a difficult situation

an important person
girl friend
chaperone
a speakeasy
drunk
make or sell illegal liquor
drop in unexpectedly
hair oil
group discussion
nonsense!
a robbery
waitress at a drive-in
restaurant
outstanding
outstanding
good, super
eyeglasses
submachine gun
being infatuated with
excellent
to gossip
nice, enjoyable
to eat a -----
wealthy person
 uninhibited woman, a style
of dressing
movie
refrigerator
crazy, sillyDance! Go for it!
whiskey, liquor
father, one's superior
good
ordinary person
to snub someone

hoof
horsefeathers
hotsie-totsie
hyper
jalopy
Jane
jinny
juice-joint
keen
kisser
lickety-split
lousy
lug
main drag
malarkey
nitwit
nuts
park
pip-squeak
rah-rah
raspberries
ricky tick
ritzy
rock
sad sack
sheba
sheik
sloppy
smooch
speakie
struggle buggy
stuffy
swell
talkie
Tin Lizzie
white cow
wise up
wish book
wowser

to dance
nonsense!
very good
excited, thrilled
an old car
a plain girl
a speakeasy
a speakeasy
attractive, good
the moth
quickly
bad, inferior
a dull man
main street
lies, nonsense
idiot
nonsense!
made out in a car
a useless person
overly enthusiastic
nonsense
ragtime music of 20's
elegant
a dollar
an odd person
girl friend
handsome man
messy
kiss/hug
a movie with sound
car
prudish
fine
movie with sound
Model T Ford
vanilla milkshake
become aware, learn
catalog
prude, self righteous person

CHARACTER EDUCATION LESSON PLAN

TITLE:

The Preamble

LESSON DESCRIPTION:

This lesson analyzes the Preamble and highlights the core values present in the document. Students create a contemporary Preamble addressing the core values needed in today's society.

GRADE/COURSE:

Seventh/Civics

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org.

COMPETENCY

- A. After analyzing key democratic concepts and principles found in American historical documents, the students will prepare a contemporary Preamble to a new United States Constitution by:
 - a. Discussing the concepts and principles reflected in the existing Preamble and Constitution.
 - b. Evaluating the needs of contemporary society relative to democratic concepts and principles.
 - c. Designing a new symbol that reflects the democratic concepts and principles found in the new Preamble.

OBJECTIVE

IIA 2. Analyze key democratic concepts found in historical documents including the Magna Carta, Mayflower Compact, Declaration of Independence, and the United States Constitution (Preamble and the Bill of Rights); e.g., justice, equality, individual rights, social contract, majority rule, separation of powers, checks and balances, representation, and compromise.

CORE VALUE(S) EMPHASIZED:

CITIZENSHIP: Helping to create a society based upon democratic values; e.g., rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

HONESTY: Dealing truthfully with people, being sincere, not deceiving them nor stealing from them, not cheating or lying.

INTEGRITY: Standing up for your beliefs about what is right and what is wrong and resisting social pressure to do wrong.

KINDNESS: Being sympathetic, helpful, compassionate, benevolent, agreeable, and gentle toward people and other living things.

PURSUIT OF EXCELLENCE: Doing your best with the talents you have and striving toward a goal, and not giving up.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

SUGGESTED TIME:

Three class periods.

MATERIALS/AIDS NEEDED:

Textbooks, handouts, paper, pens, construction paper, markers.

DESCRIPTION OF ACTIVITIES:

1. Pass out and read the Preamble of the Constitution.
2. Discuss and analyze the democratic concepts found in the Preamble; e.g., establish a government that provides for greater cooperation among the states, ensures justice and peace, provides for defense against foreign enemies, promotes the general well being of the people, and secures liberty now and in the future.

3. Discuss how the Preamble illustrates the commitment of the framers of the Constitution to the core values of citizenship, fairness, cooperation, and responsibility. They demonstrated citizenship in participating in the formation of a new government. Cooperation was essential in creating the document and among the States in order to establish a government. The writers of the Preamble showed their concern for fairness by including the idea of justice to the document. The Preamble also assigns the responsibility of common defense to the government.
4. Assign students to groups.
5. Have each group create a list of the needs of contemporary society relative to the democratic concepts and the nine core values; e.g., the need to reduce apathy towards government and voting, decreasing intolerance and increasing respect, being kind in an increasingly harsh world, making politicians more accountable.
6. Have each group write a new preamble which includes the nine core values.
7. Have each group design an new symbol that reflects the democratic concepts and core values found in the new preamble.
8. Display the preambles and symbols completed by the students around the room.

ASSESSMENT STRATEGY:

Grade preambles based on the inclusion of democratic principles and core values.

Consider a separate grade for the preamble and symbol.

EXTENSION ACTIVITIES:

Have students study the rest of the Constitution and analyze the core values represented in the document.

CHARACTER EDUCATION LESSON PLAN

TITLE:

Culture and Values

LESSON DESCRIPTION:

This lesson examines the process by which cultures use institutions to transmit values.

GRADE/COURSE:

Sixth/Geography

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org.

COMPETENCY

- A. After studying the importance of geography to the development of culture, the students will, using the five institutions of culture, create an imaginary culture by:
 - a. Selecting drawings and/or pictures for their imaginary culture that illustrate the five cultural institutions; i.e., family, religion, education, government, and economics.
 - b. Preparing a map of the imaginary area depicting significant landforms and indicating available natural resources.
 - c. Create an artifact for and/or write a description of each of the five cultural institutions for the imaginary culture.

OBJECTIVES

VA 1. Define culture and list the five institutions found in all cultures; i.e., family, religion, education, government, and economics.

CORE VALUE(S) EMPHASIZED:

CITIZENSHIP: Helping to create a society based upon democratic values; e.g., rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-

minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

HONESTY: Dealing truthfully with people, being sincere, not deceiving them nor stealing from them, not cheating or lying.

INTEGRITY: Standing up for your beliefs about what is right and what is wrong and resisting social pressure to do wrong.

KINDNESS: Being sympathetic, helpful, compassionate, benevolent, agreeable, and gentle toward people and other living things.

PURSUIT OF EXCELLENCE: Doing your best with the talents you have and striving toward a goal, and not giving up.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

SUGGESTED TIME:

One week

MATERIALS/AIDS NEEDED:

Textbooks, pens, notebooks, magazines, markers.

DESCRIPTION OF ACTIVITIES:

1. Introduce the concept of culture and discuss the five institutions of culture. Cite examples of how each of these institutions serve as a transmitter of the above core values.
2. Arrange students in groups.
3. Have students create a culture using the requirements outlined in the competency.
4. Have students illustrate how their culture will incorporate five of the nine core values by writing a description of how those values would be taught to each generation and which institutions of their culture would be involved in the transmittal process.

ASSESSMENT STRATEGY:

Grade projects based on the inclusion of the drawings or pictures of the five cultural institutions, map depicting land forms and indicating natural resources, artifacts or descriptions of the five cultural institutions, and descriptions of the five core values and the process of transmission.

Consider giving an individual grade for each segment of the project. One for the pictures and drawings, one for the map, one for the artifacts or description of cultural institutions, and one for the description of values transmission.

EXTENSION ACTIVITIES:

Have students research several cultures around the world with a focus on how they use cultural institutions to transmit values.

CORE VALUES SHEET

CITIZENSHIP: Helping to create a society based upon democratic values; e.g., rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

HONESTY: Dealing truthfully with people, being sincere, not deceiving them nor stealing from them, not cheating or lying.

INTEGRITY: Standing up for your beliefs about what is right and what is wrong and resisting social pressure to do wrong.

KINDNESS: Being sympathetic, helpful, compassionate, benevolent, agreeable, and gentle toward people and other living things.

PURSUIT OF EXCELLENCE: Doing your best with the talents you have and striving toward a goal, and not giving up.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

CHARACTER EDUCATION LESSON PLAN

TITLE:

Teen Curfew Law

LESSON DESCRIPTION:

This lesson explores the issue of parental responsibility versus governmental responsibility.

GRADE/COURSE:

Seventh/Civics

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org

COMPETENCY

- B. After investigating contemporary community problems, the students, working in teams, will identify major local problems and perform a community service designed to address one problem by:
 - b. Participating in a class discussion on the identified community problems and how they can best be solved.

OBJECTIVE

- III B 1. Discuss the need for government and laws as they apply to current issues.

CORE VALUE(S) EMPHASIZED:

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

SUGGESTED TIME:

One class period.

MATERIALS/AIDS NEEDED:

Textbook, pen, paper.

DESCRIPTION OF ACTIVITIES:

1. Read the chapter in your textbook on the need for government and laws. Ask students if they believe there is a problem with crime in their community. Brainstorm what type of crime is most prevalent and who is committing these crime. (Graffiti should be included.)
2. Read and discuss the current Dade County law requiring teenagers under the age of 17 to be off the streets by 11:00 p.m. on week nights and 12:00 a.m. on weekends. Include in your discussion the reason the law was enacted; e.g., need to curb teen violence, crime, vandalism, graffiti. The discussion should flow towards the fairness of the law. Be sure to steer the discussion toward the question: Is it the parent's responsibility to control children or is it the government's responsibility? Play the devil's advocate. You may not get many students that will speak out in favor of the curfew. Ask the following questions during the discussion:
 - a. What possible reason could exist for students to be on the street after curfew? There are a lot of exceptions to the law such as going to or from work and going to or from a school-sponsored event.
 - b. When does the government have the right to take over the responsibilities traditionally reserved for parents?
 - c. What other ways might the government solve the problem of teen crime and violence other than the curfew?
 - d. Is it fair to treat students under 17 different than those older? Is 18 years the magic number?
3. Have students write an essay which clearly states their position on the government's right to assume responsibilities traditionally reserved for parents.

ASSESSMENT STRATEGY:

Grade essays based on examples and supporting statements used by students to defend their position.

