Recognition of the 50th Anniversary of the Thalhimers Lunch Counter Sit-In

A Study Guide for the Classroom
Grades 7 – 12
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ACKNOWLEDGEMENTS

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The lessons in this guide are designed for use in grades 7 – 12. While some lessons denote targeted grades, many of the lessons are designed to be easily adapted to any grade level.

All websites have been checked for accuracy and appropriateness for the classroom, however it is strongly recommended that teachers check all websites before posting or otherwise referencing in the classroom.

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This study guide was prepared by educators and those with an astute knowledge of the events leading to the Thalhimers Lunch Counter Sit-In. These lessons are meant to be adaptable, based on your grade level, however is more directly targeted for grades 7 – 12. The learning experiences in this guide address a range of Virginia Standards of Learning, including the following:

**History and Social Science Skills**

USII.1 The student will demonstrate skills for historical and geographical analysis, including the ability to:
   a) analyze and interpret primary and secondary source documents to increase understanding of events and life in United States history from 1877 to the present;
   b) make connections between past and present;
   c) sequence events in United States history from 1877 to the present;
   d) interpret ideas and events from different historical perspectives;
   e) evaluate and debate issues orally and in writing;
   h) interpret patriotic slogans and excerpts from notable speeches and documents.

**Virginia: 1900 to the Present**

VS.9 The student will demonstrate knowledge of twentieth century Virginia by
   b) identifying the social and political events in Virginia linked to desegregation and Massive Resistance and their relationship to national history;

**United States History: 1877 to the Present**

USII.8 The student will demonstrate knowledge of the key domestic issues during the second half of the twentieth century by
   a) examining the Civil Rights Movement and the changing role of women;

**English**

**Oral Language**

7th Grade

7.1 The student will give and seek information in conversations, in group discussions, and in oral presentations.
   a) Use oral vocabulary and style appropriate for listeners.
   b) Communicate ideas and information orally in an organized and succinct manner.
   c) Ask probing questions to seek elaboration and clarification of ideas.
7.2 The student will identify the relationship between a speaker’s verbal and nonverbal messages.  
a) Use verbal communication skills, such as word choice, pitch, feeling, tone, and voice.  
b) Use nonverbal communication skills, such as eye contact, posture, and gestures.  
c) Compare/contrast a speaker’s verbal and nonverbal messages.

7.3 The student will describe persuasive messages in non-print media, including television, radio, and video.  
a) Distinguish between fact and opinion.  
b) Describe how word choice conveys viewpoint.

11th Grade

11.1 The student will make informative and persuasive presentations.  
a) Gather and organize evidence to support a position.  
b) Present evidence clearly and convincingly.  
c) Support and defend ideas in public forums.  
d) Use grammatically correct language, including vocabulary appropriate to the topic, audience, and purpose.

11.2 The student will analyze and evaluate informative and persuasive presentations.  
a) Critique the accuracy, relevance, and organization of evidence.  
b) Critique the clarity and effectiveness of delivery.

Fine Arts  
6th – 12th Grades  
Theatre Arts  

Cultural Context and Theatre History

M.5 The student will investigate a variety of societal roles, occupations, and relationships, using dramatic activities.

M.6 The student will demonstrate how theatre is similar to and different from other literary genres, using storytelling, scene presentation, improvisation, or pantomime.

M.7 The student will demonstrate an awareness of a variety of historical and cultural concepts, using dramatic activities.

M.8 The student will identify drama as a major form of literature and identify elements of plot, character, setting, mood, and theme.

M.9 The student will identify and describe theatrical resources in the community, including professional and community theatres, experts, and sources of scripts and materials.
Thalhimer Lunch Counter Sit-In
Historical Background

On February 20, 1960, over 200 Virginia Union University students walked from the campus on Lombardy Street down Broad Street until they arrived at the shopping district along Broad and Grace Streets. Once there, they entered the “whites only” dining area of Thalhimer's Department Store, sat at the lunch counter and asked for service. On that day, the students were refused service, but they remained in their seats until the store closed.

Two days later on February 22, 34 students entered the Richmond Room at Thalhimer's Department Store, again sitting at the lunch counter asking to be served. The students were told to leave. When they refused, they were arrested for trespassing at the request of Thalhimer's management. These students became known as the “Richmond 34”—a reference to their place in the Civil Rights movement that had just recently begun using “sit-ins” as a form of peaceful protest of segregationist policies.

In a sit-in, protesters usually seat themselves and remain seated until their requests have been met or until they are evicted, usually by force. Sit-ins have historically been a highly successful form of protest because they cause disruption that draws attention to the protest and by proxy the protesters’ cause. They are a non-violent way to effectively shut down an area or business.
Sit-ins were first widely employed by Mahatma Gandhi¹ in the Indian independence movement² and were later adopted by Martin Luther King Jr., the Student Nonviolent Coordinating Committee³ (SNCC) and others during the American Civil Rights Movement⁴. In the 1960s, students used this method of protest during the student movements⁵.

Sit-ins were an integral part of the non-violent strategy of civil disobedience⁶, an essential tool in the arsenal of strategies to end racial segregation in the United States. The Fellowship of Reconciliation⁷ (FOR) and the Congress of Racial Equality⁸ (CORE) conducted sit-ins as early as the 1940s. The Congress of Industrial Organizations (CIO) labor delegates had a brief, spontaneous lunch counter sit-in in 1947 during their Columbus, Ohio convention⁹.

The first organized lunch-counter sit-in for the purpose of integrating segregated establishments began in July 1958 in Wichita Kansas at Dockum Drugs, a store in the old Rexall drugstore chain. In early August the drugstore became integrated. A few weeks later on August 19, 1958 in Oklahoma City a nationally recognized sit-in at the Katz Drug Store lunch counter occurred. It was led by NAACP youth leader Clara Luper, a local high school teacher, and local students. It took years but she and her students integrated Oklahoma City eating establishments¹⁰.

Following the Oklahoma City sit-ins, the tactic of non-violent student sit-ins spread. The Greensboro Sit-In at a Woolworth's in Greensboro, North Carolina,
on February 1, 1960 launched a wave of anti-segregation sit-ins across the South and opened a national awareness of the depth of segregation in the nation\textsuperscript{11}. Within weeks, sit-in campaigns had begun in nearly a dozen cities--including Richmond, Virginia--primarily targeting Woolworth's and S. H. Kress and other stores of other national chains\textsuperscript{12}. Probably the best organized of these were the Nashville sit-ins which involved hundreds of participants and led to the successful desegregation of Nashville lunch counters\textsuperscript{12}. Many of the participants in sit-ins were college students from historically black colleges and universities\textsuperscript{13} (HBCU’s) who played a critical role in implementing the sit-ins.

As early as one week after the Greensboro sit-in had begun, students in other North Carolina towns launched their own sit-ins. Demonstrations spread from Winston-Salem and Durham, towns near Greensboro, to larger cities like Raleigh and Charlotte. Smaller towns like Lexington, Kentucky also saw protests. The movement then spread to other Southern cities like Richmond, Virginia and Nashville, Tennessee. Although the majority of these protests were peaceful, there were instances where protests became violent. For example, in Chattanooga, Tennessee, tensions rose between blacks and whites and fights broke out\textsuperscript{14}.

Despite the sometimes violent nature of the sit-ins, these demonstrations eventually led to positive results. For example, the sit-ins received significant media and government attention. When the Woolworth's sit-in began, the Greensboro newspaper published daily articles on the growth and impact of the demonstration. The sit-ins made headlines in other cities as well, as the demonstrations spread throughout the Southern states. A Charlotte newspaper published an article on February 9, 1960, describing the state-wide sit-ins and the resulting closures of dozens of lunch counters\textsuperscript{15}. As evidence of the national

\textsuperscript{11} [http://en.wikipedia.org/wiki/Greensboro_Sit-Ins](http://en.wikipedia.org/wiki/Greensboro_Sit-Ins)
\textsuperscript{12} [http://en.wikipedia.org/wiki/Sit-ins#cite_note-3#cite_note-3](http://en.wikipedia.org/wiki/Sit-ins#cite_note-3#cite_note-3)
\textsuperscript{13} [http://en.wikipedia.org/wiki/Historically_black_colleges_and_universities](http://en.wikipedia.org/wiki/Historically_black_colleges_and_universities)
\textsuperscript{14} [http://en.wikipedia.org/wiki/Greensboro_Sit-Ins#cite_note-schlosser-2#cite_note-schlosser-2](http://en.wikipedia.org/wiki/Greensboro_Sit-Ins#cite_note-schlosser-2#cite_note-schlosser-2)
\textsuperscript{15} [http://en.wikipedia.org/wiki/Greensboro_Sit-Ins#cite_note-6#cite_note-6](http://en.wikipedia.org/wiki/Greensboro_Sit-Ins#cite_note-6#cite_note-6)
visibility of sit-ins as a tactical tool, on March 16, 1960 President Dwight D. Eisenhower supported the students and expressed his empathy for those who were fighting for their human and civil rights. President Eisenhower expressed his concern, saying that he was:

"deeply sympathetic with efforts of any group to enjoy the rights…of equality that they are guaranteed by the Constitution".¹⁵

Moreover, in many towns, the sit-ins were successful in achieving the desegregation of lunch counters and other public places. For example, Greensboro’s Woolworths store desegregated its lunch counter several months after the sit-in, on July 26, 1960, serving blacks and whites alike. Nineteen months after the Virginia Union University students sat in at Thalhimers, the store’s management decided to desegregate its lunch counter facilities.

The media picked up the issue of sit-ins and covered it nationwide, beginning with lunch counters and spreading to other forms of public accommodation, including transport facilities, art galleries, beaches, parks, swimming pools, libraries, and even museums around the South. The result was the passage of one of the most sweeping acts of legislation in history, the Civil Rights Act of 1964,mandating desegregation in public accommodations. The Civil Rights Act of 1964 also created the Equal Employment Opportunity Commission.

¹⁵ http://en.wikipedia.org/wiki/Greensboro_Sit-Ins - cite_note-9#cite_note-9

¹⁶ http://en.wikipedia.org/wiki/Greensboro_Sit-Ins#cite_note-6#cite_note-6
The Richmond 34

On February 22, 1960, 34 Virginia Union University students marched from Martin E. Gray Hall on Virginia Union’s campus to downtown Richmond to stage a sit-in at lunch counters and restaurants that practiced racial segregation. At the Thalhimers Department Store, Richmond City police arrested the students for trespassing. Their arrest marked one of the first mass arrests of the Civil Rights Movement and initiated the Campaign for Human Dignity that eventually dismantled the Jim Crow System in Richmond. The names of those courageous students are:

Leroy M. Bray, Jr.                     Clarence A. Jones
Gordon Coleman                        Elizabeth Patricia Johnson
Gloria C. Collins                      Ford Tucker Johnson, Jr.
Robert B. Dalton                       Milton Johnson
Joseph E. Ellison                      John J. McCall
Marise L. Ellison                      Frank George Pinkston
Wendell T. Foster, Jr.                Larry Pridgen
Anderson J. Franklin                   Ceotis L. Pryor
Donald Vincent Goode                   Raymond B. Randolph, Jr.
Woodrow B. Grant                       Samuel F. Shaw
Albert Van Graves, Jr.                Charles M. Sherrod
George Wendall Harris, Jr.            Virginia G. Simms
Thalma Y. Hickman                     Ronald B. Smith
Joanna Hinton                          Barbara A. Thornton
Carolyn Ann Horne                      Randolf A. Tobias
Richard C. Jackson                     Patricia A. Washington
Celia E Jones                          Lois B. White

You are encouraged to research on individual members of the Richmond 34, to find their accomplishments and successes. It will lead you to a better understanding of not only the significance of their actions 50 years ago, but also their ongoing sense of personal responsibility and achievement throughout the course of their lives.
Thalhimers Sit Ins: A Business Owner’s Experience
By Elizabeth Thalheimer Smartt

For most of the twentieth century, Richmond had two major downtown department stores: Thalhimers and Miller & Rhoads. Both stores sold clothing, shoes, housewares, rugs, furniture, electronics, toys, books, stamps, and much more. They even offered special services like travel agencies, silver engravers, and optometrists. The stores featured several eateries including informal soda fountains and more formal restaurants on their upper floors—The Tea Room at Miller & Rhoads and the Richmond Room at Thalhimers.

Like most businesses in the south prior to the Civil Rights era, Thalhimers operated under the umbrella of segregationist policies. Water fountains, restrooms, and fitting rooms were separate for black and white patrons. Black shoppers could not use the beauty salon. By 1960, Thalhimers had already integrated its employee lunchroom so black and white employees could dine together, but its public restaurants remained strictly for white customers.

Thalhimers was a family-owned business for most of its 150-year existence, having opened its first store in Richmond’s Shockoe Bottom district in 1842. In 1960, it was still under family management, with William B. Thalhimer, Jr. at the helm. He represented the fourth generation of his family to run the business.

