



National Visionary  
Leadership Project®

## **CIVIL RIGHTS Unit: Lesson 2** **We Shall Not Be Moved: The Women of the Civil Rights Movement**

**Lesson Designers:** K. Wise Whitehead and Yvonne Waller

**Grade Level:** 6th - 8th grade

**Unit:** Integrating with All Deliberate Speed--The Civil Rights Movement 1954-1972

**Lesson Duration:** One 60 minute class period

### **OVERVIEW**

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Students should have a working knowledge of the Civil Rights Movement (for more information, please see [Lesson One: The Impact of the Civil Rights Movement](#)). In addition, students should know how to analyze primary and secondary sources; how to synthesize material; and how to read and analyze historical documents.

#### **Lesson Essentials:**

Primary source "packets" comprised of

1. [NVLP video clips and transcripts](#)
2. [Images](#)
3. [Speeches & Documents](#)

Additional Materials

4. [Historiography](#)
5. [Words and Phrases](#)
6. [Worksheets](#)
7. [Teacher Transparency](#)

#### **Classroom Materials:**

1. Chart paper
2. Students' in-class journals
3. Activity Bins (colored paper, markers, scissors, glue, tape, etc.)

#### **Student Tools:**

1. Timeline ([opens in new page](#))
2. Student Site ([opens in new page](#))

#### **Technical Requirements:**

To teach this lesson, you will need:

1. A computer with Internet connection
2. [Windows Media Player](#) (free download)
3. A PDF reader (for example, [Adobe Acrobat](#), free download)
4. Speakers attached to the computer

## Suggested Vocabulary:

**Activist:** A person who believes in forceful action (as a mass demonstration) for political purpose.

**Civil Rights Movement:** The Civil Rights Movement was a struggle by Black Americans in the mid-1950s to early 1970s to achieve civil rights equal to those of whites, including equal opportunity in employment, housing, and education, as well as the right to vote, the right to equal access to public facilities, and the right to be free of racial discrimination.

## OBJECTIVES

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Upon completion of this lesson, students will be able to:

- Analyze the contributions and struggles of Black women leaders of the Civil Rights Movement, including Ella Baker, Septima Clark, Fannie Lou Hamer, Dorothy I. Height, and Coretta Scott King, by reading and discussing their experiences;
- Explain the influences of motives, beliefs, and actions of different individuals and groups on the outcome of historical events;
- Analyze multiple perspectives;
- Differentiate between historical facts and historical interpretations; and
- Interpret primary source documents to determine their validity.

## ESSENTIAL QUESTIONS

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- What was the role of women during the Civil Rights Movement?
- Who defined their role and participation in the Civil Rights Movement?
- Who were some of the female leaders of the Civil Rights Movement?
- What were their contributions and struggles during the Civil Rights Movement?

## PROCEDURES

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Prior to using this lesson in the classroom, review the [Historiography](#) and primary source materials for this lesson by clicking on the button on the left side navigation labeled "[primary sources](#)." In addition to primary sources, this area includes historical documents, speeches, and worksheets that you can download and use for this lesson.

The NVLP lessons are designed for both teachers who have access to the Internet and a computer with [Windows Media Player](#) (free download) and those who do not. If you do not have Internet access, you can print the materials and read the video clip transcripts.

Depending upon how much time you have to teach this lesson, choose two or more video clips. For this lesson, there are also five images of women who were instrumental in the Civil Rights Movement; a suggested teacher transparency with an image of the "Big Six" Civil Rights leaders; an article by Ella Baker; and student worksheets.

Print out the photographs, video transcripts and documents and organize the material into "primary source packets" for your students. The students will be working in groups, so print enough copies so that you have one "packet" for each group. If you like, you can print different images and different transcripts so that each group does not have the same exact primary source packet.

## DAY ONE

### Warm Up/Motivation:

1. Begin by instructing students that you are going to give them three minutes to write just three sentences about Rosa Parks and the Montgomery Bus Boycott. (Since this is a continuation of the Civil Rights Movement lesson, ask students to specifically think about what they knew *before* they began discussing it over the last couple of days.)
2. After the instructed time has elapsed, tell the students to pair up and share their sentences by discussing the following questions:
  - Do their two stories match up with one another?
  - Are there any misconceptions in the sentences?
  - If the stories are not similar and misconceptions were found, why do they think this is so?