CHARACTER EDUCATION LESSON PLAN

TITLE:

Jane Addams

LESSON DESCRIPTION:

This lesson explores Jane Addams' commitment to the Progressive Movement and her dedication to making her community a better place.

GRADE/COURSE:

Eighth/U.S. History

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org

COMPETENCY

- A. After studying important periods in United States and Florida history, and the individuals and group who contributed to them, the students will create a live newscast, video program, or newspaper for a selected period of history by:
 - b. Conducting mock interviews with significant people from the period.
 - f. Role play, dramatize, create art, music, or poetry about the significant events, people, or ideas of a selected time period.

OBJECTIVES

- II A 9. Examine a social, political, or economic issue in the United States during the 1920's that has implications for society today; e.g., changing role of women, science vs. religion, isolationism vs. global participation.
- II A 13. Analyze the goals and accomplishments of various reform movements throughout United States history; e.g., Abolition, Women's Rights, Temperance, Progressive, Populist, Civil Rights.
- II A 14. Discuss the roles of key individuals, including women and minorities, during major historical periods or events in United States and Florida history.
- II A 15. Read biographies, legends, myths, tall tales, stories, and poetry and listen to music that details the lives and times of heroes and ordinary people throughout United States and Florida history.

CORE VALUE(S) EMPHASIZED:

CITIZENSHIP: Helping to create a society based upon democratic values; e.g.,

rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

INTEGRITY: Standing up for your beliefs about what is right and what is wrong and resisting social pressure to do wrong.

KINDNESS: Being sympathetic, helpful, compassionate, benevolent, agreeable, and gentle toward people and other living things.

PURSUIT OF EXCELLENCE: Doing your best with the talents you have and striving toward a goal, and not giving up.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

SUGGESTED TIME:

Four class periods

MATERIALS/AIDS NEEDED:

Textbooks, handouts, paper, pens.

DESCRIPTION OF ACTIVITIES:

1. Read information about Jane Addams and Hull House in textbook. Pass out and read selections of Jane Addams' writings. (Note: Two selections are included in this lesson.)
2. Lead a class discussion on the readings. When discussing "Why Women

Should Vote" be sure to discuss the purpose of Jane Addams' argument. She was trying to convince women (proof: source where article appeared, *Ladies Home Journal* that they should want the right to vote. Some women of the time believed that women should not be involved in politics. She wanted to demonstrate that the right to vote was needed so women could better raise their families and manage their households. Addams was trying to soften the perceived threat to male political power. She argued women needed the right to vote to keep children from becoming sick and dying. Who could argue against her on that point?

3. Have students answer orally or in writing the following questions:
 - a. How does Jane Addams argue that women's suffrage is an extension of the traditional female duties? In the argument valid?
 - b. How would women and men react to this article?
 - c. Why did Addams see the theater as a serious urban problem and how did she propose to combat it? Are we still having this same debate today?
 - d. How did she account for the popularity of saloons among youth? What did she offer as a substitute?
 - e. What core values are addressed in the readings?
 - f. What core values do you feel Jane Addams possessed?

4. Write a bio-poem about Jane Addams.

Bio-Poem Directions:

Line 1 First name

Line 2 Four words that describe that person

Line 3 Who demonstrated the core values of

Line 4 Who believed in (one or more ideas)

Line 5 Who wanted (three things)

Line 6 Who gave (three things)

Line 7 Who used

Line 8 Who feels (three things)

Line 9 Who said (a quote)

Line 10 Last name

5. Write a bio-poem about Jane Addams: role play an interview with Jane Addams. Your groups will need:

A Photographer. This person will tell the class the context of the time/place in which the person lived. This person will relate the historical background in which the person did their work.

A Writer. This person will write the script that is decided on by the whole group. They will provide one copy to each group member for the presentation and one to the teacher for grading.

An Interviewer. This person will ask the questions decided on by the whole group. They will be the "Oprah" or "Geraldo" of the group presentation.

An Interviewee. This person will be Jane Addams. This person will give the answers decided on by the whole group for the presentation.

Be sure to include samples of the person's achievements in your presentation. Focus on the major aspects of the person's life for your presentation, not where they were born and how many kids they have. Include examples of the core values Jane Addams represents.

ASSESSMENT STRATEGY:

If done in writing, grade questions from activity number 3.

Consider a credit or no credit (A or F) grade on poems.

Grade group interviews based on the historical accuracy of the information. Consider whether each group member met their assigned responsibility. Consider giving a creativity grade based on dramatic performance.

EXTENSION ACTIVITIES:

Have students research and write biographical sketches of other Women's Rights and Progressive Movement leaders.

"WHY WOMEN SHOULD VOTE" (1910)

This paper is an attempt to show that many women today are failing to discharge their duties to their own households properly simply because they do not perceive that as society grows more complicated it is necessary that woman shall extend her sense of responsibility to many things outside of her own home if she would continue to preserve the home in its entirety. One could illustrate in many ways. A woman's simplest duty, one would say, is to keep her house clean and wholesome and to feed her children properly. Yet if she lives in a tenement house, as so many of my neighbors do, she cannot fulfill these simple obligations by her own efforts because she is utterly dependent upon the city administration for conditions which render decent living possible....In a crowded city quarter, however, if the street is not cleaned by the city authorities no amount of private sweeping will keep the tenement free from grime, if the garbage is not properly collected and destroyed a tenement-house mother may see her children sicken and die of diseases from which she alone is powerless to shield them, although her tenderness and devotion are unbounded....In short, if woman would keep on with her old business of caring for her house and rearing her children she will have to have some conscience in regard to public affairs lying quite outside of her immediate household. The individual conscience and devotion are no longer effective....

If women follow only the lines of their traditional activities there are certain primary duties which belong to even the most conservative women, and which no one woman or group of women can adequately discharge unless they join the more general movements looking toward social amelioration through legal enactment.

The first of these...is woman's responsibility for the members of her own household that they may be properly fed and clothed and surrounded by hygienic conditions. The second is a responsibility for the education of children: (a) that they may be provided with good schools; (b) that they may be kept free from vicious influences on the street; (c) that when working they may be protected by adequate child-labor legislation.

(a) The duty of a woman toward the schools which her children attend is so obvious that it is not necessary to dwell upon it. But even this simple obligation cannot be effectively carried out without some form of social organization as the mothers' school clubs and mothers' congresses testify, and to which the most conservative women belong because they feel the need of wider reading and discussion concerning the many problems of childhood. It is, therefore, perhaps natural that the public should have been more willing to accord a vote to women in school matters than in any other, and yet women have never been members of a Board of Education in sufficient numbers to influence largely actual school curricula....

(b) But women are also beginning to realize that children need attention outside of school hours; that much of the petty vices in cities is merely the love of pleasure gone wrong, the over restrained boy or girl seeking improper recreation and excitement. It is obvious that a little study of the needs of children, a sympathetic understanding of the conditions under which they go astray, might save hundreds of them. Women traditionally have had an opportunity to observe the plays of children and the needs of youth, and yet in Chicago, at least, they had done singularly little in this vexed problem of juvenile delinquency until they helped to inaugurate the Juvenile Court movement a dozen years ago....

(c) As the education of her children has been more and more transferred to the school, so that even children four years old go to the kindergarten, the woman has been left in a household of constantly-narrowing interests, not only because the children are away, but also because one industry after another is slipping from the household into the factory....Because many thousands of those working in factories and shops are girls between the ages of fourteen and twenty-two there is a necessity that older women should be interested in the conditions of industry. The very fact that these girls are not going to remain in industry permanently makes it more important that some one should see to it that they shall not be incapacitated for their future family life because they work for exhausting hours and under unsanitary conditions.

...If conscientious women were convinced that it was a civic duty to be informed in regard to these grave industrial affairs, and then to express the conclusions which they had reached by depositing a piece of paper in a ballot-box, one cannot imagine that they would shirk simply because the action ran counter to old traditions....

This is, perhaps, the attitude of many busy women who would be glad to use the ballot to further public measures in which they are interested and for which they have been working for years. It offends the taste of such a woman to be obliged to use indirect "influence" when she is accustomed to well-bred, open action in other affairs, and she very much resents the time spent in persuading a voter to take her point of view, and possibly to give up his own, quite as honest and valuable as hers, although different because resulting from a totally different experience. Public-spirited women who wish to use the ballot, as I know them, do not wish to do the work of men nor to take over men's affairs. They simply want an opportunity to do their own work and to take care of those affairs which naturally and historically belong to women, but which are constantly being overlooked and slighted in our political institutions....

In closing, may I recapitulate that if woman would fulfill her traditional responsibility to her own children; if she would educate and protect from danger factory children who must find their recreation on the street; if she would bring

the cultural forces to bear upon our materialistic civilization; and if she would do it all with the dignity and directness fitting one who carries on her immemorial duties, then she must bring herself to the use of the ballot that latest implement for self-government. May we not fairly say that American women need this implement in order to preserve the home?

Jane Addams, "Why Women Should Vote," *Ladies Home Journal* 27 (January 1910):21-22

The Spirit of Youth (1909)

JANE ADDAMS

This spring a group of young girls accustomed to the life of a five-cent theater, reluctantly refused an invitation to go to the country for a day's outing because the return on a late train would compel them to miss one evening's performance. They found it impossible to tear themselves away not only from the excitements of the theater itself but from the gaiety of the crowd of young men and girls invariably gathered outside discussing the sensational posters.

A steady English shopkeeper lately complained that unless he provided his four daughters with the money for the five-cent theaters every evening they would steal it from his till, and he feared that they might be driven to procure it in even more illicit ways. Because his entire family life had been thus disrupted he gloomily asserted that "this cheap show had ruined his home and was the curse of America." This father was able to formulate the anxiety of many immigrant parents who are absolutely bewildered by the keen absorption of their children in the cheap theater. This anxiety is not, indeed, without foundation. An eminent alienist¹ of Chicago states that he has had a number of patients among neurotic children whose emotional natures have been so over-wrought by the crude appeal to which they had been so constantly subjected in the theaters, that they have become victims of hallucination and mental disorder....