On Saturday, February 20, 1960, black students filled the seats in Thalhimers soda fountain facing Sixth Street. Mr. Thalhimer received a phone call from the store reporting that the students were sitting peacefully, doing their homework or reading books at the lunch counter, but not ordering. He immediately went to the store and, not knowing what else to do, closed the soda fountain for the day.

What is a soda fountain?
Soda fountains were the earliest versions of diners, with a bar-type counter where customers would sit. In existence since the 1880s, they were often located in neighborhood drug and department stores. They were the place to be, serving ice cream floats, shakes and the kind of food you would find at McDonald’s today. The Thalhimers lunch counter was considered a soda fountain.

To learn more, visit [http://www.drugstoremuseum.com/sections/level_info2.php?level_id=3&level=1](http://www.drugstoremuseum.com/sections/level_info2.php?level_id=3&level=1)
Two days later, thirty-four Virginia Union University students marched from their campus to Thalhimers where they took seats in the Richmond Room restaurant and refused to leave. The police arrived and politely asked the students to leave, but they again refused, so the thirty-four students were arrested on charges of trespassing. Paddy wagons (police cars) came and took the students to the city jail, where they remained for several hours before being released on bail.

Soon after, Thalhimers and Miller & Rhoads stores were picketed for several months. Protesters marched around the stores, carrying signs that said things like “Turn in your charge-a-plate,” “Don’t trade where they arrest you” and “Khrushchev can eat here, we can’t.”

Meanwhile, William B. Thalhimer, Jr. and Webster Rhoads, Jr. (the president of Miller & Rhoads) met in the back seat of a car in a parking garage they jointly owned. In these secret meetings, they discussed how to respond to the protests.

“During that period, we were trying to figure out how to integrate without ruining our whole patronage,” William B. Thalhimer, Jr. said years later. “Our reputation and business were at stake. In 1960, which includes the boycott, we dropped 3.9% percent in sales. That’s the only year in the history of the company that we went down on our sales and earnings.

“Incidentally, our downtown store was a more important factor in 1960 than it was as time went on. The basement operation was an enormous part of our volume. Of course, the middle-income black community made it possible for the basement at one time to do $8 million alone. It was big business.”

Being Jewish, William B. Thalhimer, Jr. understood what it meant to be in a social minority. His father, William B. Thalhimer, Sr., rescued dozens of young German Jews from Nazi persecution back in the late 1930s. He understood the bitter sting of oppression. He also understood that the economic impact of alienating white customers could doom his family’s business.
During the boycott of the Thalhimers store, the Thalhimer family received death threats by mail and menacing phone calls. Policemen lived in their breakfast room for months, protecting their three children. Fortunately, non-violence prevailed and no one was hurt.

“When I came into The Store past the picket lines,” Thalhimer recalled, “they’d say, ‘Hi, Mr. Thalhimer.’”

“During the year,” Thalhimer said, “Web [Rhoads] and I became acquainted with the leaders of the black community. We wanted to correct everything. We agreed that we would issue an invitation to leaders of the black community to have dinner with us. This was symbolic of our changing policy. I invited several heads of the black community to have dinner with me in the Richmond Room and Webster invited some to have dinner with him in the Tea Room, both on the same evening right after Thanksgiving in November. That was the beginning of quietly integrating our restaurants.

“After that, we integrated everything. From then on, we had one employment office, blacks and whites together. We cut out the black and white restrooms so it was just a men’s room and a ladies’ room.”

After a year, the store was about eighty percent integrated. Integration required a number of structural changes to the building, which encompassed six floors over an entire city block. After two years, Thalhimers was completely integrated.

“Judgment and instinct told me that integration was the right thing,” Thalhimer said. “People are people under God. We didn’t decide to be Jewish. No one decides to be black or white.”

In a Western Union telegram dated May 29, 1963, Thalhimer received the following message from President John F. Kennedy:

AT FIVE O’CLOCK ON TUESDAY, JUNE 4, I AM MEETING WITH A GROUP OF BUSINESS LEADERS TO DISCUSS SOME ASPECTS OF THE DIFFICULTIES EXPERIENCED BY MINORITY GROUPS IN MANY OF OUR CITIES IN SECURING EMPLOYMENT AND EQUAL ACCESS TO FACILITIES AND
SERVICES GENERALLY AVAILABLE TO THE PUBLIC. THESE SUBJECTS MERIT SERIOUS AND IMMEDIATE ATTENTION AND I WOULD BE PLEASED TO HAVE YOU ATTEND THE MEETING TO BE HELD IN THE EAST ROOM OF THE WHITE HOUSE. PLEASE ADVISE WHETHER YOU WILL BE ABLE TO ATTEND. JOHN F. KENNEDY.¹⁷

Thalhimer met with President Kennedy, Vice President Lyndon B. Johnson, and Attorney General Robert F. Kennedy, as well as the heads of retail establishments across the country, for a full, free discussion of integration. In 1964, President Johnson signed the U.S. Civil Rights Act, outlawing racial discrimination in schools, public spaces, and employment.

“I believe [attending the meeting at the White House] was when we gained more respect from people in the community,” Thalhimer recalled. “I had always tried to do the right thing, but you respond to the whims of your community. I always believed in equality of rights.”¹⁸

¹⁸ “Closing Shop: Retail giant shuts his register,” RNL, Metro Business, B-18, Dec. 17, 1990
A Word a Day . . .

Time Needed:
Approximately 5 to 10 minutes daily over several class periods

Essential Questions:
- Are there words which can adequately describe the insults and abuses inflicted upon the African-American community prior to and during the Civil Rights Movement?
- How could such “lawless” behavior be tolerated in a country founded upon the ideals of liberty and justice for all?
- What role does empathy play in bringing about social change (both then and now)?

Materials:
- Bulletin board with #34 centered in large print intended to represent the Richmond 34
- “vocabulary bubbles,” i.e. blank speech bubbles (template included)
- transparencies or computer-generated pictures of the Civil Rights Movement displayed on overhead or LCD projector

Assessment:
Notebook Check

Opening/Activating Learning:
Students should begin by discussing just what the Civil Rights Movement was and the events which led to the movement. Student attention should then be directed to the #34 centered on the bulletin board with the teacher noting that all upcoming activities will be centered in some way around this number. Students should then be encouraged to guess and brainstorm about the meaning of this number. Those who are familiar with the game “Twenty Questions” might use this as their opening activity to direct students into guessing the meaning behind the number 34.
Core Lesson:

1. Over the course of several lessons, students will identify and post vocabulary terms related to the Civil Rights Movement with special emphasis being placed upon the local Thalhimers sit-in begun by 34 students from Virginia Union. Each day, students may begin their study with a picture from the Civil Rights Movement. Various pictures may be obtained from the websites listed below with specific pictures of the Richmond 34 being found at the following web address: http://www.styleweekly.targetedpubsplus.com/slideshows/changeOUT/index.htm

2. Through their observation of the pictures, students may brainstorm words which come to mind as they interpret these pictures. When observing the pictures, students may suggest words such as anger, resentment, frustration, rude, unfair, etc. However, as students come up with less familiar and more sophisticated terms which depict the meaning of the images—such as passive resistance, nonviolence, inequality, activists, protestors, status quo—these words should be recorded on the vocabulary speech bubbles and posted on the bulletin board.

3. Have students record these terms in their notebooks daily as words are added to the list.

Closing/Reflection:

Have students complete a short journal entry describing a picture from the Civil Rights Movement using at least five of their newly acquired vocabulary terms. Allow students to share their entries with a neighbor or with the class as a whole. As students read their entries, take this time to review the meanings of the new terms.

Extensions:

Students who use the “Vocabulary Bubble” terms spontaneously during class discussions may receive extra credit or some other incentive to encourage vocabulary use and growth.

Encouraging students to maintain a journal throughout this unit of study will enable students to reflect on their understanding of the Civil Rights Movement. Many of the lesson plans in this unit reference back to activities in prior lessons making it beneficial to both teachers and students to keep all activities and journal entries throughout the unit compiled in one place.
Relevant Websites/Resources:

http://www.styleweekly.targetedpubsplus.com/slideshows/changeOUT/index.htm


Speech Bubbles:
Can Words Convey . . .

Time Needed:
Approximately one class period

Essential Questions:
- Are there words which can adequately describe the insults and abuses inflicted upon the African-American community prior to and during the Civil Rights Movement?
- How do photographs from the Civil Rights Era more adequately describe the heart of the movement than a written account in a newspaper or history book?

Materials:
Copy of article, “The Barriers They Broke”, from Style Weekly

Numerous images from the Civil Rights Movement, placed around the room, as a Walking Gallery (see Image Gallery)

Vocabulary bubbles from “A Word a Day”, (or create new vocabulary)

Assessment:
Notebook Check

Opening/Activating Learning:
Discuss the expression, “a picture is worth a thousand words.” Ask students to discuss the meaning.

Have students consider this thought as they study photographs of the Civil Rights Movement (which have been placed around the room.) Ask them to share initial interpretations of the actions taking place in the photographs.
Core Lesson:

1. Ask students to read “The Barriers They Broke”. Ask them to consider the thoughts and feelings of the people referenced in the article.

2. Have students work in pairs walking around the room examining Images, or project several images on SmartBoard for students to study.

3. Using the vocabulary bubbles as discussed in the first lesson of this unit, have students select vocabulary terms--from prior lessons or new words--which they feel best portray what is happening in the pictures. Ask students to tape word bubbles by photographs. (It is expected that students will have difficulty finding words to adequately describe what is happening in the pictures.)

Keep photos and words posted throughout the course of study. Encourage students to continue adding descriptive words to the photos. Teachers should review periodically, as students add vocabulary words to the “Gallery”.

Closing/Reflection:

Have students discuss the difference in impact an incident has when it is reported in words versus when the story is told with pictures. Students should discover that the emotional impact of pictures, particularly pictures which are violent in nature, generally has a stronger impact on students than when they simply read about the same incident in print.

Extensions:

Students who use the “Vocabulary Bubble” terms spontaneously during class discussions may receive extra credit or some other incentive to encourage vocabulary use and growth.

Relevant Websites/Resources:

www.tookstockphotos.com  http://news.bbc.co.uk
www.kodak.com  www.encyclopedia.com
www.picturehistory.com  www.bing.com

http://www.infoplease.com/spot/civilrightstimeline1.html (timeline)
http://www.bing.com/videos/search?q=civil+rights+movement&FORM=VDSR#
Bigger Than a Hamburger

Grade Level:
Grades 7-10

Time Needed:
Approximately 3-4 class periods

Essential Question:
- What would have been going through the minds of the participants, on both sides of the issue, during the sit-in?
- Why is this selection appropriately titled “Bigger than a Hamburger?”

Materials:
--Free at Last: The Struggle for Civil Rights - “Bigger Than a Hamburger” by Harvard Sitkoff (available through the Great Books Foundation)
--pictures and information from the following websites:
  http://americanhistory.si.edu/Brown/history/6-legacy/freedom-struggle-2.html

Assessment:
Class Skit-
Writing Activity – accuracy in details of script

Opening/Activating Learning:
Show students sample pictures of the old dime-store lunch counters. Use the above web address of the Image Gallery for access to pictures. Explain to students that lunch counters were the equivalent of today’s fast food restaurants. Ask students to consider why people would have felt it important to ‘hang out’ at a lunch counter.

Core Lesson:
1. Read aloud with students the story “Bigger Than a Hamburger.”
2. Discuss with students the meaning behind the title.

3. Have students study the picture at the end of the story, drawing attention to how those sitting at the lunch counter must be feeling at that moment. Ask students to put themselves in the minds of the passive protestors and discuss how they would feel and react in the same situation.

4. Based on the prior lessons, have members of each group discuss what protestors on both sides of the issue would be thinking and feeling. Students should review information from beginning of guide—**Historical Background** and **Thalhimer’s Sit Ins: A Business Owner’s Experience**. Students might also research more information about the event online to fully understand all sides of the story.  
**[Suggested conclusion of first class period]**

5. Drawing names from a hat, have students select the following roles: store owner Mr. Thalhimer, two to three lunch counter attendants, and several (white) patrons, and Richmond 34 patrons (see names at beginning of guide). Appoint other students to assist each character (role), assisting their classmates in ‘getting into character.”

6. Students should then write a brief script of what they are thinking and might possibly say under the circumstances—for their character. (*Teachers should give caution to this activity as students may become too carried away in their roles and unintentionally offend other class members.*)  
**[Suggested conclusion of second class period]**

7. Ask students to ‘create the set’ of the lunch counter, by setting up a few desks and chairs at the front of the classroom to simulate a 1950s lunch counter.

After some time for rehearsal, students should perform their piece collectively. Allow students time to revise their roles (and scripts) upon acting through the scene for the first time.  
**[Suggested conclusion of third class period]**
Closing/Reflection:

Discuss the following with students:
- What are the benefits of nonviolent protests?
- How do you think the protestors felt during the sit-in? Why did this event, and others like it, take place?
- How might Mr. Thalhimer have felt? How might he have felt internal conflict over the event and what he should do? (the struggle between doing what’s right and potential impact on business and livelihood)
- Why did such events need to occur for people to take notice of civil rights issues?
- How did such events and actions make a difference in the course of history?
- How were this and other similar events, “bigger than a hamburger”?