(Note: Often, students have been taught information about certain historical events and they do not know that these misconceptions are in fact false. This activity will allow the students to, through their own exploration, discover how easy it is for history to be misrepresented depending upon who is telling the story.)

3. Take time to clear up any misconceptions that students may have about Rosa Parks and the Montgomery Bus Boycott.

### Guided Practice:

4. Inform the students that they will be examining the contributions of five women in the Civil Rights Movement to investigate whether these women have been largely overshadowed by male leaders in the Movement. They will also examine the possible implications this presents to the historiography--the writing of history based on scholarly disciplines such as the analysis and evaluation of source materials--of the Civil Rights Movement.
5. Distribute [Student Worksheet 2-1](#) to students. This resource sheet presents photographs of Ella Baker, Fannie Lou Hamer, Septima Clark, Dorothy I. Height, and Coretta Scott King.
6. On the chalkboard or on chart paper, write the numbers that correspond to the photographs of the women and ask students to name the women.
7. After the students have answered or attempted to answer, reveal the names of these women and begin to inform students of their contributions to the Movement. (See [Historiography](#).)
8. After you have given the background of these women and their contributions, refer to the vocabulary list and answer any questions or clear up any misconceptions that the students may have.
9. Tell students that they are going to listen to (or read) two interviews from the National Visionary Leadership Project: Dr. Dorothy I. Height and Coretta Scott King. Of the women profiled in this lesson's historiography, Dr. Height is the only one who is still alive. She talks about her experiences as a woman helping to organize the March on Washington. Coretta Scott King talks about Rosa Parks and the Montgomery Bus Boycott. If you have access to the Internet and a computer with [Windows Media Player](#), play one or two of the clips listed in the [primary sources](#) section for this lesson. If not, read the transcripts aloud. Also hand out copies of the transcript(s) so students can read them silently along with you. Tell them to take notes about anything that peaks their interest. (See [Student Worksheet 2-4](#) for text of the clips.) (In addition to the selected Dr. Height and Coretta Scott King clips, screen the Amelia Boynton Robinson clip(s) and the additional Dr. Height clip for possible inclusion in the lesson.)

10. Once the clip(s) has ended, guide the students in a discussion with the following questions:

Dr. Height questions:

- Why do you think it was so difficult to convince the organizers to have a woman speak at the March?
- Do you think it was important to have a woman included in the list of speakers? Why or why not?
- Who are some of the women that would speak if a March on Washington was held this year? (Have the students provide reasons for their choices.)

Coretta Scott King questions:

- What do you think Coretta Scott King meant when she said that, "you have an inner peace and a satisfaction if you feel that you are doing the right thing and doing what God intends for you to do"?
- How difficult would it be for you to commit to doing something that may cause you to lose your life? Can you think of a reason or cause for which you would be willing to die?
- What is Dr. King's legacy? What is Mrs. King's legacy? What do you want your legacy to be and what will you do to make it happen?

### **Independent Practice:**

11. Separate students into groups of four and then give them the [Student Worksheet 2-2: Women and Community Leadership](#) by Ella Baker.
12. Inform students that they will have twenty minutes to read the passage. After students have completed the passage, hand out [Student Resource Sheet 2-3: How to Interpret a Document](#).
13. Students should select a recorder to record the group findings on chart paper (everyone else should record their notes in their notebooks); a reporter to present the group findings to the class; a task manager to manage their group's process and a time-keeper.
14. Once group assignments have been made, inform students that they will have 10-15 minutes to complete [Student Resource Sheet 2-3](#).
15. Once time has elapsed, group leaders should then share out their group's findings. Whole group discussion should follow:
  - Explain why Ella Baker said, "There was no place for me to come into a leadership role."
  - Do you feel that the other women we have discussed felt the same way? Why or why not?
  - Baker states that she made a "conscious decision on the basis of larger goals" to accept the positions given to her. Do you agree or disagree with this decision? Why or why not?
  - Do you feel that women today face some of the same challenges when it comes to occupying leadership positions? Give some examples.

## Closure/Assessment::

When the class discussion has come to an end, display the [Teacher Transparency](#). Inform the students that the photo being displayed is of the "Big Six" Civil Rights leaders with President John F. Kennedy after the March on Washington in 1963. Have students reflect on a) What or who is missing in the photo? b) What representation or misrepresentation of the Movement does this picture convey? c) Do you agree or disagree with the message being portrayed in this photo? d) What effect did the passage by Ella Baker have on their perception?