This testimony of a physician that the conditions are actually pathological, may at last induce us to bestir ourselves in regard to procuring a more wholesome form of public recreation. Many efforts in social amelioration have been undertaken only after such exposures; in the meantime, while the occasional child is driven distraught, a hundred children permanently injure their eyes watching the moving films, and hundreds more seriously model their conduct upon the standards set before them on this mimic stage.

Three boys, aged nine, eleven and thirteen years, who had recently seen depicted the adventures of frontier life including the holding up of a stage coach and the lassoing of the driver, spent weeks planning to lasso, murder, and rob a neighborhood milkman, who started on his route at four o'clock in the morning. They made their headquarters in a barn and saved enough money to buy a revolver, adopting as their watchword the phrase "Dead Men Tell no Tales." ...Fortunately for him, as the lariat was thrown the horse shied, and, although the shot was appropriately fired, the milkman's life was saved. Such a direct influence of the theater is by no means rare, even among older boys. Thirteen young lads were brought into the Municipal Court in Chicago during the first week that "Raffles, the Amateur Cracksman" was upon the stage, each one with

¹Alienist: psychiatrist

an outfit of burglar's tools in his possession, and each one shamefacedly admitting that the gentlemanly burglar in the play had suggested to him a career of similar adventure.

In so far as the illusions of the theater succeed in giving youth the rest and recreation which comes from following a more primitive code of morality, it has a close relation to the function performed by public games. It is, of course, less valuable because the sense of participation is largely confined to the emotions and the imagination, and does not involve the entire nature....

Well considered public games easily carried out in a park or athletic field, might both fill the mind with the imaginative material constantly supplied by the theater, and also afford the activity which the cramped muscles of the town dweller so sorely need. Even the unquestioned ability which the theater possesses to bring men together into a common mood and to afford them a mutual topic of conversation, is better accomplished with the one national game which we already possess, and might be infinitely extended through the organization of other public games.

The theater even now by no means competes with the baseball league games which are attended by thousands of men and boys who, during the entire summer, discuss the respective standing of each nine and the relative merits of every player. During the noon hour all the employees of a city factory gather in the nearest vacant lot to cheer their own home team in its practice for the next game with the nine of a neighboring manufacturing establishment and on a Saturday afternoon the entire male population of the city betakes itself to the baseball field; the ordinary means of transportation are supplemented by gay stage-coaches and huge automobiles, noisy with blowing horns and decked with gay pennants. The enormous crowd of cheering men and boys are talkative, gook-natured, full of the holiday spirit, and absolutely released from the grind of life. They are lifted out of their individual affairs and so fused together that a man cannot tell whether it is his own shout or another's that fills his ears; whether it is his own coat or another's that he is wildly waving to celebrate a victory. He does not call the stranger who sits next to him his "brother" but he unconsciously embraces him in an overwhelming outburst of kindly feeling when the favorite player makes a home run. Does not this contain a suggestion of the undoubted power of public recreation to bring together all classes of a community in the modern city unhappily so full of devices for keeping men apart?...

We are only beginning to understand what might be done through the festival, the street procession, the band of marching musicians, orchestral music in public squares or parks, with the magic power they all possess to formulate the sense of companionship and solidarity....

As it is possible to establish a connection between the lack of public reaction and the vicious excitements and trivial amusements which become their substitutes, so it may be illuminating to trace the connection between the

monotony and dullness of factory work and the petty immoralities which are often the youth's protest against them.

There are many city neighborhoods in which practically every young person who has attained the age of fourteen years enters a factory. When the work itself offers nothing of interest, and when no public provision is made for recreation, the situation becomes almost insupportable to the youth whose ancestors have been rough-working and hard-playing peasants.

In such neighborhoods the joy of youth is well nigh extinguished; and in that long procession of factory workers, each morning and evening, the young walk almost as wearily and listlessly as the old. Young people working in modern factories situated in cities still dominated by the ideals of Puritanism face a combination which tends almost irresistibly to overwhelm the spirit of youth. When the Puritan repression of pleasure was in the ascendant in America the people it dealt with lived on farms and villages where, although youthful pleasures might be frowned upon and crushed out, the young people still had a chance to find self-expression in their work. Plowing the field and spinning the flax could be carried on with a certain joyousness and vigor which the organization of modern industry too often precludes. Present industry based upon the inventions of the nineteenth century has little connection with the old patterns in which men have worked for generations. The modern factory calls for an expenditure of nervous energy almost more than it demands muscular effort, or at least machinery so far performs the work of the massive muscles, that greater stress is laid upon fine and exact movements necessarily involving nervous strain. But these movements are exactly of the type to which the muscles of a growing boy least readily respond, quite as the admonition to be accurate and faithful is that which appeals the least to his big primitive emotions...

In vast regions of the city which are completely dominated by the factory, it is as if the development of industry had outrun all the educational and social arrangements.

The revolt of youth against uniformity and the necessity of following careful directions laid down by some one else, many times results in such nervous irritability that the youth, in spite of all sorts of prudential reasons, "throws up his job," if only to get outside the factory walls into the freer street, just as the narrowness of the school enclosure induces many a boy to jump the fence.

When the boy is on the street, however, and is "standing around the corner" with the gang to which he mysteriously attaches himself, he finds the difficulties of direct untrammelled action almost as great there as they were in the factory, but for an entirely different set of reasons. The necessity so strongly felt in the factory for an outlet to his sudden and furious bursts of energy, his overmastering desire to prove that he could do things "without being bossed all

the time," finds little chance for expression, for he discovers that in whatever really active pursuit he tries to engage, he is promptly suppressed by the police....

The unjustifiable lack of educational supervision during the first years of factory work makes it quite impossible for the modern educator to offer any real assistance to young people during that trying transitional period between school and industry. The young people themselves who fail to conform can do little but rebel against the entire situation.

There are many touching stories by which this might be illustrated. One of them comes from a large steel mill of a boy of fifteen whose business it was to throw a lever when a small tank became filled with molten metal. During the few moments when the tank was filling it was his foolish custom to catch the reflection of the metal upon a piece of looking-glass, and to throw the bit of light into the eyes of his fellow workmen. Although an exasperated foreman had twice dispossessed him of his mirror, with a third fragment he was one day flicking the gloom of the shop when the neglected tank overflowed, almost instantly burning off both his legs. Boys working in the stock yards, during their moments of wresting and rough play, often slash each other painfully with the short knives which they use in their work, but in spite of this the play impulse is too irrepressible to be denied....

The discovery of the labor power of youth was to our age like the discovery of a new natural resource, although it was merely incidental to the invention of modern machinery and the consequent subdivision of labor. In utilizing it thus ruthlessly we are not only in danger of quenching the divine fire of youth, but we are imperiling industry itself when we venture to ignore these very sources of beauty, of variety and of suggestion.

From Jane Addams, *The Spirit of youth and the City Streets* (The Macmillan Company, New York, 1909).

CHARACTER EDUCATION LESSON PLAN

TITLE:

Women Civil Rights Leaders

LESSON DESCRIPTION:

This lesson examines the core values demonstrated by various women who were involved in the Civil Rights Movement.

GRADE/COURSE:

Eight/U.S. History

For approved English/Language Arts Literacy Standards and Next Generation Sunshine State Standards for Social Sciences related to this lesson, please see www.cpalms.org.

COMPETENCY

- A. After studying important periods in United States and Florida history, and the individuals and group who contributed to them, the students will create a live newscast, video program, or newspaper for a selected period of history by:
 - a. Conducting mock interviews with significant people from the period.
 - b. Writing an editorial about whether an event or an individual can make a difference in history.
 - f. Role, play, dramatize, create art, music, or poetry about the significant events, people, or ideas of a selected time period.

OBJECTIVES

- 12. Examine political controversies from 1945 to the present; e.g., Civil Rights, Womens' rights, Vietnam War, drug trafficking, and identify efforts to resolve each controversy.
- 13. Analyze the goals and accomplishments of various reform movements throughout United States history; e.g., Abolition, Womens' Rights, Temperance, Progressive, Populist, Civil Rights.
- 14. Discuss the roles of key individuals, including women and minorities, during major historical periods or events in United States and Florida history.
- 15. Read biographies, legends, myths, tall tales, stories, and poetry and listen

to music that details the lives and times of heroes and ordinary people throughout United States and Florida history.

CORE VALUE(S) EMPHASIZED:

CITIZENSHIP: Helping to create a society based upon democratic values; e.g., rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, rights and responsibilities, and democratic decision-making.

COOPERATION: Working together toward goals as basic as human survival in an increasingly interdependent world.

FAIRNESS: Treating people impartially, not playing favorites, being open-minded, and maintaining an objective attitude toward those whose actions and ideas are different from our own.

INTEGRITY: Standing up for your beliefs about what is right and what is wrong and resisting social pressure to do wrong.

KINDNESS: Being sympathetic, helpful, compassionate, benevolent, agreeable, and gentle toward people and other living things.

PURSUIT OF EXCELLENCE: Doing your best with the talents you have and striving toward a goal, and not giving up.

RESPECT: Showing regard for the worth and dignity of someone or something, being courteous and polite, and judging all people on their merits. It takes three major forms: respect for oneself, respect for other people, and respect for all life forms.

RESPONSIBILITY: Thinking before you act and being accountable for your actions, paying attention to others, and responding to their needs. Responsibility emphasizes our positive obligation to care for each other.

SUGGESTED TIME:

One week.

MATERIALS/AIDS NEEDED:

Textbooks, handouts, paper, pens.