Have students discuss the difficulty in remaining calm in the face of adversity. Help students realize the self-control necessary to remain calm and not retaliate when being aggravated and assaulted. Ask students to reflect on the teachings of Martin Luther King, Jr. and his practice of passive resistance or nonviolent resistance.

Extensions:

Students may further write a personal narrative based on their character.

Relevant Websites/Resources:

The Civil Rights Movement

Grade Level:
Grades 7-12

Time Needed:
Approximately 45 minutes

Essential Question:
- How did Martin Luther King, Jr. rise to a position of leadership in the Civil Rights Movement?
- What did he say that made people listen?
- How did Dr. King’s words unite the masses?

Materials:
- Access to Classroom Clips: “Questioning the Constitution” (see below)
- LCD Projector
- Follow-up Questions

Assessment:
Follow-up Questions to Video;
Handout from Philosophy for Kids by David A. White, Ph.D., “Are there times when you should be violent?”

Opening/Activating Learning:
Ask students to consider how a time in their life when they faced a challenge and resolved it through a rational (and respectful) discussion, rather than a heated argument. Ask them to consider the difference in the results of each. How might a contentious or violent reaction hurt your ability to make your point? How might a clear-headed and rational discussion prove to be more effective?

Explain to students that Martin Luther King, Jr.’s success was due in part to his eloquence. Share with students that Dr. King had attended school with the intention of becoming a pastor, not a leader in the Civil Rights Movement.
Core Lesson:

1. After a brief discussion of MLK, Jr.’s background, have students view the “Classroom Clip”.

2. Have students record, in their notebooks, some of the wording Dr. King uses to express the righteousness of the cause.

3. Point out to students that at no time did Dr. King ever encourage activists to use violence as a means of “fighting” for equal rights. (**Note: To prepare students for upcoming lessons, use this opportunity to point out that Dr. King had studied the readings of Henry David Thoreau and the teachings of Mahatma Gandhi on nonviolent, passive resistance.)

4. As a class, take the time to read “Are there times when you should be violent?” from Philosophy for Kids (following).

Closing/Reflection:

Ask students to consider how the Richmond 34’s use of nonviolent protest was more effective than had they used violence, or rioted.

How might this lesson apply to today’s world? Name some current issues in which a non-violent, non-confrontational approach might be more effective?

Review follow-up questions on video.

Extensions:

Following the viewing of this video clip and the one in the previous lesson, have students watch parts or all of the video “Witness to a Century” (see below).

Ask students to imagine they are a centenarian and write a recount of a story from the Civil Rights Movement as if they had been a witness to history. For students having access to PhotoStory or other print/media programs, have students select images from the Civil Rights Movement to help tell their story. Teachers may want to limit students to the websites below or others used throughout these lessons to help ensure internet safety.
Classroom Clips
Media for Educators and Students

“Questioning the Constitution”
© 2008 Commonwealth Public Broadcasting/Virginia Historical Society
http://classroomclips.org/watch/445
Segment 5: Civil Rights Movement

1. In the beginning of the video clip, Julian Bond, Chairman of the NAACP, points out several basic arguments Martin Luther King, Jr. put forth in convincing people that desiring equality of civil rights was not wrong. What were some of these arguments?

2. Why was the timing of King’s 1955 speech so relevant?

“Witness to a Century”
© 2008 Commonwealth Public Broadcasting
http://classroomclips.org/watch/464
Segment 4: School Life
Segment 5: Segregation
Segment 11: Discrimination
Segment 12: Desegregation
Question #8—Martin Luther King, Jr.

Are there times when you should be violent?

Have you ever been really angry at someone? So angry that you wanted to hit the person or do something violent to that person?

Such anger is not unusual; the problem is knowing what to do with this kind of intense emotion so that nothing happens that we will regret later. On other occasions and in different circumstances, groups of people have used violence in order to achieve their goals. Thus, when one nation tries to conquer another nation through warfare, that is the same kind of tactic—armed violence. People throughout history have always sought to achieve their ends in this way. But just because many people have acted in this way, does that fact make this approach right (see Question #36)? Are they ethically correct to do so?

Carefully consider the situations described in each of the following three statements. Then, indicate whether you agree with the point of the statement by writing "true" or "false" in the space provided:

1. If you have been continually harassed and bothered by the class bully, you are justified in retaliating by hitting this person.  

2. If you belong to a group of people who, for some reason, have been treated unjustly, you and your group are justified in using violence in order to seek justice.  

3. If your country has been attacked by another country, you are justified in using violence in order to protect your country.  

Martin Luther King, Jr. (1929–1968) is not usually considered a philosopher, not in the way that Plato or Kant would be. However, in his speeches and
writings, he argued just as a philosopher would: by presenting definitions, drawing distinctions, and reasoning to conclusions.

King followed and developed the thought of the Indian leader Mohandas Gandhi (1869–1948), who taught that the best way to achieve social justice was through nonviolent means. King’s argument is, simply put, that the end does not justify the means. If violence had to be used in order to achieve social justice for oppressed peoples, then, for King, attaining social justice in this way is immoral. King believed that all human beings are made in the image of God; therefore, to strike or harm another human being is, in a sense, to strike at God. The most effective way to achieve social justice is to use nonviolent means in order to show the world how seriously the oppressed people wanted their end. These people wanted it with such passion and intensity that they were willing to suffer, go to jail, even die for the rightness of their cause.

King would argue that there are more effective—and morally correct—ways to deal with bullies, oppression, and personal attack. Do you agree?

"Answer violence with violence!"
Juan Perón, political leader

For Further Thought

1. Ask some of your friends or classmates whether they think that there are times when a person should be violent. If they answer “yes,” make a list of the examples they give that justify the use of violence. Then, discuss these examples with them, using Martin Luther King, Jr.’s principles of nonviolence.

2. Is nonviolence the best way to achieve social justice in the world? As you reflect on this question, think about what Martin Luther King, Jr. accomplished by his teachings and by the example of his life.

3. Mohandas Gandhi and Martin Luther King, Jr., influential advocates of nonviolence, were both assassinated. It is one of the tragic ironies of history that these two champions of peace and universal brotherhood died as they did. There are times when saying what you believe is true, which is what philosophers try to do, requires tremendous courage.
Grade Level: Grades 7-9

Time Needed: Approximately 2 hours

Essential Question:
- Why have various groups of people been persecuted in the past?
- How have times changed in this respect? Are there groups and/or individuals who are still the victim(s) of persecution?

Materials:
- Breach of Peace by Eric Etheridge
- Picketing images from Image Gallery
- Poster Board
- Past & Current Public Signage (either images or on posterboard):

  "Whites Only"  "Staff Entrance"
  "Colored Only"  "Private"
  "Handicapped"  "VIP Parking"
  "Irish Need Not Apply"  "Women"
  "First Class"  "No Trespassing"
  "Coach"  "No Pets"
  "Third Class Below"  "Adult Swim"
  "Men"  "Under 17 Not Admitted"
  "Third Class to the Back"  "Service Pets Only"
  "No Bullying"  "Family Restroom"
  "Patrons Only"  "Military Restroom"
  "Members Only"  "I.D. Required"

Assessment:
Product Assessment

Opening/Activating Learning:
Discuss with students how segregation impacted where people could go and what people could do prior to the 1960s. Explain to students that blacks and whites were not allowed to use the same public facilities such as restrooms, water fountains, libraries,
schools, or even hospitals. Draw students further into discussion by locating pictures from the internet and posting them on a bulletin board or overhead which depict some of the signage listed above.

Core Lesson:

1. Following the above discussion, have students research signs that would not be acceptable in today’s society.

2. Have students print, cut, and paste these signs on poster board.

3. Underneath each sign, write what is inappropriate.

4. As a guide post the following questions for students to consider as they look for their own pictures.
   - How would such signs make you feel if they were addressing you personally?
   - How do you think these signs made people feel in the past?
   - How might protestors have reacted to such signs?

4. Discuss the posters students create.

5. Next, flip the poster board over and have students search for signage that is less offensive and more appropriate by today’s standards.

Closing/Reflection:

Follow up with a discussion on how society has changed. Encourage students to consider what events during the Civil Rights Era brought about such changes. Have students give thought to why these changes took so long to occur. Ask students to pinpoint what social, historical, and/or economic ruts held back such needed change.

Extensions:

Using the book Breach of Peace, by Eric Etheridge, mentioned in previous lessons, have students choose one individual from the book and imagine what his or her daily life would have been like.

Have students consider if . . .
--this person was a student in college, high school, elementary school . . .
--this person was a parent, son, daughter . . .
--going to jail hurt this person financially . . .
--going to jail hurt this person’s family in some way . . .
--going to jail tarnished this person’s reputation . . .

After thinking about the different repercussions going to jail would have on an individual, have students write a page in their journals reflecting on how going to jail may have affected this person’s daily life.

Relevant Websites/Resources:
http://www.loc.gov/rr/print/list/085_disc.html
Grade Level:  
*Grades 7-12*

Time Needed:  
Approximately 30 minutes

Essential Question:

- Why might it be difficult to question the Constitution?  
- Why should we question or change the Constitution?  
- What process allows us to change the Constitution?

Materials:

- Access to Classroom Clips “Questioning the Constitution” (see below)  
- LCD Projector  
- Follow-up Questions

Assessment:  
Follow-up Questions to Video

Opening/Activating Learning:

Explain to students that the Constitution is considered a “living” or “working” document. Ask students how many times the Constitution has been changed since it was written. Discuss with students what might make it necessary to change or amend the Constitution.

Core Lesson:

1. Briefly discuss with students the purpose of the Constitution.

2. Discuss how the meaning of “We the people . . .” has evolved since the founding of the Constitution.
3. In their notebooks, have students draw two pictures: one which shows the meaning of “We the people . . .” in terms of the early 1800s white, male, law-making establishment, followed by a more modern 21st century depiction. Be sure to encourage students to add both diversity of color and gender to their latter picture!

Closing/Reflection:
Follow-up Questions on Video

Extensions:
Have students view the Schoolhouse Rocks video, “Preamble,” (YouTube), paying close attention to the wording. Ask them to consider how they might rewrite the Preamble to reflect today’s diverse global community.

Relevant Websites/Resources:

Classroom Clips
Media for Educator & Students
“Questioning the Constitution”
© 2008 Commonwealth Public Broadcasting/
Virginia Historical Society
http://classroomclips.org/watch/445
Segment 5: Civil Rights Movement

1. When Stephen R. Adkins says “... the Constitution applies to me,” to whom is he referring in the big picture? What is unique about Adkins’ heritage that places him in a position to truly recognize the value of these words?

2. As a small child, what event occurred that makes him appreciate the wording of the Constitution?

3. In the beginning of the video clip, Eric Lane, Professor at Hofstra School of Law, suggests that the Constitution is the “conscience of America.” How is this so?

4. Throughout this video clip and even the Schoolhouse Rock video, the words, “We the people . . .” are emphasized. Who exactly are the people being referred to with these words?
Good evening, my fellow citizens:

This afternoon, following a series of threats and defiant statements, the presence of Alabama National Guardsmen was required on the University of Alabama to carry out the final and unequivocal order of the United States District Court of the Northern District of Alabama. That order called for the admission of two clearly qualified young
Alabama residents who happened to have been born Negro. That they were admitted peacefully on the campus is due in good measure to the conduct of the students of the University of Alabama, who met their responsibilities in a constructive way.

I hope that every American, regardless of where he lives, will stop and examine his conscience about this and other related incidents. This Nation was founded by men of many nations and backgrounds. It was founded on the principle that all men are created equal, and that the rights of every man are diminished when the rights of one man are threatened.

Today, we are committed to a worldwide struggle to promote and protect the rights of all who wish to be free. And when Americans are sent to Vietnam or West Berlin, we do not ask for whites only. It ought to be possible, therefore, for American students of any color to attend any public institution they select without having to be backed up by troops. It ought to be possible for American consumers of any color to receive equal service in places of public accommodation, such as hotels and restaurants and theaters and retail stores, without being forced to resort to demonstrations in the street, and it ought to be possible for American citizens of any color to register and to vote in a free election without interference or fear of reprisal. It ought to be possible, in short, for every American to enjoy the privileges of being American without regard to his race or his color. In short, every American ought to have the right to be treated as he would wish to be treated, as one would wish his children to be treated. But this is not the case.

The Negro baby born in America today, regardless of the section of the State in which he is born, has about one-half as much chance of completing a high school as a white baby born in the same place on the same day, one-third as much chance of completing college, one-third as much chance of becoming a professional man, twice as much chance of becoming unemployed, about one-seventh as much chance of earning $10,000 a year, a life expectancy which is 7 years shorter, and the prospects of earning only half as much.