## Homework:

Students should create a "Civil Rights Movement Newspaper" in which they write and edit articles that reflect the contributions of women in the Movement. Direct them to log onto the [Student Site](#) at [www.visionaryproject.org/student](http://www.visionaryproject.org/student) and review the [Timeline](#) as well as additional resources in [More Stuff](#).

## Extension Activities:

- Have students go to the local library and conduct research on some other women in the Civil Rights Movement. (See [Historiography](#) for other women involved in the Movement.)
- Let students create skits that represent the contributions of women in the Movement.
- Have students create posters that reflect the women in the Movement.
- Have students re-create the famous picture of President Kennedy and the male Civil Rights Leaders placing the women leaders in the picture.

## For further information, see:

[http://www.stanford.edu/group/King/about\\_king/encyclopedia/bus\\_boycott.html](http://www.stanford.edu/group/King/about_king/encyclopedia/bus_boycott.html) or Rosa Parks, "Tired of Giving In: The Launching of the Montgomery Bus Boycott," in Collier-Thomas, Bettye and V.P. Franklin, eds. *Sisters in the Struggle: African American Women in the Civil Rights-Black Power Movement*. New York: New York University Press, 2001.

## STANDARDS

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### History

United States History Standard

*McRel Standards*

([www.mcrel.org/standards-benchmarks](http://www.mcrel.org/standards-benchmarks))

Era 9 - Postwar United States (1945 to early 1970s)

29: Understands the struggle for racial and gender equality and for the extension of civil liberties.

### Language Arts

United States Language Arts Standard: Reading

5: Uses the skills and strategies of the reading process

7: Uses reading skills and strategies to understand and interpret a variety of informational texts.

## HISTORIOGRAPHY

Written by K. Wise Whitehead

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Black women have historically been actively involved in political and social action. During the early days of the Women's Movement, <sup>[1]</sup> even though their participation was not always included in the history books, they were at the meeting tables helping to organize, fundraise and demonstrate for change. Maria Stewart, <sup>[2]</sup> Sojourner Truth, <sup>[3]</sup> Mary Church Terrell <sup>[4]</sup> and Frances Ellen Watkins Harper, <sup>[5]</sup> are just a few of the 19th Century Black women who raised their voices and their pens against racial and gender inequality. They were forerunners for the 20th Century Black women who continued working to eradicate and document these inequalities. In 1896, the National League of Colored Women and the National Federation of Colored Women joined forces, forming the National Association of Colored Women. This organization was the foundation upon which the National Council of Negro Women (NCNW), founded in 1935, and the four Black sororities, founded between the years of 1908 and 1922, were built.<sup>[6]</sup> The women in these organizations played a major role in the struggle for civil rights.

The years 1954-1972 <sup>[7]</sup> of the modern Civil Rights Movement were a time when Black people continued to struggle for equality and to end segregation, both in theory and in practice. Similar to their work during the antislavery movement of the 19th Century, Black women were instrumental in the success of the Civil Rights Movement. Although their contributions and struggles may not be a part of the greater discussions,<sup>[8]</sup> they must be noted and recognized in order to gain a truer understanding of the role women played to advance the cause of civil rights. Though there are a number of Black women from the Civil Rights Movement who could (and should) be profiled -- Ada Sipuel, <sup>[9]</sup> Diane Nash <sup>[10]</sup> and Gloria Richardson <sup>[11]</sup> immediately come to mind -- this document will specifically narrow the scope to look at those women whose contributions were so extensive that any civil rights conversation that does not include them is not accurate, complete or exact. These women, in a sense, are the lens through which one can see how the Civil Rights Movement was shaped and nurtured by the commitment and contributions of Black women, as a whole. Two of the women, Dr. Dorothy I. Height and Coretta Scott King, are familiar names, but their contributions to the Civil Rights Movement may not be as well-known as they should be.<sup>[12]</sup> The other three, Ella Jo Baker, Septima Poinsette Clark, and Fannie Lou Hamer, <sup>[13]</sup> are names that may not be as familiar, but their contributions must be included (evaluated and critiqued) in the greater discussion about the Civil Rights Movement.