DESCRIPTION OF ACTIVITIES:

1. Read information about the Civil Rights Movement in textbook. Pass out

and then read the biographies of women Civil Rights leaders.

2. Lead a class discussion on the handouts. Ask students what names come to mind when they think of civil rights? (Answers will generally be Martin Luther King Jr. and Malcolm X.) How do the readings show the role women played in the Civil Rights Movement?
3. Have students write an editorial about how one of the women studied made a difference in history and what core values they possessed.
4. Write a bio-poem of one Civil Rights leader.
Bio-Poem
Line 1 First name
Line 2 Four words that describe that person
Line 3 Who demonstrated the core values of
Line 4 Who believed in (one or more ideas)
Line 5 Who wanted (three things)
Line 6 Who gave (three things)
Line 7 Who used
Line 8 Who felt (three things)
Line 9 Who said (a quote)
Line 10 Last name
5. Group work: Role play an interview with a Civil Rights leader. Your groups will need:

A Photographer. This person will tell the class the context of the time/place in which the person lived. This person will relate the historical background in which the person did his/her work.

A Writer. This person will write the script that is decided on by the whole group. They will provide one copy to each group member for the presentation and one to the teacher for grading.

An Interviewer. This person will ask the questions decided on by the whole group. They will be the "Oprah" or "Geraldo" of the group presentation.

An Interviewee. This person will be the civil rights leader. This person will give the answers decided on by the whole group for the presentation.

Be sure to include samples of the person's achievements in your presentation. Focus on the major aspects of the person's life for your presentation not where they were born and how many kids they have.

Include examples of the core values each leader represents.

ASSESSMENT STRATEGY:

Consider a credit or no credit (A or F) grade on poems.

Grade group interviews based on the historical accuracy of information.
Consider whether each group member met his/her assigned responsibility.
Consider giving a creativity grade based on dramatic performance.

Grade editorials based on the inclusion of core values and how convincing the argument was.

EXTENSION ACTIVITIES:

Have students research and write biographical sketches of other Civil Rights leaders.

Introduction

Civil Rights was once a technical term meaning those rights to which all Americans are entitled by virtue of citizenship. The right to vote is certainly the most obvious of "rights" to which any citizen should be able to lay claim, and in the 1960s there was indeed a struggle to secure for southern black citizens the right to vote which white southerners already held. But there were broader goals of the civil rights movement, the most obvious being that of political and racial equality. In countless situations where there was inequitable treatment of blacks on the basis of race, thousands of black and white Americans rose to the challenge to erase those inequalities. Sometimes the issue was treatment on public buses, as was the case in Montgomery, Alabama. In other places such as Little Rock, Arkansas, the issue was inferior schools. And in hundreds of towns all over the South the issue was access to public facilities, such as bus depots, bathrooms, or even water fountains. The result is that Civil Rights is now a term which refers to the challenge of the racial *status quo*. Because it resulted in such profound changes in matters of race in the United States, sometimes the Civil Rights Movement is called the "Second Reconstruction."

The strategies for securing civil rights were varied, but had a common pattern. In each case, there was a grass-roots movement based in the black community which demonstrated the lack of equality for blacks and demanded change. Local white governments routinely resisted blacks' demands. Blacks citizens would continue their protests and attempt to enlist the support of the U.S. President. Finally the federal government would respond to the local grievance with its action.

Despite the varying degrees of success of the civil rights struggles, all agree that after the deaths of John F. Kennedy and Martin Luther King the time when the Civil Rights movement can be said to have ended blacks had advanced their position in the mainstream of American life.

Martin Luther King has become the symbol for the Civil Rights movement of the nineteen fifties and sixties. He was a charismatic and effective spokesperson, later martyred to the cause. In the national arena, in communicating with leaders in the federal government, for example, King or his close colleagues constituted the visible leadership of the Civil Rights movement. Both those men many of them ministers affiliated with the Southern Christian Leadership Conference often came in at the last minute to join with previously planned demonstrations or marches. It is at the grassroots level and therefore not at the national level that attracted publicity that the women carried the movement. Wrote historian Steven Lawson in 1991:..."[W]omen both initiated and provided grassroots support for the civil rights protests that transformed the nation. Without the courage, commitment and vision of Rosa Parks, Jo Ann Robinson, Ella Baker, and Fannie Lou Hamer, to name a few together with the legions of

ordinary housewives and workers who boycotted, marched, sat in, and went to jail, a widespread freedom struggle could not have launched and sustained."

Lawson might well have mentioned many others: Virginia Durr, Daisy Bates, Mary Fair Burks, Elizabeth Huckaby, Septima Clarke, Mary King, Diane Nash, Modjeska Simkins and Unita Blackwell come to mind quickly.

The purpose of this packet, then, is to complete the canvas of the civil rights story that standard high school textbooks only begin to paint. Its purpose is not merely to identify the women, nor solely to give their pedigrees. Nor is it to explore why women have been omitted or slighted in traditional accounts of the Civil Rights movement. Rather, it is to celebrate their actions so that they and we can continue the journey they began.

Pauli Murray 1910-1985

The Civil Rights Movement in the USA did not spring full-blown in the mid-nineteen fifties. Rather, it rested on the previous successes and failures of countless Americans both black and white who had been long concerned with civil rights. Ida Wells Barnett, for example, had used newspapers to launch an anti-lynching crusade at the turn of the century. And through the nineteen thirties and forties, there were many other activists. One foremother of the Civil Rights Movement who used activism, writing, and the legal system to achieve equity was Pauli Murray, who grew up in North Carolina, but who lived as an adult in New York, Boston, and even spent a year in Accra, Ghana. As a youngster, she was wounded to be called "colored." She certainly did not want to be labeled as "nigger" or even "negro." Rather she fought to be called a "Negro." It was hard for her to use the term "Afro-American" to refer to herself, and she died before "African-American" came into usage.

Pauli Murray (Anna Pauline Murray) was a civil rights activist and women's rights activist twenty years before the Civil Rights Movement came to fruition. She was on the cutting edge, marching to her own drummer, and insisting for equity for both blacks and for women many years before it was customary for either blacks or women to do so. Academically trained as a lawyer, self-trained as a poet and writer, she cut a hard path for herself, but in the end achieved her goals. She was diminutive in stature, but a giant in the annals of women's activism.

Late in life, Pauli Murray was often introduced as the granddaughter of slaves. She always responded that she was also the great-granddaughter of slaveholders. Born (1910) in Baltimore to middle-class parents a school principal and a nurse Murray had a tragic childhood. Her mother died when she was three, and because her father was ill, the six children were separated and sent to live with family members. Pauli Murray moved to Durham, North Carolina with the aunt for whom she had been named, Pauline Fitzgerald Dame. Mrs. Dame was a teacher in an elementary school and took her niece along to school before she was old enough to enroll. Before she entered first grade, Pauli Murray could read and write.

The Durham of Murray's childhood was a segregated one, with schools which were separate but not equal. When she was in the middle grades and realized that should she ride the bus, she would be required to sit in the rear Pauli simply refused to use buses. She walked everywhere, even as a twelve-year old!

Photos from Pauli Murray's days at Durham's Hillside High School show her in the midst of many school activities. She felt, however, as though she were an outsider. Mrs. Dame did not own a car and lived a long distance from the

school. Worrying that it was unsafe for her niece to walk on Durham streets at night, she forbade her to participate in many after-school events she would have enjoyed. Murray's superior abilities in the classroom also contributed to discomfort with her peers.

Pauli Murray realized that going to college was not automatic, even though Wilberforce University had offered her a scholarship for one semester. Refusing to go to the segregated college in Durham, Murray moved to live with another aunt in New York City, hoping to attend Barnard. Lack of money prevented this dream. When she attempted to enroll in New York City's Hunter College, which charged no tuition, Murray learned that the inferior education available to her in Durham had rendered her ineligible for admission. She entered a New York high school to repeat her senior year, then enrolled as a freshman at Hunter College in 1928.

Graduates in 1933 faced enormous difficulties in finding jobs at the depths of the Depression. Thousands of New Yorkers were unemployed, most of them having more skills than Pauli Murray. She scrambled for paid work that provided enough for the simplest possible existence: food and a bed. She worked at Hunter College's switchboard, sold magazine subscriptions; and to relieve boredom when she was out of work hitch-hiked to Nebraska and back. For a while, she lived in the studio of a friend who was an artist. Malnutrition caused ill health which she fought for her entire life. Finally, in 1936, Murray landed a job with the Works Progress Administration as a teacher of remedial reading. In her poignant autobiography, *Song in a Weary Throat*, Pauli Murray noted that she was "saved" by the WPA.

In 1939, when she realized that WPA work was coming to an end and knowing that state law prevented Negroes from attending the University of North Carolina-she nevertheless applied for admission to the UNC graduate school for a degree in social work. Of course she was not surprised at the letter of rejection, but her application and its surrounding publicity were patterns which would continue throughout her life. By chance, news of her rejection followed the U.S. Supreme Court's ruling in the *Gaines* case, in which the court ruled that states were required to provide Negro applicants with substantially the same legal education that they provided for white applicants. Moreover, states could not circumvent their obligation by paying tuition to another state for Negroes who wanted to go to law school.

In 1940, Murray and Adelene McBean rode from Washington, DC, to Durham by bus. In Petersburg, VA, Murray and her friends were involved in an accident which forever remained seared in her memory. Sitting in the back of the bus in a seat over a wheel, McBean had become ill. When the white driver refused to ask white passengers to move forward so that Murray and McBean could move forward (segregation laws prevented blacks from sitting in front of whites) Murray objected so strenuously that the driver sent for his supervisor to

calm the situation. Placated, Murray and McBean reboarded, but were furious when they realized that the driver was soliciting support for his behavior from the white riders. The two travelers made a scene, with the result that they were arrested for violating segregation laws and for disorderly conduct. Petersburg lawyers came to their aid, but both women went to jail, choosing to pay no bail. The state of Virginia later dropped the segregation charges, but retained the disorderly conduct charges. Found guilty in a trial, the two women insisted on serving the sentence rather than paying their fines. Even their jailers must have wished they had paid. Stating that they wished to be model prisoners, Murray and McBean insisted on being issued not only clean bed linens, but also a broom, and cleanser and cloths to clean the toilets.