This is not a sectional issue. Difficulties over segregation and discrimination exist in every city, in every State of the Union, producing in many cities a rising tide of discontent that threatens the public safety. Nor is this a partisan issue. In a time of domestic crisis men of good will and generosity should be able to unite regardless of party or politics. This is not even a legal or legislative issue alone. It is better to settle these matters in the courts than on the streets, and new laws are needed at every level, but law alone cannot make men see right. We are confronted primarily with a moral issue. It is as old as the Scriptures and is as clear as the American Constitution.

The heart of the question is whether all Americans are to be afforded equal rights and equal opportunities, whether we are going to treat our fellow Americans as we want to be treated. If an American, because his skin is dark, cannot eat lunch in a restaurant open to the public, if he cannot send his children to the best public school available, if he cannot vote for the public officials who will represent him, if, in short, he cannot enjoy the full and free life which all of us want, then who among us would be content to have
the color of his skin changed and stand in his place? Who among us would then be content with the counsels of patience and delay?

One hundred years of delay have passed since President Lincoln freed the slaves, yet their heirs, their grandsons, are not fully free. They are not yet freed from the bonds of injustice. They are not yet freed from social and economic oppression. And this Nation, for all its hopes and all its boasts, will not be fully free until all its citizens are free.

We preach freedom around the world, and we mean it, and we cherish our freedom here at home, but are we to say to the world, and much more importantly, to each other that this is the land of the free except for the Negroes; that we have no second-class citizens except Negroes; that we have no class or caste system, no ghettos, no master race except with respect to Negroes?

Now the time has come for this Nation to fulfill its promise. The events in Birmingham and elsewhere have so increased the cries for equality that no city or State or legislative body can prudently choose to ignore them. The fires of frustration and discord are burning in every city, North and South, where legal remedies are not at hand. Redress is sought in the streets, in demonstrations, parades, and protests which create tensions and threaten violence and threaten lives.

We face, therefore, a moral crisis as a country and a people. It cannot be met by repressive police action. It cannot be left to increased demonstrations in the streets. It cannot be quieted by token moves or talk. It is a time to act in the Congress, in your State and local legislative body and, above all, in all of our daily lives. It is not enough to pin the blame on others, to say this is a problem of one section of the country or another, or deplore the facts that we face. A great change is at hand, and our task, our obligation, is to make that revolution, that change, peaceful and constructive for all. Those who do nothing are inviting shame, as well as violence. Those who act boldly are recognizing right, as well as reality.

Next week I shall ask the Congress of the United States to act, to make a commitment it has not fully made in this century to the proposition that race has no place in American life or law. The Federal judiciary has upheld that proposition in a series of forthright cases. The Executive Branch has adopted that proposition in the conduct of its affairs, including the employment of Federal personnel, the use of Federal facilities, and the sale of federally financed housing. But there are other necessary measures which only the Congress can provide, and they must be provided at this session. The old code of equity law under which we live commands for every wrong a remedy, but in too many communities, in too many parts of the country, wrongs are inflicted on Negro citizens and there are no remedies at law. Unless the Congress acts, their only remedy is the street.

I am, therefore, asking the Congress to enact legislation giving all Americans the right to be served in facilities which are open to the public -- hotels, restaurants, theaters, retail stores, and similar establishments. This seems to me to be an elementary right. Its
denial is an arbitrary indignity that no American in 1963 should have to endure, but many do.

I have recently met with scores of business leaders urging them to take voluntary action to end this discrimination, and I have been encouraged by their response, and in the last two weeks over 75 cities have seen progress made in desegregating these kinds of facilities. But many are unwilling to act alone, and for this reason, nationwide legislation is needed if we are to move this problem from the streets to the courts.

I'm also asking the Congress to authorize the Federal Government to participate more fully in lawsuits designed to end segregation in public education. We have succeeded in persuading many districts to desegregate voluntarily. Dozens have admitted Negroes without violence. Today, a Negro is attending a State-supported institution in every one of our 50 States, but the pace is very slow.

Too many Negro children entering segregated grade schools at the time of the Supreme Court's decision nine years ago will enter segregated high schools this fall, having suffered a loss which can never be restored. The lack of an adequate education denies the Negro a chance to get a decent job.

The orderly implementation of the Supreme Court decision, therefore, cannot be left solely to those who may not have the economic resources to carry the legal action or who may be subject to harassment.

Other features will be also requested, including greater protection for the right to vote. But legislation, I repeat, cannot solve this problem alone. It must be solved in the homes of every American in every community across our country. In this respect I wanna pay tribute to those citizens North and South who've been working in their communities to make life better for all. They are acting not out of sense of legal duty but out of a sense of human decency. Like our soldiers and sailors in all parts of the world they are meeting freedom's challenge on the firing line, and I salute them for their honor and their courage.

My fellow Americans, this is a problem which faces us all -- in every city of the North as well as the South. Today, there are Negroes unemployed, two or three times as many compared to whites, inadequate education, moving into the large cities, unable to find work, young people particularly out of work without hope, denied equal rights, denied the opportunity to eat at a restaurant or a lunch counter or go to a movie theater, denied the right to a decent education, denied almost today the right to attend a State university even though qualified. It seems to me that these are matters which concern us all, not merely Presidents or Congressmen or Governors, but every citizen of the United States.

This is one country. It has become one country because all of us and all the people who came here had an equal chance to develop their talents. We cannot say to ten percent of the population that you can't have that right; that your children cannot have the chance to develop whatever talents they have; that the only way that they are going to
get their rights is to go in the street and demonstrate. I think we owe them and we owe ourselves a better country than that.

Therefore, I'm asking for your help in making it easier for us to move ahead and to provide the kind of equality of treatment which we would want ourselves; to give a chance for every child to be educated to the limit of his talents.

As I've said before, not every child has an equal talent or an equal ability or equal motivation, but they should have the equal right to develop their talent and their ability and their motivation, to make something of themselves.

We have a right to expect that the Negro community will be responsible, will uphold the law, but they have a right to expect that the law will be fair, that the Constitution will be color blind, as Justice Harlan said at the turn of the century.

This is what we're talking about and this is a matter which concerns this country and what it stands for, and in meeting it I ask the support of all our citizens.

Thank you very much.
Civil Right Vocabulary Match Up

**Grade Level:** Grades 7-9

**Class Period:** 30-45 minutes, for use after reading JFK speech

Match the correct word to its meaning by writing the number in front of the definition.

1. boycott  ____ banned segregation in public places
2. Plessy v. Ferguson  ____ laws designed to enforce segregation
3. Jim Crow Laws  ____ group formed to end segregation on public buses
4. Montgomery Improvement Association  ____ protest by a group against offensive laws or products
5. “separate but equal”  ____ made “separate but equal” facilities legal
6. poll taxes  ____ said the right to vote could not be denied because of race
7. 15th amendment  ____ doctrine signed to keep races apart
8. nonviolent protest  ____ fee required in order to vote
10. Civil Rights Act of 1964  ____ banned segregation of the races in public schools
Sketch an illustration using the terms from the match up in the boxes below. Hint: make an illustration that will help you remember how to identify the term.

<table>
<thead>
<tr>
<th>Boycott</th>
<th>Montgomery Improvement Association</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jim Crow Laws</td>
<td>Brown v. Board of Education</td>
</tr>
<tr>
<td>Plessy v. Ferguson</td>
<td>Poll tax</td>
</tr>
<tr>
<td>15th Amendment</td>
<td>Nonviolent protest</td>
</tr>
<tr>
<td>“separate but equal”</td>
<td>Civil Rights Act of 1964</td>
</tr>
<tr>
<td><strong>Civil Rights Vocabulary Match Up</strong></td>
<td></td>
</tr>
<tr>
<td>-------------------------------------</td>
<td></td>
</tr>
</tbody>
</table>

**Grade Level:** Grades 10-12  
**Class Period:** 30-45 minutes, for use after reading JFK speech

**Birmingham**  
Disagreement; difference of opinion

**Equal rights**  
The site of extreme racial violence during the civil rights movement

**Public institution**  
The exercise of authority or power in a burdensome, cruel, or unjust manner

**Demonstrations**  
A public exhibition of the attitude of a group of persons toward a controversial issue, or other matter, made by picketing, parading, etc.

**Reprisal**  
The action or practice of using force, short of war, against a group of people

**Race**  
Establishments intended for community use

**Segregation**  
Fair treatment and opportunity before the law regardless of race, color, or religious status

**Discrimination**  
A group of persons related by common descent or heredity

**Injustice**  
To require, often with force, the separation of (a specific racial, religious, or other group) from the general body of society

**Oppression**  
Violation of the rights of others; unjust or unfair action or treatment

**Discord**  
Treatment or consideration of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing belongs rather than on individual merit
Henry Climbs a Mountain

Grade Level:
Grades 11 & 12 (see note*)

*note: Although this is a children’s book, young children will not have the exposure to grasp the hidden metaphorical meaning behind the story. They will simply see the story as a bear who meets a friend while climbing a mountain. In that same respect, students who have no background knowledge on Henry David Thoreau will not see the relevance of this story and its connection to the Civil Rights Movement. For this reason, it is imperative that students truly do some background reading on the life and writings of Thoreau before they complete this activity. Most students are not exposed to the work of Thoreau until their junior/senior years; hence, though the recommended grade level may seem misplaced, it is intended to follow the Virginia English SOLs.

Time Needed:
Approximately 1 hour

Essential Question:
- Metaphorically speaking, how can the trials and tribulations of the Civil Rights Movement be compared to climbing a mountain?
- What was the author’s purpose for writing a children’s story about Henry David Thoreau?

Materials:
Children’s Book – Henry Climbs a Mountain

Assessment:
“Mountains & Metaphors” Activity

Opening/Activating Learning:
Have students research the life of Henry David Thoreau. Students should seek answers to the following questions:
- Who was Henry David Thoreau?
- What was his occupation?
- What topics did he cover in his writings?
- What events were occurring in the world during his life?
- How did these events influence his work?
- What lessons did he wish to impart to his readers?
Core Lesson:

1. Read aloud to students the children’s story Henry Climbs a Mountain.

2. Point out to students that the author, D.B. Johnson, is using the bear, “Henry” to represent Henry David Thoreau.

3. Read the story the first time through without stopping.

4. Afterwards, have students journal some of the symbolism they recognized as the story was being read and then follow with a discussion.

5. After students discuss their findings, have them complete the “Mountains & Metaphors” activity.

Closing/Reflection:

Have students research those who were impacted by the writings of Thoreau. Among them, students should note that Gandhi and Martin Luther King, Jr. were two leading historical figures who utilized the idea of passive resistance to make unprecedented contributions to help others gain equality.

Extensions:

Challenge students to create their own metaphorical expressions related to the Civil Rights Movement. For example, students might compare the march of an army over rough terrain to the obstacles faced during the marches held during the Civil Rights era or a bumpy ride on a bus might be compared to the challenges Rosa Parks faced when refusing to give up her seat on the bus.

Relevant Websites/Resources:

www.takestockphotos.com  http://news.bbc.co.uk
www.kodak.com  wwwENCYCLOPEDIA.COM
www.picturehistory.com  www.bing.com

http://www.infoplease.com/spot/civilrightstimeline1.html (timeline)
http://www.bing.com/videos/search?q=civil+rights+movement&FORM=VDRE# (videos)
Mountains & Metaphors

1. What is the “mountain” which Henry is climbing in the story?

2. Do a little research on the night Thoreau spent in jail and see if you can find out the symbolism behind Henry only having one shoe?

3. Who does “Sam” represent?

4. Why did Henry refuse to pay his taxes?

5. Why did Henry draw a flower and a hummingbird on the wall of the jail?

6. What real life parallels do you think D.B. Johnson was drawing by having Henry cross a river, climb up mountains and waterfalls, and in and out of clouds?

7. When it starts to rain, Henry pulls on his hat and coat and draws a hawk soaring in the clouds. What symbolism might one find in these actions?

8. Who does the traveler coming up the other side of the mountain represent?

9. Why will “the other side of the mountain” set the traveler free?

10. What is symbolic about the two sitting together on the mountaintop?

11. The traveler is traveling as far as the star in the north. What does the author mean?

12. What does Henry offer the traveler for his journey? What symbolism lies in this action?

13. Henry follows a path that takes him “up and down” and “over sharp rocks that hurt his feet.” What is the symbolism here?

14. What other symbolism follows on the next few pages?

15. Henry travels all night. In addition, he had “rolled down a hill” and “splashed across a river.” What does this symbolize?

16. In Thoreau’s life, who had paid his taxes when he was put in jail?

17. Why does Sam ask Henry how it feels to be free?
Thoreau on Civil Disobedience

Grade Level: Grades 11 and 12

Time Needed: Approximately 2 hours

Essential Question:
- Are there words which can adequately describe the insults and abuses inflicted upon the African-American community prior to and during the Civil Rights Movement?
- Do pictures from the Civil Rights Era more adequately describe the heart of the movement rather than a written account in a newspaper or history book?
- Is it ever just to break a law?