Ella Jo Baker worked as a field secretary for the National Association for the Advancement of Colored People (NAACP), acting executive director for the Southern Christian Leadership Conference (SCLC) and as a mentor for the students who founded the Student Nonviolent Coordinating Committee (SNCC). Born in Norfolk, Virginia in 1903, Baker was the granddaughter of slaves, and the daughter of a waiter and a teacher. In 1927, after challenging school policies and procedures, she graduated at the top of her class from Shaw University in Raleigh, North Carolina and moved to New York City. She quickly became involved in the struggle for Black political and economic equality and later joined the Young Negroes Cooperative League. One year later, she was elected as the league's first national director. In 1940, Baker turned her strategizing efforts toward the NAACP, where she worked as a field secretary and later as director of branches. While there, she primarily worked on trying to shift the NAACP's focus away from legal strategizing to community-based activism. Additionally, as the first woman to head the NAACP's New York branch, Baker led the fight to desegregate New York's public schools. After resigning from the NAACP, Baker later worked with Bayard Rustin <sup>[14]</sup> and established the "In Freedom" organization, which was committed to raising monies for civil rights activities in the South. In 1957, Baker relocated to Montgomery, Alabama to work with the SCLC<sup>[15]</sup> and the Crusade for Citizenship voter registration campaign. Although Baker spent two years with the SCLC, she never completely accepted their goal of working to establish a strong leadership base rather than building a grassroots network.<sup>[16]</sup> Like many Black women in the Movement during this time, Baker recognized that "from the beginning that as a woman... in a group of ministers who [were] accustomed to having women largely as supporters, there was no place for [her] to have come into a leadership role."<sup>[17]</sup>



Rather than defining herself in terms of her gender, Baker wrote, "I don't think I have thought of myself largely as a woman. I [have] thought of myself as an individual with a certain amount of sense of the need to participate in the Movement."<sup>[18]</sup> In 1960, after the first sit-in in Greensboro, North Carolina, Baker invited the student leaders to an organizing meeting at Shaw University in Raleigh, North Carolina. Out of this meeting, SNCC, which later became the grassroots arm of the Civil Rights Movement, was founded. James Forman, former executive director of SNCC, stated, "there would be no story of the Student Nonviolent Coordinating Committee" without the work of Baker.<sup>[19]</sup> She was also involved with the Mississippi Freedom Democratic Party's (MFDP) unsuccessful struggle to replace the all-white delegation from Mississippi at the 1964 Democratic convention in Atlantic City, New Jersey. Although she has been called an "unsung hero for the Civil Rights Movement,"<sup>[20]</sup> Ella Jo Baker's name and contributions are not included in state-wide school curriculums.

Septima Poinsette Clark, a close friend of Baker, is another noteworthy activist whose contributions are not known and discussed. Born in 1898, Clark was the second of eight children born to Peter Poinsette, a former slave from a low-country plantation, and Victoria Warren Anderson, a free-born Black woman who had grown up in Haiti. Clark grew up in Charleston, South Carolina and attended the Avery Normal Institute, which had been established by missionaries with the goal of educating Black children. After graduating from Benedict College, Clark earned a Master's degree from Hampton Institute (now Hampton University). In 1918, she joined the NAACP, worked as their field secretary and sought to educate adults on citizenship and literacy, so that they could then register to vote. Clark preached and practiced empowerment through education. As the Director of Workshops at the Highlander Folk School in Tennessee, a biracial training center for community activists, Clark developed citizenship schools, which taught adult literacy, basic life skills and encouraged and assisted with voter registration. In 1961, the program was transferred to the SCLC and, by 1970, the project had established over 800 schools and had over 100,000 graduates, many of whom became involved in the grassroots efforts of the Civil Rights Movement. One of her most famous students at Highlander was Rosa Parks, who attended a desegregation workshop in 1955, months before she refused to give up her seat on the bus. Even with all of her work and accomplishments, Clark felt that women, as a whole, were not taken seriously in the struggle to advance civil rights. She stated that, "those men didn't have any faith in women, none whatsoever. I was just a figurehead... whenever I had anything to say I would put up my hand and say it. But I did know that they weren't paying attention."<sup>[21]</sup> In 1979, Septima Poinsette Clark was awarded the Living Legacy Award and though her name is not well-known, it should be, along with information about her dedication to raising Black adult literacy rates, increasing the number of southern Black voters and working in the Civil Rights Movement.