Released from jail, Murray returned to New York and secured a job with the Workers Defense League (WDL) and attempted to raise funds to secure legal help for a black Virginia sharecropper. Odell Waller had been convicted of first-degree murder of his white employer and was slated to be electrocuted. The WDL had many grievances about Waller's conviction, the most prominent being the fact that, because jurors were chosen from a list of those who had paid poll taxes, he had been denied a jury of his peers because poor blacks could not afford to pay the poll tax levied in Virginia. Despite the intervention of thousands of Americans, Waller was combating exploitation and prejudice, and in achieving civil rights, Pauli Murray then entered law school at Howard University in Washington, DC. As might have been expected, even as a law student, she was an activist.

In 1942, while still in law school, Murray helped organize a sit-in of Howard students at a local restaurant. Participants were given careful instructions about the rationale for the sit-in, about their behavior, about reactions to potential police action, and cautioned to be familiar with the details of the U.S. Constitution. One of the most interesting aspects of this affair was that the Howard University administration was opposed to the sit-ins. Because the university received financial support from the U.S. Congress, it did not want to jeopardize that funding by having Congressmen irritated by "uppity" students. Murray and the students continued their protest.

Graduating first in her class from law school, Murray received the coveted Rosenwald Fellowship to pay for further study. Once again, knowing that rejection was certain, she proposed to penetrate another barrier which impeded her progress: she sought and was denied admission to the Harvard Law School because she was a female! Her papers include the letter in which she asked to have her application kept active until such time as the Harvard Law School admitted women. She nevertheless studied law at Boalt Hall in California, and later returned to New York where she practiced alone.

A major client was the Women's Division of the Methodist Church. In spite of the fact that laws requiring segregation existed in 31 states, there was no

one single volume where those laws were compiled and organized. The women of the Methodist church felt that they needed such a volume so that they might know what was and was not possible in the states where they worked. Murray undertook to compile and analyze the existing laws, not realizing that it would require two years of full-time work. When *States' Laws on Race and Color* was published, it was used not only by the church, but distributed widely (funded by the Ford Foundation) to state law libraries, Negro Colleges, human rights agencies, and key individuals interested in the cause of human rights. Happily for Civil Rights, the book had a "short but strategic" career. The U.S. Supreme Court *Brown v. Board* decision of 1954 precipitated so many rapid changes in the laws that its usefulness was short-lived.

By 1954, Murray had undertaken another project, the writing of *Proud Shoes*. An account of the lives of her ancestors, *Proud Shoes*, was published in 1956 to rave reviews, and was reissued more than once. Having lived from hand to mouth for so long, she was able to write the book only because she received a grant for unknown authors, as well as an advance from the publisher. She was a guest (along with James Baldwin) at New Hampshire's MacDowell Colony for artists during part of her struggle to commit her painful words to paper.

A large New York law firm then asked Pauli Murray to join its staff. She had realized ten years earlier that such an appointment was out of the question, but in the wake of the enormous social changes that were taking place in the mid-fifties, she polished her lawyering skills and joined Paul, Weiss, Rifkind, Wharton & Garrison, where she remained for several years. By 1960, the practice of corporate law paled, and Murray sought a job in Africa where she served on the faculty at Ghana's new law school. At the time there was not even a Ghanaian constitution, but Murray had never shrunk from a challenge, and going to Accra was certainly a challenge. She had some deep-seated notion of getting in touch with the African side of her heritage. Sailing with her dog Smokey, and with her Karman Ghia, Murray adjusted to the rigors of life in Accra. She was a dedicated teacher, frustrated because some of her Ghanaian students had been short-changed academically by their inferior schooling. She was patient with their shortcomings, and both faculty and students were enthusiastic in their praise for her teaching and writing at the University.

There was considerable civil unrest in Ghana, however, resulting in the country's becoming a dictatorship. Her disillusion with political developments, coupled with her continuing bouts with malaria and dysentery, meant that her stay in Ghana lasted only a year, not the anticipated three. Before leaving, however, she published with a colleague, *The Constitution and Government of Ghana*.

Returning to the USA in 1961, Murray was awarded a fellowship to attend the Yale Law School to secure the Doctor of Juridical Science degree. In 1965 as a 55-year old with a new J.D. degree, once again she was uncertain of her

future. She spent one year as an administrator at Benedict College in Columbia, SC, leaving when she realized that classroom interaction with students was more interesting for her than was administration. She also worked in Washington as a consultant to the Equal Opportunity Commission. During this time, she was one of the founding members of NOW, the National Organization for Women.

Permanence and stability in her career came in 1968 when Pauli Murray was invited by the president of Brandeis University one of the partners in her former NYC law firm to teach American Studies. A highly regarded and respected teacher, she remained there for five years.

At 63 in 1973, Pauli Murray entered seminary in preparation for ordination to the priesthood of the Episcopal Church. At that time, no women were permitted to be ordained to the Episcopal priesthood, but in her case, her quest seems the logical next step. Her cause for black's admissions to the UNC Graduate School has been achieved, as had her cause for women's admissions Harvard's Law School. Still her church denied its priesthood to women. By the time she finished seminary, the national church had voted to ordain women. Later, she became the nation's first Negro female ordained Episcopal priest. An invitation to return to the Chapel Hill, NC church of her white great-grandfather's family, to be the officiant at her first communion as priest came immediately. The event received widespread attention, including a visit from Charles Kuralt *On the Road*.

One constant thread in Murray's life was her relationship with Eleanor Roosevelt, which both treasured. The relationship was initiated by Murray when she wrote to Roosevelt about continuing injustices inflicted on American Negroes. Over time, a genuine friendship evolved. Murray sometimes wrote and asked Roosevelt to point out a societal inequity to their husband, President Franklin Roosevelt. Other times, Murray was invited both to the White House, and to Roosevelt's Hyde Park home. When Murray graduated from the Howard University Law School (where she was the only woman in the class), Eleanor Roosevelt sent a bouquet, the ribbon from which Murray saved and used to mark her place in her grandmother's Bible.

The other constant in Murray's life was her typewriter. At her death in 1985, Murray left her papers to the Schlesinger Library at Harvard University. Consisting of 136 boxes of materials, the collection is clear evidence that she was aware of herself as a person about whom historians would be interested. She wrote constantly to anyone friend or stranger about anything just or unjust about which she felt strongly. She saved everything from the profound to the mundane; the letters to and from UNC about attending graduate school, as well as the certification of rabies shots for her many dogs. Included are word-for-word transcriptions of the events in the bus incident in Petersburg, and notes about the sit-ins in Washington DC restaurants. An inventory of the items she took to Accra is included, as well as correspondence with laborers there whom

she believed did shoddy work. There are copies of her letters to newspaper editors, of articles about individual and group struggles, even clippings about events in which Murray was not a participant, but which she believed raised fundamental issues. Long before the days of photocopiers, she made carbon copies of her letters on onion-skin paper, documenting her correspondence. Sometimes she even retyped a letter she received if its penmanship was poor.

Wrote Murray, "One person and a typewriter constitutes a movement." Pauli Murray herself constituted a movement, a movement on behalf of Negroes and women far ahead of her time.

Rosa Parks
Jo Anne Robinson

Before the "Movement", life in Montgomery, Alabama and in other southern cities was segregated. There were segregated schools, segregated bus depots, segregated water fountains, segregated rest rooms, segregated restaurants. There was even segregated seating on the city buses. Because daily bus rides were a fact of life for the working poor, there were constant reminders of injustices at every stop. Black women used the buses to get to their jobs as seamstresses, domestic workers, or service workers in restaurants. Montgomery laws required separate seating. But Montgomery customs rankled as much as the laws. Black Montgomery bus riders were forced to pay their fares at the front door of the bus, then dismount and reenter through the back door where they were seated from the rear. Whites, meanwhile, were seated from the front. Routinely, black passengers had to stand over empty seats at the front of the bus reserved for whites.

The unfairness of this system humiliated all of Montgomery's black citizens, including Jo Anne Robinson (b. 1912), a professor of English at Alabama State College. The sixth of twelve children of a black Georgia farm family, she was the only one who went to college or graduate school. Valedictorian of her high school class, she graduated also from Georgia State and earned a masters degree from Atlanta University. She had married, had a child who died in infancy, and by the time she came in Montgomery to teach in 1949, was divorced. Robinson entered fully into life of Montgomery. She became an active member of the Dexter Avenue Baptist Church and of the Women's Political Council (WPC) which had been formed by a group of black Montgomery women to instigate political action, including voter registration and interviewing candidates for office; to attempt to change abuses on the buses; and to educate young blacks for citizenship. In 1950, Robinson succeeded founder Mary Fair Burks as president of the Women's Political Council.

Robinson was propelled to accept WPC leadership because she had a traumatic experience that convinced her that Montgomery's laws about seating on the buses must change. Laden with bundles of Christmas presents and heading to Cleveland, Ohio for a Christmas holiday in 1949, she had boarded a city bus to ride to the airport. There were two other passengers. Robinson paid her fare and took a seat. She was startled when the driver approached her with his hand drawn back. "He was standing over me saying `Get up from there! Get up from There!'", she recounted. She had made the mistake of sitting in one of the ten seats in the front of the bus, saved for whites. In tears, she fled the bus, returned home, and had friends drive her to the airport. "I felt like a dog. And I got mad, after this was over, and I realized that I was a human being, and just an intelligent and far more trained than that bus driver was. But I think he wanted

to hurt me, and he did...I cried all the way to Cleveland."