Materials:
- Copies of Civil Disobedience Essay (1849)
- Guided Reading Questions

Assessment: Study Questions on Thoreau’s Civil Disobedience Essay (1849)

Opening/Activating Learning:

Open this discussion with a game of “WWYD?” “What would you do?” Pose the following scenario to students and have them reflect upon the answer in their journals:

Between classes one day at school, a friend who is diabetic, is feeling light-headed and has asked you to walk her to the nurse’s office. She feels faint and is afraid she may pass out. Several students have been showing up late to the class for which you are headed and your teacher has become quite angry. He has said that the next person late to class will be sent directly to the assistant principal, and furthermore, will not be allowed to make up missed work. Thus, your causes for concern are twofold: In the event you are sent to the office, you may end up with ISS if the principal does not view your tardy as a selfless action arising from the desire to help someone in need. Secondly, you may not be able to make up work that you miss and you have really been struggling to maintain a “B” average in the class. Hence, given the circumstances, “What would you do?”
Core Lesson:

1. Discuss with students the above journal activity. Give opportunities for students to express multiple points of view.

2. Have students read Thoreau’s Civil Disobedience Essay through once to get a general idea of the language and writing style.

3. Using the Guided Reading Activity following, reread the essay with students as a class and answer the following questions.

4. Allow students opportunities to ask questions not listed in the guide.

5. Following the guided reading, engage students in a dialogue on the meaning of “civil disobedience” and have them identify times when laws have been broken to achieve a greater good.

Closing/Reflection:

Ask students to write, in their journal, what they would have chosen to do if they were a Virginia Union University student. Would they have chosen to participate in the sit-in? Why or why not?

Students may pursue additional reading or take a close look at the actions of Gandhi and Martin Luther King, Jr. as role models for those who sought only nonviolent means as measures for changing unjust laws.

Extensions:

The lesson plan entitled “I’m Fine Doin’ Time ” is a natural extension to this activity.

Relevant Websites/Resources:

http://classroomclips.org/search/node/civil+rights
I heartily accept the motto, "That government is best which governs least"; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe--"That government is best which governs not at all"; and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparatively a few individuals using the standing government as their tool; for in the outset, the people would not have consented to this measure.

This American government--what is it but a tradition, though a recent one, endeavoring to transmit itself unimpaired to posterity, but each instant losing some of its integrity? It has not the vitality and force of a single living man; for a single man can bend it to his will. It is a sort of wooden gun to the people themselves. But it is not the less necessary for this; for the people must have some complicated machinery or other, and hear its din, to satisfy that idea of government which they have. Governments show thus how successfully men can be imposed upon, even impose on themselves, for their own advantage. It is excellent, we must all allow. Yet this government never of itself furthered any enterprise, but by the alacrity with which it got out of its way. It does not keep the country free. It does not settle the West. It does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way. For government is an expedient, by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. Trade and commerce, if they were not made of india-rubber, would never manage to bounce over obstacles which legislators are continually putting in their way; and if one were to judge these men wholly by the effects of their actions and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.

But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but at once a better government. Let every man
make known what kind of government would command his respect, and that will be one step toward obtaining it.

After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. Can there not be a government in which the majorities do not virtually decide right and wrong, but conscience?--in which majorities decide only those questions to which the rule of expediency is applicable? Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience then? I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. A common and natural result of an undue respect for the law is, that you may see a file of soldiers, colonel, captain, corporal, privates, powder-monkeys, and all, marching in admirable order over hill and dale to the wars, against their wills, ay, against their common sense and consciences, which makes it very steep marching indeed, and produces a palpitation of the heart. They have no doubt that it is a damnable business in which they are concerned; they are all peaceably inclined. Now, what are they? Men at all? or small movable forts and magazines, at the service of some unscrupulous man in power? Visit the Navy Yard, and behold a marine, such a man as an American government can make, or such as it can make a man with its black arts--a mere shadow and reminiscence of humanity, a man laid out alive and standing, and already, as one may say, buried under arms with funeral accompaniment, though it may be,

"Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried;
Not a soldier discharged his farewell shot
O'er the grave where our hero was buried."

The mass of men serve the state thus, not as men mainly, but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, posse comitatus, etc. In most cases there is no free exercise whatever of the judgement or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others--as most legislators, politicians, lawyers, ministers, and office-holders--serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few--as heroes, patriots, martyrs, reformers in the great sense, and men--serve the state with their consciences also, and so necessarily resist it for the most part; and they are commonly treated as enemies by it. A wise man will only be useful as a man, and will not submit to be "clay," and "stop a hole to keep the wind away," but leave that office to his dust at least:
"I am too high born to be propertied,  
To be a second at control,  
Or useful serving-man and instrument  
To any sovereign state throughout the world."

He who gives himself entirely to his fellow men appears to them useless and selfish; but he who gives himself partially to them is pronounced a benefactor and philanthropist.

How does it become a man to behave toward the American government today? I answer, that he cannot without disgrace be associated with it. I cannot for an instant recognize that political organization as my government which is the slave's government also.

All men recognize the right of revolution; that is, the right to refuse allegiance to, and to resist, the government, when its tyranny or its inefficiency are great and unendurable. But almost all say that such is not the case now. But such was the case, they think, in the Revolution of '75. If one were to tell me that this was a bad government because it taxed certain foreign commodities brought to its ports, it is most probable that I should not make an ado about it, for I can do without them. All machines have their friction; and possibly this does enough good to counter-balance the evil. At any rate, it is a great evil to make a stir about it. But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer. In other words, when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize. What makes this duty the more urgent is the fact that the country so overrun is not our own, but ours is the invading army.

Paley, a common authority with many on moral questions, in his chapter on the "Duty of Submission to Civil Government," resolves all civil obligation into expediency; and he proceeds to say that "so long as the interest of the whole society requires it, that it, so long as the established government cannot be resisted or changed without public inconvenience, it is the will of God...that the established government be obeyed--and no longer. This principle being admitted, the justice of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expense of redressing it on the other." Of this, he says, every man shall judge for himself. But Paley appears never to have contemplated those cases to which the rule of expediency does not apply, in which a people, as well as an individual, must do justice, cost what it may. If I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself. This, according to Paley, would be inconvenient. But he that would save his life, in such a case, shall lose it. This people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people.

In their practice, nations agree with Paley; but does anyone think that Massachusetts does exactly what is right at the present crisis?

"A drab of state, a cloth-o'-silver slut,  
To have her train borne up, and her soul trail in the dirt."
Practically speaking, the opponents to a reform in Massachusetts are not a hundred thousand politicians at the South, but a hundred thousand merchants and farmers here, who are more interested in commerce and agriculture than they are in humanity, and are not prepared to do justice to the slave and to Mexico, cost what it may. I quarrel not with far-off foes, but with those who, neat at home, co-operate with, and do the bidding of, those far away, and without whom the latter would be harmless. We are accustomed to say, that the mass of men are unprepared; but improvement is slow, because the few are not as materially wiser or better than the many. It is not so important that many should be good as you, as that there be some absolute goodness somewhere; for that will leaven the whole lump. There are thousands who are in opinion opposed to slavery and to the war, who yet in effect do nothing to put an end to them; who, esteeming themselves children of Washington and Franklin, sit down with their hands in their pockets, and say that they know not what to do, and do nothing; who even postpone the question of freedom to the question of free trade, and quietly read the prices-current along with the latest advices from Mexico, after dinner, and, it may be, fall asleep over them both. What is the price-current of an honest man and patriot today? They hesitate, and they regret, and sometimes they petition; but they do nothing in earnest and with effect. They will wait, well disposed, for others to remedy the evil, that they may no longer have it to regret. At most, they give up only a cheap vote, and a feeble countenance and Godspeed, to the right, as it goes by them. There are nine hundred and ninety-nine patrons of virtue to one virtuous man. But it is easier to deal with the real possessor of a thing than with the temporary guardian of it.

All voting is a sort of gaming, like checkers or backgammon, with a slight moral tinge to it, a playing with right and wrong, with moral questions; and betting naturally accompanies it. The character of the voters is not staked. I cast my vote, perchance, as I think right; but I am not vitally concerned that that right should prevail. I am willing to leave it to the majority. Its obligation, therefore, never exceeds that of expediency. Even voting for the right is doing nothing for it. It is only expressing to men feebly your desire that it should prevail. A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. There is but little virtue in the action of masses of men. When the majority shall at length vote for the abolition of slavery, it will be because they are indifferent to slavery, or because there is but little slavery left to be abolished by their vote. They will then be the only slaves. Only his vote can hasten the abolition of slavery who asserts his own freedom by his vote.

I hear of a convention to be held at Baltimore, or elsewhere, for the selection of a candidate for the Presidency, made up chiefly of editors, and men who are politicians by profession; but I think, what is it to any independent, intelligent, and respectable man what decision they may come to? Shall we not have the advantage of this wisdom and honesty, nevertheless? Can we not count upon some independent votes? Are there not many individuals in the country who do not attend conventions? But no: I find that the respectable man, so called, has immediately drifted from his position, and despairs of his country, when his country has more reasons to despair of him. He forthwith adopts one of the candidates thus selected as the only available one, thus proving that he is himself available for any purposes of the demagogue. His vote is of no more worth than that of any unprincipled foreigner or hireling native, who may have been bought. O for a man who is a man, and, and my neighbor says, has a bone is his back which you cannot pass your hand through! Our statistics are at fault: the population has been returned too large. How many men are there to a square thousand miles in the country? Hardly one. Does not America offer any inducement for men to settle
here? The American has dwindled into an Odd Fellow—one who may be known by the
development of his organ of gregariousness, and a manifest lack of intellect and cheerful self-
reliance; whose first and chief concern, on coming into the world, is to see that the
almshouses are in good repair; and, before yet he has lawfully donned the virile garb, to
collect a fund to the support of the widows and orphans that may be; who, in short, ventures
to live only by the aid of the Mutual Insurance company, which has promised to bury him
decently.

It is not a man's duty, as a matter of course, to devote himself to the eradication of any, even
to most enormous, wrong; he may still properly have other concerns to engage him; but it is
his duty, at least, to wash his hands of it, and, if he gives it no thought longer, not to give it
practically his support. If I devote myself to other pursuits and contemplations, I must first
see, at least, that I do not pursue them sitting upon another man's shoulders. I must get off
him first, that he may pursue his contemplations too. See what gross inconsistency is
tolerated. I have heard some of my townsmen say, "I should like to have them order me out
to help put down an insurrection of the slaves, or to march to Mexico—see if I would go"; and
yet these very men have each, directly by their allegiance, and so indirectly, at least, by their
money, furnished a substitute. The soldier is applauded who refuses to serve in an unjust war
by those who do not refuse to sustain the unjust government which makes the war; is
applauded by those whose own act and authority he disregards and sets at naught; as if the
state were penitent to that degree that it hired one to scourge it while it sinned, but not to that
degree that it left off sinning for a moment. Thus, under the name of Order and Civil
Government, we are all made at last to pay homage to and support our own meanness. After
the first blush of sin comes its indifference; and from immoral it becomes, as it were, unmoral,
and not quite unnecessary to that life which we have made.

The broadest and most prevalent error requires the most disinterested virtue to sustain it. The
slight reproach to which the virtue of patriotism is commonly liable, the noble are most likely
to incur. Those who, while they disapprove of the character and measures of a government,
yield to it their allegiance and support are undoubtedly its most conscientious supporters, and
so frequently the most serious obstacles to reform. Some are petitioning the State to dissolve
the Union, to disregard the requisitions of the President. Why do they not dissolve it
themselves—the union between themselves and the State—and refuse to pay their quota into
its treasury? Do not they stand in the same relation to the State that the State does to the
Union? And have not the same reasons prevented the State from resisting the Union which
has prevented them from resisting the State?

How can a man be satisfied to entertain and opinion merely, and enjoy it? Is there any
enjoyment in it, if his opinion is that he is aggrieved? If you are cheated out of a single dollar
by your neighbor, you do not rest satisfied with knowing you are cheated, or with saying that
you are cheated, or even with petitioning him to pay you your due; but you take effectual
steps at once to obtain the full amount, and see to it that you are never cheated again. Action
from principle, the perception and the performance of right, changes things and relations; it is
essentially revolutionary, and does not consist wholly with anything which was. It not only
divided States and churches, it divides families; ay, it divides the individual, separating the
diabolical in him from the divine.
Unjust laws exist: shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men, generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to put out its faults, and do better than it would have them? Why does it always crucify Christ and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?

One would think, that a deliberate and practical denial of its authority was the only offense never contemplated by its government; else, why has it not assigned its definite, its suitable and proportionate, penalty? If a man who has no property refuses but once to earn nine shillings for the State, he is put in prison for a period unlimited by any law that I know, and determined only by the discretion of those who put him there; but if he should steal ninety times nine shillings from the State, he is soon permitted to go at large again.

If the injustice is part of the necessary friction of the machine of government, let it go, let it go: perchance it will wear smooth—certainly the machine will wear out. If the injustice has a spring, or a pulley, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy will not be worse than the evil; but if it is of such a nature that it requires you to be the agent of injustice to another, and then I say, break the law. Let your life be a counter-friction to stop the machine. What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn.

As for adopting the ways which the State has provided for remedying the evil, I know not of such ways. They take too much time, and a man's life will be gone. I have other affairs to attend to. I came into this world, not chiefly to make this a good place to live in, but to live in it, be it good or bad. A man has not everything to do, but something; and because he cannot do everything, it is not necessary that he should be petitioning the Governor or the Legislature any more than it is theirs to petition me; and if they should not hear my petition, what should I do then? But in this case the State has provided no way: it's very Constitution is the evil. This may seem to be harsh and stubborn and unconciliatory; but it is to treat with the utmost kindness and consideration the only spirit that can appreciate or deserves it. So is all change for the better, like birth and death, which convulse the body.

I do not hesitate to say, that those who call themselves Abolitionists should at once effectually withdraw their support, both in person and property, from the government of Massachusetts, and not wait till they constitute a majority of one, before they suffer the right to prevail through them. I think that it is enough if they have God on their side, without waiting for that other one. Moreover, any man more right than his neighbors constitutes a majority of one already.

I meet this American government, or its representative, the State government, directly, and face to face, once a year—no more—in the person of its tax-gatherer; this is the only mode in which a man situated as I am necessarily meets it; and it then says distinctly, Recognize me; and the simplest, the most effectual, and, in the present posture of affairs, the
indispensablest mode of treating with it on this head, of expressing your little satisfaction with
and love for it, is to deny it then. My civil neighbor, the tax-gatherer, is the very man I have to
deal with—for it is, after all, with men and not with parchment that I quarrel—and he has
voluntarily chosen to be an agent of the government. How shall he ever know well that he is
and does as an officer of the government, or as a man, until he is obliged to consider whether
he will treat me, his neighbor, for whom he has respect, as a neighbor and well-disposed
man, or as a maniac and disturber of the peace, and see if he can get over this obstruction to
his neighborlines without a ruder and more impetuous thought or speech corresponding with
his action. I know this well, that if one thousand, if one hundred, if ten men whom I could
name—if ten honest men only—ay, if one HONEST man, in this State of Massachusetts,
ceasing to hold slaves, were actually to withdraw from this co-partnership, and be locked up
in the county jail therefore, it would be the abolition of slavery in America. For it matters not
how small the beginning may seem to be: what is once well done is done forever. But we love
better to talk about it: that we say is our mission. Reform keeps many scores of newspapers
in its service, but not one man. If my esteemed neighbor, the State's ambassador, who will
devote his days to the settlement of the question of human rights in the Council Chamber,
instead of being threatened with the prisons of Carolina, were to sit down the prisoner of
Massachusetts, that State which is so anxious to foist the sin of slavery upon her sister--
though at present she can discover only an act of inhospitality to be the ground of a quarrel
with her—the Legislature would not wholly waive the subject of the following winter.

Under a government which imprisons unjustly, the true place for a just man is also a prison.
The proper place today, the only place which Massachusetts has provided for her freer and
less despondent spirits, is in her prisons, to be put out and locked out of the State by her own
act, as they have already put themselves out by their principles. It is there that the fugitive
slave, and the Mexican prisoner on parole, and the Indian come to plead the wrongs of his
race should find them; on that separate but more free and honorable ground, where the State
places those who are not with her, but against her—the only house in a slave State in which a
free man can abide with honor. If any think that their influence would be lost there, and their
voices no longer afflict the ear of the State, that they would not be as an enemy within its
walls, they do not know by how much truth is stronger than error, nor how much more
eloquent and effectively he can combat injustice who has experienced a little in his own
person. Cast your whole vote, not a strip of paper merely, but your whole influence. A
minority is powerless while it conforms to the majority; it is not even a minority then; but it is
irresistible when it clogs by its whole weight. If the alternative is to keep all just men in prison,
or give up war and slavery, the State will not hesitate which to choose. If a thousand men
were not to pay their tax bills this year, that would not be a violent and bloody measure, as it
would be to pay them, and enable the State to commit violence and shed innocent blood.
This is, in fact, the definition of a peaceable revolution, if any such is possible. If the tax-
gatherer, or any other public officer, asks me, as one has done, "But what shall I do?" my
answer is, "If you really wish to do anything, resign your office." When the subject has refused
allegiance, and the officer has resigned from office, then the revolution is accomplished. But
even suppose blood shed when the conscience is wounded? Through this wound a man's
real manhood and immortality flow out, and he bleeds to an everlasting death. I see this
blood flowing now.

I have contemplated the imprisonment of the offender, rather than the seizure of his goods--
though both will serve the same purpose—because they who assert the purest right, and
consequently are most dangerous to a corrupt State, commonly have not spent much time in
accumulating property. To such the State renders comparatively small service, and a slight tax is wont to appear exorbitant, particularly if they are obliged to earn it by special labor with their hands. If there were one who lived wholly without the use of money, the State itself would hesitate to demand it of him. But the rich man—not to make any invidious comparison—is always sold to the institution which makes him rich. Absolutely speaking, the more money, the less virtue; for money comes between a man and his objects, and obtains them for him; it was certainly no great virtue to obtain it. It puts to rest many questions which he would otherwise be taxed to answer; while the only new question which it puts is the hard but superfluous one, how to spend it. Thus his moral ground is taken from under his feet. The opportunities of living are diminished in proportion as that are called the "means" are increased. The best thing a man can do for his culture when he is rich is to endeavor to carry out those schemes which he entertained when he was poor. Christ answered the Herodians according to their condition. "Show me the tribute-money," said he—and one took a penny out of his pocket—if you use money which has the image of Caesar on it, and which he has made current and valuable, that is, if you are men of the State, and gladly enjoy the advantages of Caesar's government, then pay him back some of his own when he demands it. "Render therefore to Caesar that which is Caesar's and to God those things which are God's"—leaving them no wiser than before as to which was which; for they did not wish to know.

When I converse with the freest of my neighbors, I perceive that, whatever they may say about the magnitude and seriousness of the question, and their regard for the public tranquility, the long and the short of the matter is, that they cannot spare the protection of the existing government, and they dread the consequences to their property and families of disobedience to it. For my own part, I should not like to think that I ever rely on the protection of the State. But, if I deny the authority of the State when it presents its tax bill, it will soon take and waste all my property, and so harass me and my children without end. This is hard. This makes it impossible for a man to live honestly, and at the same time comfortably, in outward respects. It will not be worth the while to accumulate property; that would be sure to go again. You must hire or squat somewhere, and raise but a small crop, and eat that soon. You must live within yourself, and depend upon yourself always tucked up and ready for a start, and not have many affairs. A man may grow rich in Turkey even, if he will be in all respects a good subject of the Turkish government. Confucius said: "If a state is governed by the principles of reason, poverty and misery are subjects of shame; if a state is not governed by the principles of reason, riches and honors are subjects of shame." No: until I want the protection of Massachusetts to be extended to me in some distant Southern port, where my liberty is endangered, or until I am bent solely on building up an estate at home by peaceful enterprise, I can afford to refuse allegiance to Massachusetts, and her right to my property and life. It costs me less in every sense to incur the penalty of disobedience to the State than it would to obey. I should feel as if I were worth less in that case.

Some years ago, the State met me in behalf of the Church, and commanded me to pay a certain sum toward the support of a clergyman whose preaching my father attended, but never I myself. "Pay," it said, "or be locked up in the jail." I declined to pay. But, unfortunately, another man saw fit to pay it. I did not see why the schoolmaster should be taxed to support the priest, and not the priest the schoolmaster; for I was not the State's schoolmaster, but I supported myself by voluntary subscription. I did not see why the lyceum should not present its tax bill, and have the State to back its demand, as well as the Church. However, as the request of the selectmen, I condescended to make some such statement as this in writing: "Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a
I have paid no poll tax for six years. I was put into a jail once on this account, for one night; and, as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up. I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way. I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and they were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they have a spite, will abuse his dog. I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.

Thus the state never intentionally confronts a man's sense, intellectual or moral, but only his body, his senses. It is not armed with superior wit or honesty, but with superior physical strength. I was not born to be forced. I will breathe after my own fashion. Let us see who is the strongest. What force has a multitude? They only can force me who obey a higher law than I. They force me to become like themselves. I do not hear of men being forced to live this way or that by masses of men. What sort of life were that to live? When I meet a government which says to me, "Your money or your life," why should I be in haste to give it my money? It may be in a great strait, and not know what to do: I cannot help that. It must help itself; do as I do. It is not worth the while to snivel about it. I am not responsible for the successful working of the machinery of society. I am not the son of the engineer. I perceive that, when an acorn and a chestnut fall side by side, the one does not remain inert to make way for the other, but both obey their own laws, and spring and grow and flourish as best they can, till one, perchance, overshadows and destroys the other. If a plant cannot live according to nature, it dies; and so a man.

The night in prison was novel and interesting enough. The prisoners in their shirtsleeves were enjoying a chat and the evening air in the doorway, when I entered. But the jailer said, "Come, boys, it is time to lock up"; and so they dispersed, and I heard the sound of their steps returning into the hollow apartments. My room-mate was introduced to me by the jailer as "a first-rate fellow and clever man." When the door was locked, he showed me where to hang my hat, and how he managed matters there. The rooms were whitewashed once a month; and this one, at least, was the whitest, most simply furnished, and probably neatest.
apartment in town. He naturally wanted to know where I came from, and what brought me there; and, when I had told him, I asked him in my turn how he came there, presuming him to be an honest man, of course; and as the world goes, I believe he was. "Why," said he, "they accuse me of burning a barn; but I never did it." As near as I could discover, he had probably gone to bed in a barn when drunk, and smoked his pipe there; and so a barn was burnt. He had the reputation of being a clever man, had been there some three months waiting for his trial to come on, and would have to wait as much longer; but he was quite domesticated and contented, since he got his board for nothing, and thought that he was well treated.

He occupied one window, and I the other; and I saw that if one stayed there long, his principal business would be to look out the window. I had soon read all the tracts that were left there, and examined where former prisoners had broken out, and where a grate had been sawed off, and heard the history of the various occupants of that room; for I found that even there there was a history and a gossip which never circulated beyond the walls of the jail. Probably this is the only house in the town where verses are composed, which are afterward printed in a circular form, but not published. I was shown quite a long list of young men who had been detected in an attempt to escape, who avenged themselves by singing them.

I pumped my fellow-prisoner as dry as I could, for fear I should never see him again; but at length he showed me which was my bed, and left me to blow out the lamp.

It was like travelling into a far country, such as I had never expected to behold, to lie there for one night. It seemed to me that I never had heard the town clock strike before, nor the evening sounds of the village; for we slept with the windows open, which were inside the grating. It was to see my native village in the light of the Middle Ages, and our Concord was turned into a Rhine stream, and visions of knights and castles passed before me. They were the voices of old burghers that I heard in the streets. I was an involuntary spectator and auditor of whatever was done and said in the kitchen of the adjacent village inn—a wholly new and rare experience to me. It was a closer view of my native town. I was fairly inside of it. I never had seen its institutions before. This is one of its peculiar institutions; for it is a shire town. I began to comprehend what its inhabitants were about.

In the morning, our breakfasts were put through the hole in the door, in small oblong-square tin pans, made to fit, and holding a pint of chocolate, with brown bread, and an iron spoon. When they called for the vessels again, I was green enough to return what bread I had left, but my comrade seized it, and said that I should lay that up for lunch or dinner. Soon after he was let out to work at haying in a neighboring field, whither he went every day, and would not be back till noon; so he bade me good day, saying that he doubted if he should see me again.

When I came out of prison—for some one interfered, and paid that tax—I did not perceive that great changes had taken place on the common, such as he observed who went in a youth and emerged a gray-headed man; and yet a change had come to my eyes come over the scene—the town, and State, and country, greater than any that mere time could effect. I saw yet more distinctly the State in which I lived. I saw to what extent the people among whom I lived could be trusted as good neighbors and friends; that their friendship was for summer weather only; that they did not greatly propose to do right; that they were a distinct race from me by their prejudices and superstitions, as the Chinamen and Malays are that in their
sacrifices to humanity they ran no risks, not even to their property; that after all they were not so noble but they treated the thief as he had treated them, and hoped, by a certain outward observance and a few prayers, and by walking in a particular straight though useless path from time to time, to save their souls. This may be to judge my neighbors harshly; for I believe that many of them are not aware that they have such an institution as the jail in their village.

It was formerly the custom in our village, when a poor debtor came out of jail, for his acquaintances to salute him, looking through their fingers, which were crossed to represent the jail window, "How do ye do?" My neighbors did not thus salute me, but first looked at me, and then at one another, as if I had returned from a long journey. I was put into jail as I was going to the shoemaker's to get a shoe which was mended. When I was let out the next morning, I proceeded to finish my errand, and, having put on my mended shoe, joined a huckleberry party, who were impatient to put themselves under my conduct; and in half an hour—for the horse was soon tackled—was in the midst of a huckleberry field, on one of our highest hills, two miles off, and then the State was nowhere to be seen.

This is the whole history of "My Prisons."