As president of the WPC, Robinson conferred with the manager of the bus company and with city officials about bus service. She also wrote letters to the mayor about treatment of black citizens on the buses. When the company attempted to raise fares, Robinson and the WPC protested that drivers often were discourteous, that the distance between stops was too long, that it was unfair to pay at the front of the bus, then dismount and reenter to be seated from the back door. Moreover, she believed that it was unjust for paying black passengers to have to "stand over" empty seats in the "whites only" section of the buses. The response by the bus commission: raised fares.

The WPC, poised with three groups of 100 members, had already mobilized for action. It held workshops about citizenship, sponsored Youth Day for high school seniors, and was a clearing house for grievances of disenfranchised, segregated blacks. Under Robinson's leadership, the WPC had already put into place machinery for a boycott of buses at some appropriate time in the future. What it needed was a catalyst. Rosa Parks provided that catalyst on December 1, 1955.

Rosa Parks was an ideal person to test the segregation laws. Born (1913) in Alabama, Rosa Parks was raised by her mother, a teacher in rural Alabama schools. At eleven, Parks moved to Montgomery where she attended a school run by northerners. In lieu of paying tuition, she cleaned two classrooms. She later attended high school, but had to drop out when her mother became ill. Her maternal grandparents often told her stories of their enslavement. From her observations of her mother's hard life and of her own life, she knew early that segregation was wrong. During the Depression, she married Raymond Parks, a barber who had little schooling. Parks supplemented the family income by doing domestic work, selling insurance, and sewing.

In 1943, Rosa Parks joined the Montgomery chapter of the NAACP, one of the first women to do so. An active member, she not only encouraged black citizens to vote, but she took on the responsibility of working with the student-members of the NAACP. Additionally, Parks was elected NAACP secretary. Through the NAACP, Parks met Virginia Durr and Clifford Durr, Montgomery natives who had spent the New Deal years in Washington, DC. Staunch opponents of segregation upon their return to Montgomery in 1953, the Durrs were interested in securing a case to test Montgomery's segregation laws. Virginia Durr employed Parks as a seamstress, and the two women often worked side by side, talking about many issues including Civil Rights while they stitched. Virginia Durr later described Rosa Parks as "the perfect Southern lady." (Hall)

It was Virginia Durr who encouraged Rosa Parks in August 1955 to attend a two-week school-desegregation workshop at the Highlander Folk School in Monteagle, TN. Operating since the 1930's, Highlander had originally been a

place where labor unions taught their leaders how to organize and increase membership. By the 1950s, it had extended its operation to include workshops for Civil Rights activists. At workshops like the one attended by Parks, participants both black and white discussed problems of integration and learned strategies to ease the way from segregated schools to integrated ones. Rosa Parks was so uneasy about attending Highlander (a mountain-top site between Chattanooga and Nashville) that Virginia Durr drove her to Atlanta, where she boarded the bus. She did not want to be seen leaving Montgomery. Said Parks about Highlander: "That was the first time I had lived in an atmosphere of complete equality with members of the other race." Other participants at Highlander later recalled that Parks was almost too shy to speak when she arrived, but gained courage during her stay there. Several persons who met Rosa Parks at Highlander quoted her later as having said, "Nothing ever happens in Montgomery."

When she refused to move to the back of the bus on December 1, 1955 in Montgomery, Rosa Parks was certainly not naive. Yet when she boarded the bus with her groceries on that cold Thursday, she could hardly have foreseen that ensuing events would change Montgomery and America. The driver, realizing that a white man was standing, told Parks and others to move to the rear. The 42-old seamstress told the driver that she "didn't think she should have to move," and that she was going to stay put. Parks was arrested and taken to jail. Later that evening, local NAACP member E.D. Nixon came with Clifford and Virginia Durr to post bond for Parks. Trial was set for the following Monday, December 5. Normal procedure would have been for someone in Park's position to plead guilty, pay a small fine, and consider the matter closed. Clifford Durr and E.D. Nixon realized that Parks was the perfect person to test the Montgomery law. Asked if she would let hers be the "test case" of Montgomery's laws about bus segregation, Rosa Parks though she knew her husband opposed to it agreed. Because she could not foresee what lay ahead, Parks' action was courage indeed. Her trial day coincided with Boycott Day, the following Monday.

Learning that Parks had been arrested, Jo Anne Robinson went into action. Under her leadership, the Women's Political Council earlier had prepared a plan for a bus boycott to be used when the moment was ripe. She prepared to distribute information so that there would be widespread non-use of the buses the following Monday. At midnight, she went to her office where in a project that took all night, she typed and mimeographed 52,000 flyers. The next day, with the help of several of her students she delivered the flyers to drop-off points. At that time, neither Rosa Parks or E.D. Nixon even knew what Robinson had done. The flyer read:

This is for Monday:

Another Negro woman has been arrested and thrown in jail because she refused to get up out of her seat on the bus for a white

person to sit down....This has to be stopped. Negroes have rights too, for if Negroes did not ride the buses, they could not operate. Three-fourths of the riders are Negroes, yet we are arrested, or have to stand over empty seats. If we do not do something to stop these arrests, they will continue. The next time it may be you, or your daughter or your mother. This woman's case will come up Monday. We are, therefore, asking every Negro to stay off the buses Monday in protest of the arrest and trial. Don't ride the buses to work to town, to school, or anywhere on Monday. You can afford to stay out of school for one day if you have no other way to go except by bus. You can also afford to stay out of town for one day. If you work, take a cab, or walk. But please children and grown-ups don't ride the bus at all on Monday. Please stay off all buses Monday.

(Robinson 45)

The leaflets announcing the boycott were everywhere by late Friday afternoon. Many had been delivered to local schools whose pupils took them to their parents. Others were hand-delivered, door-to-door. Meanwhile, ministers from the local black churches called an interdenominational mass meeting for Friday evening, prior to the Monday one-day boycott. Sunday, local ministers in the black community announced the boycott from their pulpits. On Monday, the Montgomery buses were empty of its black citizens. The one-day boycott was a resounding success! Even though white Montgomery officialdom was disturbed, they did not take action that day. In court that day, Parks was convicted. Her lawyers entered an appeal.

At a second mass meeting Monday night at the Dexter Avenue Baptist Church, where Dr. Martin Luther King was the new pastor, an overflow crowd elected King to be president of the Montgomery Improvement Association (MIA). Buoyed by its success, the MIA then planned and executed an extended boycott of the Montgomery buses. Though Martin Luther King was by then the public spokesperson on behalf of the boycott, Jo Ann Robinson continued her leadership of the WPC during the course of the 13 months' boycott. It was Robinson who published the newsletter about the boycott, and Robinson who drove car-pools mornings and afternoons, even while holding down her job at Alabama State.

Of course there was substantial white opposition to the boycott. White city government officials insisted that even in shared cabs, each passenger had to pay the full fare. When boycotters shifted to private cars, police hassled drivers who were too fast or too slow. Drivers with several riders might be arrested for carrying improper insurance coverage. Boycotters who were waiting on the street for prearranged rides were arrested for loitering. When white employers transported their employees mostly domestic servants the mayor asked that

employers not provide transportation. At first, blacks with cars offered rides to those whom they knew, or picked up others they saw walking. Later, boycott leaders realized that a reliable transportation system was needed. They solved that problem by purchasing cars which were used solely by boycotters. The purchase was funded by contributions by sympathetic persons from all over the nation. The MIA even arranged to pay for gas used by private providers.

Meanwhile there was extraordinary harassment of King and other boycotters from non-governmental sources. King's home was bombed, as were some of the black churches. Boycott leaders were subject to obscene phone calls and their yards were trashed with items hurled from the open windows of cars filled by hoodlums.

By the thousands it is estimated that there had been fifty thousand black riders before the boycott Montgomery blacks stayed off the buses. Mostly, they walked. They walked, and car-pooled, and walked, and waited for friends to share rides, and walked attended Monday-night rallies, and walked and managed to get the MIA cars insured, and walked and held mass meetings, and walked and sang, and walked and often were afraid. But they walked and prevailed. That such a boycott could be sustained for such a long time is astonishing.

Thirteen months later, the United States Supreme Court ruled that the law under which the buses had been segregated was unconstitutional. Montgomery boycotters entered through the front doors, sat in any available seats, and savored their victory.

For bus riders, the happy outcome of the Montgomery Boycott was not assured when Parks and Robinson came into public prominence. Personally, both paid high prices for their actions, and for the public visibility of their actions. Soon after her arrest, Rosa Parks and her husband were fired from their jobs, and were unemployed for some time. They later moved to Detroit, Michigan, where she later worked as an assistant in the local office of U.S. Representative John Conyers. Forgotten for many years, she became a symbol of pride of accomplishment in the late 1970s. Today she is often an honored guest at programs featuring Civil Rights activists, and has won many awards in recognition of her contributions to civil rights.

Jo Anne Robinson left Montgomery in 1960, and later moved to California where she taught English in a public high school until her retirement. Accounts of the cause of her move vary. Her memoirs indicate that she left Alabama State College of her own accord, although her colleague Mary Burks stated that pressure from the Alabama legislature on the administration triggered the firing of seventeen Alabama State faculty who supported the boycott.

In *Stride Toward Freedom*, Martin Luther King stated that "more than any other person" Jo Anne Robinson was active on every level of the protest. It is a mark of her grace that she never drew attention to her pivotal role in the boycott. Its success was in large part due to her seizing the moment, a strategy that would

have been impossible had the WPC not already organized and prepared for such a comprehensive maneuver, down to the smallest details. In typical non-celebrity fashion, Robinson did not publish her memoirs until more than 30 years after the boycott's successful conclusion, and only then when David Garrows persuaded her to do so.