I have never declined paying the highway tax, because I am as desirous of being a good neighbor as I am of being a bad subject; and as for supporting schools, I am doing my part to educate my fellow countrymen now. It is for no particular item in the tax bill that I refuse to pay it. I simply wish to refuse allegiance to the State, to withdraw and stand aloof from it effectually. I do not care to trace the course of my dollar, if I could, till it buys a man a musket to shoot one with—the dollar is innocent—but I am concerned to trace the effects of my allegiance. In fact, I quietly declare war with the State, after my fashion, though I will still make use and get what advantages of her I can, as is usual in such cases.

If others pay the tax which is demanded of me, from a sympathy with the State, they do but what they have already done in their own case, or rather they abet injustice to a greater extent than the State requires. If they pay the tax from a mistaken interest in the individual taxed, to save his property, or prevent his going to jail, it is because they have not considered wisely how far they let their private feelings interfere with the public good.

This, then is my position at present. But one cannot be too much on his guard in such a case, lest his actions be biased by obstinacy or an undue regard for the opinions of men. Let him see that he does only what belongs to himself and to the hour.

I think sometimes, Why, this people mean well, they are only ignorant; they would do better if they knew how: why give your neighbors this pain to treat you as they are not inclined to? But I think again, This is no reason why I should do as they do, or permit others to suffer much greater pain of a different kind. Again, I sometimes say to myself, When many millions of men, without heat, without ill will, without personal feelings of any kind, demand of you a few shillings only, without the possibility, such is their constitution, of retracting or altering their present demand, and without the possibility, on your side, of appeal to any other millions, why expose yourself to this overwhelming brute force? You do not resist cold and hunger, the winds and the waves, thus obstinately; you quietly submit to a thousand similar necessities. You do not put your head into the fire. But just in proportion as I regard this as not wholly a
brute force, but partly a human force, and consider that I have relations to those millions as to so many millions of men, and not of mere brute or inanimate things, I see that appeal is possible, first and instantaneously, from them to the Maker of them, and, secondly, from them to themselves. But if I put my head deliberately into the fire, there is no appeal to fire or to the Maker for fire, and I have only myself to blame. If I could convince myself that I have any right to be satisfied with men as they are, and to treat them accordingly, and not according, in some respects, to my requisitions and expectations of what they and I ought to be, then, like a good Mussulman and fatalist, I should endeavor to be satisfied with things as they are, and say it is the will of God. And, above all, there is this difference between resisting this and a purely brute or natural force, that I can resist this with some effect; but I cannot expect, like Orpheus, to change the nature of the rocks and trees and beasts.

I do not wish to quarrel with any man or nation. I do not wish to split hairs, to make fine distinctions, or set myself up as better than my neighbors. I seek rather, I may say, even an excuse for conforming to the laws of the land. I am but too ready to conform to them. Indeed, I have reason to suspect myself on this head; and each year, as the tax-gatherer comes round, I find myself disposed to review the acts and position of the general and State governments, and the spirit of the people to discover a pretext for conformity.

"We must affect our country as our parents,  
And if at any time we alienate 
Our love or industry from doing it honor, 
We must respect effects and teach the soul 
Matter of conscience and religion,  
And not desire of rule or benefit."[1]

I believe that the State will soon be able to take all my work of this sort out of my hands, and then I shall be no better patriot than my fellow-countrymen. Seen from a lower point of view, the Constitution, with all its faults, is very good; the law and the courts are very respectable; even this State and this American government are, in many respects, very admirable, and rare things, to be thankful for, such as a great many have described them; seen from a higher still, and the highest, who shall say what they are, or that they are worth looking at or thinking of at all?

However, the government does not concern me much, and I shall bestow the fewest possible thoughts on it. It is not many moments that I live under a government, even in this world. If a man is thought-free, fancy-free, imagination-free, that which is not never for a long time appearing to be to him, unwise rulers or reformers cannot fatally interrupt him.

I know that most men think differently from myself; but those whose lives are by profession devoted to the study of these or kindred subjects content me as little as any. Statesmen and legislators, standing so completely within the institution, never distinctly and nakedly behold it. They speak of moving society, but have no resting-place without it. They may be men of a certain experience and discrimination, and have no doubt invented ingenious and even useful systems, for which we sincerely thank them; but all their wit and usefulness lie within certain not very wide limits. They are wont to forget that the world is not governed by policy and expediency. Webster never goes behind government, and so cannot speak with authority about it. His words are wisdom to those legislators who contemplate no essential reform in
the existing government; but for thinkers, and those who legislate for all time, he never once glances at the subject. I know of those whose serene and wise speculations on this theme would soon reveal the limits of his mind's range and hospitality. Yet, compared with the cheap professions of most reformers, and the still cheaper wisdom and eloquence of politicians in general, his are almost the only sensible and valuable words, and we thank Heaven for him. Comparatively, he is always strong, original, and, above all, practical. Still, his quality is not wisdom, but prudence. The lawyer's truth is not Truth, but consistency or a consistent expediency. Truth is always in harmony with herself, and is not concerned chiefly to reveal the justice that may consist with wrong-doing. He well deserves to be called, as he has been called, the Defender of the Constitution. There are really no blows to be given him but defensive ones. He is not a leader, but a follower. His leaders are the men of '87. "I have never made an effort," he says, "and never propose to make an effort; I have never countenanced an effort, and never mean to countenance an effort, to disturb the arrangement as originally made, by which various States came into the Union." Still thinking of the sanction which the Constitution gives to slavery, he says, "Because it was part of the original compact-let it stand." Notwithstanding his special acuteness and ability, he is unable to take a fact out of its merely political relations, and behold it as it lies absolutely to be disposed of by the intellect—what, for instance, it behooves a man to do here in American today with regard to slavery—but ventures, or is driven, to make some such desperate answer to the following, while professing to speak absolutely, and as a private man—from which what new and singular of social duties might be inferred? "The manner," says he, "in which the governments of the States where slavery exists are to regulate it is for their own consideration, under the responsibility to their constituents, to the general laws of propriety, humanity, and justice, and to God. Associations formed elsewhere, springing from a feeling of humanity, or any other cause, have nothing whatever to do with it. They have never received any encouragement from me and they never will. [These extracts have been inserted since the lecture was read - HDT]

They who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humanity; but they who behold where it comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountainhead.

No man with a genius for legislation has appeared in America. They are rare in the history of the world. There are orators, politicians, and eloquent men, by the thousand; but the speaker has not yet opened his mouth to speak who is capable of settling the much-vexed questions of the day. We love eloquence for its own sake, and not for any truth which it may utter, or any heroism it may inspire. Our legislators have not yet learned the comparative value of free trade and of freed, of union, and of rectitude, to a nation. They have no genius or talent for comparatively humble questions of taxation and finance, commerce and manufactures and agriculture. If we were left solely to the wordy wit of legislators in Congress for our guidance, uncorrected by the seasonable experience and the effectual complaints of the people, America would not long retain her rank among the nations. For eighteen hundred years, though per chance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation.

The authority of government, even such as I am willing to submit to--for I will cheerfully obey those who know and can do better than I, and in many things even those who neither know
nor can do so well—is still an impure one: to be strictly just, it must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it. The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual. Even the Chinese philosopher was wise enough to regard the individual as the basis of the empire. Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further towards recognizing and organizing the rights of man? There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at last which can afford to be just to all men, and to treat the individual with respect as a neighbor; which even would not think it inconsistent with its own repose if a few were to live aloof from it, not meddling with it, nor embraced by it, who fulfilled all the duties of neighbors and fellow men. A State which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious State, which I have also imagined, but not yet anywhere seen.

I'm Fine Doin’ Time

Grade Level: Grades 7-9

Time Needed: Approximately 1 hour

Essential Question:
- How far should one be willing to go to take a stand?
- Is it ever worth breaking the law to make a point and be heard?
- Is it just to break a law? If it is, under what circumstances?

Materials:
- Pictures of protestors of the Civil Rights Movement
- Rebel Rousers Activity
- Breach of Peace by Eric Etheridge

Assessment: Rebel Rouser Activity adapted from Nancy Polette’s Pieces of Learning

Opening/Activating Learning:
Discuss with students, the meaning of the term “law-abiding.” Ask students to reflect for a moment on the essential question, “Is one ever justified in breaking the law?” Have students complete a short journal entry defending their responses.

Core Lesson:
1. Using pictures from the book, Breach of Peace by Eric Etheridge, show students the countless numbers of “law-abiding” citizens who were arrested on various charges ranging from disorderly conduct to trespassing. Spend some time with students discussing the various charges using their technical terms. Place a special emphasis on how such arrests would have impacted the daily lives of these activists. Be sure to point out to students that when a person is charged with a crime, their family’s reputation may be questioned, bosses or fellow coworkers may shun or even fire a person, churches and communities may ostracize that person, and so on.
2. After using the book to show pictures of “average” citizens who went to jail in support of the Civil Rights Movement, discuss with students more well-known figures who have spent time in jail in an attempt to draw attention to inequities in the law, i.e. Martin Luther King, Jr., Rosa Parks, or Henry David Thoreau. Have students research and discover the actual charges for which these people were jailed. After students have discovered the charges, have students return to the opening question—“Is one ever justified in breaking the law?”

Closing/Reflection:

Have students complete the activity entitled “Rebel Rousers,” adapted from Nancy Polette’s *Pieces of Learning*. Point out to students the importance of the final paragraph emphasizing that these activists gave considerable thought to the results of the actions before they broke the law. Encourage students to “think with the end in mind” and have them give serious attention to the intended results of their actions.

Extensions:

The lesson “Henry Climbs a Mountain” offers a natural extension of this activity.

Relevant Websites/Resources:

- [www.takestockphotos.com](http://www.takestockphotos.com)
- [http://news.bbc.co.uk](http://news.bbc.co.uk)
- [www.kodak.com](http://www.kodak.com)
- [www.encyclopedia.com](http://www.encyclopedia.com)
- [www.picturehistory.com](http://www.picturehistory.com)
- [www.bing.com](http://www.bing.com)
Hiding Behind the Mask*

Grade Level: 7-12

Time Needed: Approximately 2 hours
*to be completed collaboratively English/Language Arts and Visual Arts classes

Essential Question:
- How must African Americans have felt when society forced them to hide their true “colors?”
- Why was it necessary for African Americans to “hide within society?”

Materials:
- Poem: “We Wear the Mask”
- Paper Mache Mask – See enclosed instructions
- Craft Items for decorating mask - magazine pictures, paints, markers, fabric scraps, construction paper, buttons, feathers, yarn, beads, etc.

Assessment:
Product Assessment

Opening/Activating Learning:
[In language arts class]
Discuss with students what it means to “show your true colors.” Based upon other discussions from this unit, ask students to provide reasons African Americans may have been put in situations where they were forced to “hide” their true feelings and/or identities.

Core Lesson:
1. Have students read silently the poem “We Wear the Mask.”
2. Next, read the poem orally with students stanza by stanza, discussing the meaning and metaphors behind the author’s message. Younger
students may have difficulty grasping the meaning of some words. Monitor and adjust the instructional pace as necessary.

3. After the class has a thorough understanding of the poem, ask students to brainstorm adjectives which would describe the facial expressions of someone who has been trying to hide something for a long period of time. Students might suggest tight-lipped, creased forehead, dark eyes, anxious expression, or even worn, withered, and wrinkled from prolonged worry.

4. Also, have students search through magazines or the internet for pictures which might represent images from the civil rights movement that African Americans might wish to hide or forget.

[In art class]
5. Next, instruct students to use their imaginations to create a paper mache mask which reflects either the meaning behind the poem or a face which sheds the mask and shows the anguish and injustice of the era.

Closing/Reflection:
Ask students to respond with a journal entry to the following question:
“Describe a time when you attempted to hide your true feelings. Explain why you felt hiding your feelings was better than opening up and talking to someone.”

Extensions:
Review with students the definition of a metaphor. Have students give several examples.

• When you're feeling blue.
• You light up my life.
• The blackest thoughts of men.
• Only shades of grey.
• A colorful remark.
• Deep dark secret.

Guide students to understand how the mask in the poem is used as an extended metaphorical analysis.

Relevant Websites/Resources:
http://knowgramming.com/metaphors/metaphor_chapters/metaphor_examples-sensory.htm
WE WEAR THE MASK

by: Paul Laurence Dunbar (1872-1906)

We wear the mask that grins and lies,
It hides our cheeks and shades our eyes--
This debt we pay to human guile;
With torn and bleeding hearts we smile
And mouth with myriad subtleties.

Why should the world be over-wise,
In counting all our tears and sighs?
Nay, let them only see us while
We wear the mask.

We smile, but oh great Christ, our cries
To Thee from tortured souls arise.
We sing, but oh the clay is vile
Beneath our feet, and long the mile;
But let the world dream otherwise,
We wear the mask!

Mural of Emotions

Grade Level: 7-12

Time Needed: Approximately 2 hours

Essential Question:
- How do the faces of African Americans express the hurt and hatred of decades of inequality?
- What impact did such inferior treatment have upon African Americans on a daily basis?
- How did African Americans maintain their dignity despite such treatment?