The Robinson-Parks story recounted here is different from the one usually told. Generations of schoolchildren have been taught that a simple seamstress, Rosa Parks, refused to move when told to do so by a bus driver in Montgomery. Her feet hurt, allegedly, and she therefore in defiance of the bus driver refused to stand. The correct part of the story is the defiance. Parks herself never mentioned her tired feet, though they well may have been tired. She spoke instead of the justice of her cause. "My resistance to being mistreated on the buses and anywhere else was just a regular thing with me and not just that day." (Carson 38) What is now also added is that Parks had attended Highlander where she received training about how to be an effective leader for social change.

Both Parks and Robinson responded to crisis situations not in haste and anger, but with forethought. Their actions involved considerable risk, because they were moving in uncharted territory. Such behavior, while perhaps lacking the romanticism of the myths, surely requires more bravery than sheer spontaneity. Although Parks always gave credit to Robinson, others' public acknowledgement of Robinson's role has been late in coming.

Hundreds of other women not mentioned here by name were fundamental to the boycott's success. It was women who schedule the car pools. Some women made pies, sold them, and contributed proceeds to the boycott fund, all the while competing to see who could earn the most money. Countless women ensured the boycott's success by staying off the buses.

A fascinating question is why men were the public spokespersons for the boycott and were considered by many to be its leaders, even though the boycott was launched and sustained by women. There are several possible answers. An obvious reason for Robinson's keeping a low profile was that she wanted to protect her job and that of her college president who supported the boycott. A second reason for the absence of women in the history of the boycott is the characteristic deference to a long tradition of community leadership by black ministers. (Burns, 808) Perhaps the ministers themselves were unwilling to share the limelight with their sisters. It is interesting to note that when Martin Luther King received the Nobel Peace Prize, Rosa Parks was not invited to join the group which accompanied him to Oslo for the ceremony. Maybe there are other answers.

Parks and Robinson were not the first women to insist on social justice, for social change, for Americans. They were standing on the shoulders of giants, just as women who came after them would stand on theirs.

Daisy Bates 1920-

Doing Something About It

The true heroes and heroines of the story of the Crisis at Central High School, Little Rock Arkansas, were the nine students who endured. Attending school each day, they were subject to the hostility of most of their classmates and even a few faculty. They were taunted by waiting crowds when they arrived at school each day. They were jeered by their peers when they went to the cafeteria for lunch. They were "bumped" in the halls, or jostled as they came down the stairs. Sometimes their presence was greeted by silence as it was at the graduation ceremony Ernest Green and his family accompanied by Martin Luther King attended. The stories of these brave pioneers have been recounted in at least two made-for-TV movies: *Crisis at Central High*, and Disney's *The Ernest Green Story*.

But the fulcrum for those students the person at the center was Daisy Bates. It is fair to say that without Daisy Bates the students would not have enrolled at Central High at all. Nor could they have managed to remain there without her constant presence. As both a journalist and president of the Arkansas NAACP, Bates was intimately involved with the Nine in every aspect of their struggle. She pressured the local school board to integrate the school, and was an advocate and protector of the nine students during the 1957-58 school year before the Little Rock school board closed the schools to avoid integration. With the integration of Little Rock schools accomplished she continued her work in Civil Rights in other areas.

Though Bates acquired national public visibility in 1957, she had in fact been active in the Arkansas Civil Rights movement for many years before that. She had a long history of activity on behalf of justice and equity of Civil Rights as both a member and an officer of the NAACP in Arkansas.

The horror of Daisy Gatson's childhood might have scarred others permanently. Though she felt loved and secure in the family as the only child of Orlee and Susie Smith persons she believed to be her parents, she learned when she was eight that they were not her biological parents. Her mother had been killed/drowned when Daisy was very young, and her father frightened for his life left Daisy with his friends, the Smiths, who raised her. She was devoted to them and grieved when Orlee Smith died when she was 15. On his deathbed, he counseled her: "If you hate, make it count for something. Hate the humiliations we are living under in the South. Hate the discrimination that eats away at the soul of every black man and woman. Hate the insults hurled at us by white scum and then do something about it, or your hate won't spell a thing." Daisy Gatson spent her life "doing something about it."

When Daisy Gatson was 15, she met L.C. Bates, whom she married in 1941. She and her new husband bought a newspaper and became its publishers, editors, and writers. The *Arkansas State Press* served the black community in Little Rock and around the state. For awhile the paper prospered, supported by both black and white advertisers. After an incident when the paper exposed white police brutality to blacks, however, white advertisers refused to continue to advertise in the paper. That lack of funds resulted in severe financial problems for the *State Press* and for Daisy and L.C. Bates. The couple refused to be defeated, however, and increased the paper's circulation by selling new subscriptions and by appealing to the loyalty of its veteran readers. Their stance on behalf of rights for blacks persons and against police brutality made both L.C. and Daisy Bates well-known in the black community in Arkansas. Wrote Bates: "The Press fought to free Negroes from muddy filthy streets, a slum housing, menial jobs, and injustice in the courtrooms. In time, certain changes came over Little Rock." (Bates 38).

In 1952, Daisy Bates was elected president of the Arkansas NAACP. After the U.S. Supreme Court's 1954 *Brown v. Board* decision, she became the self-appointed local watchdog to oversee implementation of *Brown*. She used the *State Press* to publicize the school board's actions or non-actions. Bates would accompany black students to enroll in white schools, and when inevitably they were denied, the *Press* would publicize that denial. Little Rock's superintendent of Schools Virgil Blossom announced a plan of gradualism. That meant integrating two senior high schools in the fall of 1956, with the junior highs and elementary schools to be integrated later. But white parents were vocally opposed. They were reluctant to have their children in academic classes with black students. Their loudest opposition, however, was to having black and white students involved together in extra-curricular activities. Dancing together or performing in school plays together would be unacceptable to these parents.

The school board then offered a new plan. Only one white high school Central would be integrated in 1957. The other high schools white and black should remain segregated until a later time. Black students would not be assigned to go to Central, but could apply for admission. Daisy Bates went into the black community to recruit applicants willing to undertake certain hardship should they be admitted to Central High School. Of the 75 black students who applied, nine were chosen to attend the otherwise all-white school. The school board told the students that they could go to class, but could not participate in chorus, band, sports, or any extracurricular activities. The nine students agreed to those conditions. Daisy Bates accompanied the students on their first session with the school board and became the liaison between the students and their parents and the school system. The Little Rock Nine prepared to attend Central.

Then Arkansas's governor Orville Faubus acted. He called out the Arkansas National Guard. When school opened on September 3, 1957

Guardsmen surrounded the school. The Nine believed that the Guard was there to prevent disorder and violence and to protect them, but learned that the opposite was true. The Guard was there to prevent their attendance. Bates was not too surprised. The previous evening, a rock had been thrown through the picture window in her living room. The note attached to it said, "Stone this time. Dynamite Next."

The following day, September 4, plans were made to have the local police to take the Nine to school. The police had told the students' parents not to accompany them to school on their first day, stating that the presence of adults might be harmful. Bates, however, accompanied them anyway. She had called eight of the students the night before to make arrangements to meet at a central place. On her car radio, the group learned that Elizabeth Eckford had been mobbed. Bates had not been able to reach Eckford because her family had no phone. Eckford was rescued by a sympathetic white woman who saved her from the crowd and then took her home on a city bus. The Nine were not permitted to enter the school, in spite of the fact that the school board had admitted them to Central. Bates' home then became the communications hub for the Nine. She arranged for them to keep up with their assignments even when they weren't allowed into the building. By mid-September, Governor Faubus withdrew the National Guard. Local police drove the Nine to school on September 22, but the police could not control the hate-filled mobs which chanted obscenities outside the building. The Nine were told to leave the building. Reporters converged on Daisy Bates' house once again to ask if the Nine would give up in their attempt to attend Central. Her answer was a curt "no." The Little Rock police took up posts at the Bates' home to protect them from roaming groups of hateful whites who were intent on keeping Central segregated.

Help arrived on September 24 in the form of U.S. paratroopers, sent by order of U.S. President Dwight Eisenhower. Eisenhower's inclinations were basically in support of more power in the state governments and less in the federal government. But when he realized that in Arkansas, state law was superseding U.S. law, he took the action of sending federal troops to enforce United States law. More than one thousand U.S. troops then entered Little Rock to protect the rights of the Nine. In the absence of any instruction from anyone, Daisy Bates had told the Nine that they would stay out of school yet another day. But after midnight, Little Rock's Superintendent of Schools Virgil Blossom called her to say that the selected students would be expected the following morning. Bates had instructed the families not to answer their phones so late at night, so in the dead of night, and accompanied by two school officials Daisy Bates went to each house, telling each student to meet at her house the following morning.

That day, September 25, the paratroopers called for students at the Bates home, delivered them to Central High School where they attended classes, and brought them back to Daisy Bates' house at 3 pm. She served refreshments to

the weary. One hard day was over.

In the ensuing year, Daisy Bates continued her oversight and advocacy for the Nine her "children". Her never-failing ability to keep their spirits from flagging was invaluable to their cause. It was Daisy Bates who arranged for a tutor if a student had academic trouble. It was Bates who arranged to buy book-bags when students' lockers were trashed. She accompanied the parents who had conferences at Central. In short, Bates provided vision. She arranged with outsiders for Ernest Green to receive a scholarship to college. She insisted that in the long run hardships of the Nine would be worthwhile. And each day she provided a place for the group to come together after school.

In October, Bates and other members of the Little Rock NAACP were arrested on charges of refusing to release the organization's membership, expenses, and contributors. Though the law which Bates allegedly broke clearly violated her Constitutional rights, she was convicted and sentenced to pay a fine of \$100.00. The US Supreme Court later overturned her conviction.

During the 1957-58 school year, Bates exercised remarkable political acumen. When it became apparent that there was pressure in the community to prevent Ernest Green from attending his graduation ceremony at the Central High stadium, she went to the Pentagon to get assurances that hecklers would not be free to intimidate the Greens and prevent Ernest's attendance. When it might have been easier to accede to the base actions of some Little Rock citizens, Daisy Bates insisted that the rights of the Nine were inalienable. Her persistence prevailed.

The story does not have an altogether happy ending. Ernest Green the only senior of the Nine graduated in June, 1958. The Little Rock School board closed Central High School for the 1958-59 school year, forcing the remaining eight students to return to their old schools. Bates was unable to stem the tide.

Once again, severe economic pressure was exerted on *State Press* advertisers by opponents to integration of the Little Rock schools. The *State Press* in 1958 went bankrupt. L.C. Bates was then employed by the state NAACP as an organizer. Many including Pauli Murray encourage his wife to write her memoirs. Daisy Bates wrote a riveting account of the Little Rock Nine and their year at Central High in a book, *The Long Shadow of Little Rock* (1962). Until the State Press began publication again in 1985, Daisy Bates continued her work in voter registration campaigns, and on the lecture circuit.

At a reunion of the Nine in 1987, Bates is pictured with her successful nine "children." Little Rock High School is now predominately black, and students there learn about the magnificent woman who "did something about it," and who made the Nine possible.

Ella Josephine Baker
1903-1986

Ella Baker's participation in the Civil Rights movement of the 1950s and 1960s was for the most part an extension of the career which she pursued during her adult lifetime. Almost all of her paid work involved planning and supporting actions that she believed were essential to making the lives better of those who were poor and powerless. Her first jobs were in New York City, but she returned to the South during the height of the Civil Rights Movement.

From the outset she had a dual agenda. In the first place, she listened to grievances. Sometimes they were about high costs of food. At other times, they were about the lack of voting rights or accessibility to public facilities. After listening, Baker would convince the speakers that there was common need, and that in numbers there is strength. She consistently took the stance that leadership for change should come from the grass-roots, "from the bottom up", and should not be imposed from the top down. She believed in group-centered leadership, rather than leader-centered groups.

It was important to Baker that the people who had grievances should be the people to be leaders in overcoming them. Therefore, Baker herself never sought the spotlight. She was a "behind the scenes" activist. Though she was an important participant in both the Southern Christian Leadership Council and the Student Nonviolent Coordinating Committee, Baker chose to permit little national public visibility. The result is that, though the word is at last filtering out to those interested in Civil Rights matters, Baker's name is still sometimes omitted when others with less impact are included. That omission would not bother her at all.

Baker's sense of justice and fair play had its roots in her North Carolina childhood. Born in Virginia in 1903, Baker grew up on a farm near Littleton, N.C. where her extended family provided models that Ella Baker remembered always. Of her childhood she said:

Were we lived there was no sense of hierarchy. In terms of those who have, having a right to look down upon, or to evaluate as a lesser breed, those who didn't have. Part of that could have resulted, I think from two factors. One was the proximity of my maternal grandparents to slavery. They had known what it was not to have. Plus, my grandfather had gone into the Baptist ministry.

At great financial sacrifice to her family, Ella Baker attended the high school division of Shaw University in Raleigh, NC, where she received a classical, not vocational education. At Shaw, she participated in the student protests of her day. On behalf of her classmates, she demanded that the

administration permit women to wear silk stockings. She later refused to join a Shaw group which was to sing black spirituals for a visiting group of white northerners. She felt that such an event put the Shaw students in a servile position, one which conflicted with her strong belief in no hierarchy.

Upon her graduation in 1927, Ella Baker moved to New York, hoping to save enough money to enable her to pursue higher education at the University of Chicago. The stock market crash, combined with the racial prejudices of the day, closed that opportunity to Baker. She became then a journalist and reformer, advocating her philosophy of equity and self-help. During the nineteen thirties, she had several jobs whose purpose was to better the lives of the working classes. In the 1930s, she served as the first national director of the Young Negroes Cooperative League, a group which sought to reduce costs of foodstuffs to members by organizing cooperatives and buying food in bulk, resulting in lower prices. As the Depression wore on, Baker taught in the Workers Education Project of the Works Progress Administration. At the same time, Baker began to be interested in women's issues, supporting a union for domestic workers and working with the YWCA in Harlem. As a journalist, she wrote about the plight of black domestic servants for *The Crisis* (the journal of the NAACP, the National Association for the Advancement of Colored People).

In the 1940s, Ella Baker took a paying job with the NAACP in New York. She became first a field secretary, and then director of branches for the national organization. As a field secretary, she traveled and emphasized job-training for black workers all over the South. The contacts she made then were essential for the work she would do in the 1960s. At that time, the focus of the NAACP was on combating segregation through court action. Characteristically, Ella Baker instead tried to involve individual NAACP members in strategies that would result in racial equality. In 1946, Baker resigned from her NAACP post in part because she was disenchanted with its "top-down" manner, and in part because her 9-year-old niece, Jacquelyn, had come to New York City to live with her. (As the single parent of a child, it would have been difficult to travel for six months a year.) For a while, then, her paying job was to work with the New York Cancer Society, but she remained with the NAACP as a volunteer. After the *Brown* decision was announced, she became the first woman president of the New York chapter of the NAACP and headed a group there which worked to desegregate the schools in New York City and to increase parental involvement in the schools.

In 1956, when Martin Luther King and other preachers established the Southern Christian Leadership Conference to extend and sustain the benefits of the Montgomery boycott, Baker was persuaded to move from New York to Atlanta to organize and help launch the SCLC. Her acquaintance with so many persons through her work with the NAACP combined with her organizational skills made her a superb choice to mobilize southern blacks for action on many

fronts. In particular, she was to work with the Crusade for Citizenship, a voter-rights campaign. She ran the Atlanta office of the SCLC for several years. Outsiders might have expected that Baker would be appointed Executive Director of the SCLC, but that did not happen. Said Baker:

I knew from the beginning that as a woman, an older woman, in a group of ministers who are accustomed to having women largely as supporters, there was no place for me to have come into a leadership role.

Though she respected Martin Luther King, Baker hoped to turn attention toward securing voting rights, and away from personal adulation. She wanted instead to focus on the people at the grass roots. "Strong people don't need strong leaders," she said.

By April 1960, Baker was disenchanted with King's organization. Four students from North Carolina's A & T University in Greensboro, N.C. had initiated a sit-in at the lunch counter at Woolworth's there, and Baker realized that students were a previously untapped source of energy to achieve civil rights for millions. Though students in other towns were staging demonstrations based on the Greensboro model, Baker realized that the students were not in contact with one another. She called a group to meet in Raleigh, NC, to discuss student involvement in the civil rights movement. To her surprise three hundred students attended! The SCLC expected the students to operate under its influence. Said Baker:

At a discussion called by the Reverend Dr. King, the SCLC leadership made decisions who would speak to whom to influence the students to become part of SCLC. Well, I disagreed. There was no student at Dr. King's meeting....I walked out...

The students voted to create a group of unaffiliated with the SCLC. They called themselves the Student Nonviolent Coordinating Committee (SNCC, pronounced "snick.") Baker supported their independence, and resigned from her paying job with the SCLC to advise SNCC. To eke out a living, she earned a small salary by working part-time for the YWCA in Atlanta.

SNCC, with Ella Baker's wise parenting, became the cutting edge of the civil rights movement in the South during the 1960s. Though SNCC began as a committee to coordinate civil rights activities, women transformed SNCC into a group of activists who were involved in direct-action movements (Freedom Rides, sit-ins, and picketing segregated facilities) and voting-registration campaigns. Baker was instrumental in averting a split between these two factions of SNCC which had different philosophies and strategies.

My basic role was, I insisted on being available when SNCC was having crisis meetings. Where they were going, I had been. In terms of going to Mississippi in terms of trying to reach leadership people in certain areas, most of them I knew. The students would come to me and ask me, if you're going to Mississippi what, or who?...I knew people in all of the sections of the south. ...Then maybe it was a question of helping to write and talk over certain things what should be the approach? What should we do"...

Specifically, SNCC members participated in desegregation protests in Rock Hill, South Carolina where they were the first of their group to use the "jail, no bail" technique. SNCC member Diane Nash and others participated in the Freedom Rides. This tactic was intended to press for the federally-guaranteed rights to use desegregated buses and bus-stations, even in the deep South. Many SNCC members were involved in community organization, as well as voter-registration in southern towns and countrysides.

In 1964, Baker and a group of others from SNCC founded the Mississippi Freedom Democratic Party. This group challenged the right of the entrenched all-white Mississippi Democratic leadership to represent all Mississippi Democrats. Baker moved to Washington, DC to manage the MFDP's national office. Though the MFDP was unsuccessful in its demands for representation at the 1964 Democratic Convention, it had an enormous impact on the Democratic party as a whole, which later enacted rules changes which guaranteed that minorities and women would have a say in Democratic party politics. While Fannie Lou Hamer (next chapter) was a compelling spokeswoman for equity at the 1964 Convention typically Ella Baker remained behind the scenes. Ella Baker's health began to fail the late 1970's and 1980s, but she continued to have influence beyond those groups with which she worked earlier. Returning to New York, she remained active with groups opposed to the racial policies of South Africa.

When she died in 1986, the list of those who went to New York for her funeral read as though it came from a book entitled "Who's Who in the American Civil Rights Movement." Ella Baker had an enormous impact on the lives of thousands, most of whom never knew about her because she worked behind the scenes for civil rights.

With hindsight, it is clear that one of Ella Josephine Baker's unique qualities was her ability to work with both young and old, northern and southern, black and white. The imprint of her work is still visible. Not merely did she work to challenge the racial status quo, but she insisted that the successful challenge come "from the bottom up."

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