Materials:
- Posterboard
- Paints, markers, glue
- Pictures of people from the Civil Rights Era

Assessment: Assessment: Group Project

Opening/Activating Learning:
On an LCD projector or Smartboard, display a picture that portrays an extremely emotional scene from the Civil Rights Era (from the Image Gallery, websites listed below or elsewhere).

Core Lesson:
1. Looking over the pictures, students should study the faces of those suffering. Lead students into a discussion of what would cause people to feel down and out. Discuss the hopelessness many African Americans felt as they were subjected to continued oppression.

2. Have students brainstorm the emotions felt by those who were oppressed. Words such as frustration, aggravation, anger, annoyance, discouragement, disenchantment, and so forth are a few examples.
3. After discussing the emotional turmoil experienced by African Americans, encourage students to draw and or cut out such pictures of their own.

Closing/Reflection:

Have students create a large, class mural of their own using both the words discussed above and hand-drawn or cut out pictures displaying such emotions. Students may use super fat markers or “cheerleader” paints to write the words. Artistic students may be assigned to draw the pictures of faces while other students color them in.

Students who are talented on the computer may be able to print larger images of faces which have been zoomed in on and blown up to print in banner format. If a large mural proves too difficult, students may settle on a bulletin board which has a collage style.

Extensions:

Students who use the “Vocabulary Bubble” terms spontaneously during class discussions may receive extra credit or some other incentive to encourage vocabulary use and growth.

Students may begin this activity directly following the Bigger than a Hamburger reading from the Great Books Series using the lunch counter picture as a motivator or opening activity.

Relevant Websites/Resources:

www.takestockphotos.com
www.kodak.com
www.picturehistory.com
http://www.civilrightsmuseum.org/permexhibit.htm
Grade Level: Grades 7 -12

Time Needed: Approximately 3 hours

Essential Questions:

- How do the faces of African Americans express the hurt and hatred of decades of inequality?
- Who were the faces behind the pain and suffering?
- What did they do and how did they cope with their situation?

Materials:

- Mural from the Mural of Emotions Project
- Access to research materials

Assessment: Small Group Projects; Biographical Sketches

Opening/Activating Learning:
Using the Mural of Emotions, discuss the pictures from which the mural was inspired.

Core Lesson:

1. Looking over the pictures, help students identify exactly who these people were. Discuss with students the contributions, albeit small or large, each of these people made to society.

2. Have students break into groups of four and research the life and times of one individual.
3. Each student should be in charge of researching one aspect of the person’s life. Consider having students divide the research into: early life, education and career, major contributions, and later life.

4. Once research is complete, each student should be responsible for writing one to two paragraphs on their topic.

5. Next, students should be assigned roles within their group. One student should be the secretary who pulls all four parts of the paper together, adds transitions, and makes the paper flow. A second student should be assigned the role of typist and should type the paper for the group. Another student should be assigned the role of the editor and should proofread the paper for errors and make corrections. The fourth student should be the speaker and should prepare and condense the paper into a 2 minute presentation for the class.

Closing/Reflection:

Have students present the research findings to the class and follow with a class discussion.

Extensions:

Have students complete the same activity, but build the Mural of Emotions and the biographical sketches around the Richmond 34. As some of the Richmond 34 are still residing locally, students may possibly be able to contact some of these activists personally for information.

Classroom teachers may also consider contacting one of the Richmond 34 to come in and speak to one or several classes.

Relevant Websites/Resources:

A Moment Frozen in Our Minds

Grade Level:
Grades 7 -12

Time Needed:
Two 50-minute class periods

Essential Questions:

What do pictures tell us about events such as the Thalhimers Lunch Counter Sit-In that, perhaps, written articles and books cannot?

What might have been the thoughts, feelings and emotions of the Richmond 34?

Assessment:

Notebook Check, Journaling, Students’ tableaus

Materials:

Numerous pictures from the Civil Rights Movement (Image Gallery)

Opening/Activating Learning:

Students should read (or review) the overview of the Thalhimers Lunch Counter Sit-In (Historical Background at beginning of guide).

Using an image from the Image Gallery, ask students to describe what they see in the photo. For example:

Where is the action taking place? What indicates your answer?

What seems to be taking place in the photo? What tells you that?
What do you notice about the faces of the people? What adjectives describe the looks on the faces of the people? (Write them on the board)

Core Lesson:

1. Explain to students that tableau is a frozen picture.

2. Still using the image from Opening/Activating Learning, ask 3-4 student volunteers to recreate the image for the class, each student selecting a key person or an object within the image to represent. (Give them 3 or so minutes to study the photo and then ‘improvise’ their role within the image.) On a count of three, give a ‘director’s note’ to “freeze”.

3. Ask other students (the audience) to share what they see? Note the ‘characters’ or ‘objects’ that the students (actors) chose to be. What do you notice about their mannerisms? What do their facial expressions tell you about their thoughts and feelings?

Ask students, if you were to give the image a title, what would it be?

4. Now divide the class into groups of 6-8. Assign an image from the Image Gallery to each student group. Ask each group to work together, to recreate their own frozen picture (tableau) of the image.

Set the following parameters:
-- Each student should identify a person or object within the image. Ask students to consider objects (or people) in the background.
-- Ask students to consider: what do you notice about any objects in the photo? What might their purpose have been? Students should be prepared to explain the significance of their object or person in the image.
-- Note that a ‘frozen picture’ is just that. Students have to be very purposeful in the action, emotions and body gesture demonstrated in the tableau.
-- Ask each group to give a title or caption to their tableau.

5. Students should rehearse their tableau a couple times, before each group presents to class. As the Director (teacher), give direction by counting “1-2-3, Freeze!”

Ask each group to remain frozen, then ask student audience to discuss what they see. What characters do you see? What actions or gestures tell you about who they are? What do their facial expressions or gestures tell you about what they might be feeling?
NOTE: You may choose to stop here for the day, and continue in the next day’s lesson time. If you do stop here, close with a discussion about how or why students selected the specific persons or objects they did. What drew them to that person or object?

6. After all groups have shared their tableaus for the first time, students will work together again, to represent their tableaus, but add the following:

   -- state who or what you are
   -- create a phrase that describes the perceived thoughts or feelings of your character (or objects)

7. After an appropriate amount of rehearsal time, groups will represent their tableau, using the following instructions:

   Take 2
   -- give direction: 1-2-3, Freeze! (Room should be silent)
   -- ask student actors to stay frozen for a few moments, so that student audience to discuss what they observe; ask the why’s and how’s
   -- actors take a quick break, then reposition

   Take 3
   -- give direction: 1-2-3, Freeze! (Room should be silent)
   -- go one-by-one to each actor, asking them to state their character and their phrase (for example: “I am the protestor who is scared to go to jail, I’ve never spent a night in jail.”)
   -- after the last actor shares his phrase, the entire group should state their ‘title’ or ‘caption’.

Closing/Reflection:

Ask students to discuss what they saw and chose to recreate. How did it help them understand the images more clearly?

Students should write a quick personal narrative of their character or object.

Extensions:

Students who use the “Vocabulary Bubble” terms spontaneously during class discussions may receive extra credit or some other incentive to encourage vocabulary use and growth.
We Can Change and Overcome

Grade Level:
Grades 7 -12

Time Needed:
Approximately 2 hours

Essential Question:
- Despite the long history of the unfair treatment of African Americans, can those who showed such hate truly have a change of heart?
- What made such people change their point of view regarding the treatment of African Americans?
- How does one forgive others for such treatment after so many years?

Materials:

Assessment:
Emotion Webs; Letters from Opposing Perspectives

Opening/Activating Learning:
On an overhead or LDC projector, display the famous picture of Elizabeth Eckford of the Little Rock Nine walking to school through a mob of angry protestors and a young girl yelling from the background. With the class, discuss the emotional turmoil this situation would stir within each individual.

Core Lesson:
1. As a class, have students read the story in *Time for Kids* entitled “A Certain Courage.”

2. After reading and discussing the story, have students partner up and visit the following website-
http://www.spartacus.schoolnet.co.uk/USAeckford.htm.
This website will lead students to interviews with Elizabeth Eckford of the Little Rock Nine and Hazel Massery, one of the protestors yelling from the crowd when Elizabeth entered Central High School on her first day of integration.

3. Encourage students to imagine they were about to attend a strange school where no one looked like them and were angered over their presence. Remind students that their desire to get a good education and attend college brings about a determination which overrides their fear. Students should also be reminded that there was little support for the Little Rock Nine, even from authority figures such as the police.

4. Next, instruct one partner to draw a web with him or herself in the middle. Spiraling out from the center of the web, have students write the emotions which someone in such a situation would experience: fear, determination, dread, intimidation, etc.

5. Conversely, have students explore the perspective from the point of view of the angry mob. Partners should return to the website and read the interview with Hazel Massery. Next, have students imagine that they are part of the crowd of protestors. This time, have the other partners draw a web with him or herself in the center and write the emotions they might feel: anger, resentment, fear, hostility, etc.

Closing/Reflection:
On the walls around the classroom, post students opposing perspectives opposite each other with a division sign in between each to emphasize the division in ideologies.

Extensions:
To further have students delve into understanding differing viewpoints and perspectives, have each partner write a letter to the editor of the town of Little Rock defending their actions. For example, if their perspective was that of Elizabeth Eckford, then tell why they should be able to attend Central High or what it was like passing through the angry mob. If they were one of the people in the crowd doing the hateful shouting, write a letter about why they felt that way. What made them angry about this person coming to their school?

Relevant Websites/Resources:
http://www.spartacus.schoolnet.co.uk/USAeckford.htm
In My Own Words

Grade Level:
Grades 7 -12

Time Needed:
Approximately 1 hour

Essential Question:
- What drove activists to strive to make changes in the treatment of African Americans?
- Why did it take so long to bring about such changes?
- Having studied the entire story, reflect back upon one of the first lessons. “Can Words Convey...” Now that you have progressed through the unit, in your opinion, are there words which can adequately describe the insults and abuses inflicted upon the African-American community prior to and during the Civil Rights Movement?

Materials:
- Bulletin board of the Richmond 34
- Naomi Madgett's poem Alabama Centennial
- Pictures of the African-American plight for equality

Assessment:
Student produced poems

Opening/Activating Learning:
Reflect with students on the lessons learned during this unit of study. Have students consider the trials and tribulations which activists experienced during their struggle for equality. Have students refer back to the word lists they have created in their notebooks which depicted the struggle over civil rights.

Core Lesson:
1. As a class, have students read the poem by Naomi Madgett, Alabama Centennial. Discuss with students the meaning of Naomi Madgett’s poem.

2. Using the words students have recorded in their notebooks, have students try their own hand at finding just the right words to convey the struggles of the African American plight for equality.

3. As a group, brainstorm with students the various nonviolent forms of action taken by activists such as those mentioned in Madgett’s poem: sit-ins, freedom rides, marches, or even prayer.

4. Have students choose the kind of poem they prefer: Haiku, shape poem, free verse, etc. Encourage students to choose their words carefully so as to capture the emotions of civil rights activists.

5. Allow students to read and share their poems with the class.

Closing/Reflection:

After all students have had the opportunity to read their poems aloud, follow with a discussion as to how difficult it is to capture the true struggle of African Americans in their fight for equality.

Extensions:

Discuss with students the tradition of authors to dedicate their work to an individual or group. Show students an example of a page in the front of a book where an author has dedicated his or her work to someone. Encourage students to consider dedicating their poems to members of the Richmond 34. Students may wish to type and illustrate their poems and submit to Richmond CenterStage, for forwarding to members of the Richmond 34.

Relevant Websites/Resources:


http://www.infoplease.com/spot/civilrightstimeline1.html (timeline)

http://www.bing.com/videos/search?q=civil+rights+movement&FORM=VDRE# (videos)
They said, "Wait." Well, I waited.
For a hundred years I waited
In cotton fields, kitchens, balconies,
In bread lines, at back doors, on chain gangs,
In stinking "colored" toilets
And crowded ghettos,
Outside of schools and voting booths.
And some said, "Later."
And some said, "Never!"

Then a new wind blew, and a new voice
Rode its wings with quiet urgency,
Strong, determined, sure.

"No," it said. "Not 'never,' not 'later."
Not even 'soon.'
Now.
Walk!"

And other voices echoed the freedom words,
"Walk together, children, don't get weary,"
Whispered them, sang them, prayed them, shouted them.
"Walk!"
And I walked the streets of Montgomery
Until a link in the chain of patient acquiescence broke.

Then again: Sit down!
And I sat down at the counters of Greensboro.
Ride! And I rode the bus for freedom.
Kneel! And I went down on my knees in prayer and faith.
March! And I'll march until the last chain falls
Singing, "We shall overcome."

Not all the dogs and hoses in Birmingham
Nor all the clubs and guns in Selma
Can turn this tide.
Not all the jails can hold these young black faces
From their destiny of manhood,
Of equality, of dignity,
Of the American Dream
A hundred years past due.
Now!