Fannie Lou Hamer, a sharecropper from Mississippi, a field secretary for SNCC and a founding member of MFDP, was born in 1917 in Montgomery County, Mississippi. The youngest of nineteen siblings, she spent most of her life working alongside them in the cotton fields. During that time, she attended school for only six years and lived in a home where there was no heating or plumbing system and no adequate nutrition. She also suffered from an accident, which went untreated, and left her with a life-long limp. In 1962, when SNCC began their voter registration drive in her area, Hamer joined them and later, along with seventeen other volunteers, she tried to register to vote at the county seat in Indianola. Even though they failed the registration test, Hamer was determined to be actively involved in the Civil Rights Movement. This simple but complicated act of trying to register, led to her losing her home and her job as a record keeper at a local plantation, being shot at by "night riders" and suffering constant harassment by local authorities. One year later, Hamer was unfairly arrested and severely beaten while attending citizenship classes in Winona, Mississippi. In 1964, Hamer was instrumental in founding MFDP and later led the delegation to the Democratic National Convention, where they challenged the legitimacy of the all-white Mississippi delegation. They also demanded that the MFDP delegates be seated and recognized as official delegates. At the same time, she launched her campaign to be elected to Congress as the MFDP candidate. Although she did not win, her campaign did bring national attention to her and to the MFDP. Hamer was the only woman to speak at the convention on behalf of the MFDP and many called her presentation "spellbinding," as she declared that she was "sick and tired of being sick and tired."<sup>[22]</sup>

While Hamer's contributions may not be well-known, by 1968, just four years after her work at the Atlantic City convention, the Mississippi delegation was integrated and a Black man, Robert Clark, was elected to the state legislature. Peter Levy in his book, *The Civil Rights Movement*, writes that Hamer and Baker both challenged the notions of domesticity by involving themselves actively in the struggle. He goes on to say that they were "strong women who defied the notion that assertive women were not real women."<sup>[23]</sup> Like Ella Jo Baker and Septima Poinsette Clark, Fannie Lou Hamer's contributions to the struggle for civil rights should be noted and routinely discussed. Dr. Dorothy Irene Height, a noted civil rights activist, still serves as President Emeritus of the National Council of Negro Women (NCNW), one of the country's largest and most influential Black women's groups of the twentieth century.<sup>[24]</sup> Born in 1912 in Richmond, Virginia, Height grew up in Rankin, Pennsylvania, and graduated from New York University with both a Bachelor and a Master's degree in educational psychology. She also studied at the New York School of Social Work before becoming a social worker in Harlem, and a member of the United Christian Youth Movement (UCYM). Height's work with the UCYM provided her with an opportunity to work and travel with Eleanor Roosevelt. At the age of 25, she began working with Mary McLeod Bethune at the NCNW, where she continued to serve, even while working for other organizations. Over the years, Height has held significant leadership positions with the National Young Women's Christian Association (YWCA), as their Associate Director for Leadership Training Services; with Delta Sigma Theta Sorority, Inc., as their President; and with the National Council of Women of the United States, as their vice-president. In 1956, after she had worked on the Defense Advisory Committee on Women in the Services,<sup>[25]</sup> Height was appointed to the Social Welfare Board of New York.<sup>[26]</sup> One year later, Height became the president of NCNW, a post she held for five decades. As leader of the NCNW, Height traveled the world working to secure equal rights and justice for women and people of color. Her special focus was on elevating the economic and educational status of Black American women and strengthening the Black family. In 1960, the Committee on Correspondence sent Height to five African countries to research and write a study on their women's organizations.

During the Civil Rights Movement, Height was one of the major strategists. In 1964, she organized "Wednesdays in Mississippi," a historic forum for a series of open dialogues about race between Black and white women from the North and South. She marched with Dr. King, met with SNCC organizers, and worked with Rosa Parks. She is also the only woman who worked with the Civil Rights "Big Six"<sup>[27]</sup> and was there when President John F. Kennedy met with the members to organize the historic March on Washington. Despite her position as the leader of a major organization, Height found that she could not convince her male colleagues to include a woman on the roster of speakers for the march. Height described some of the difficulties in getting women's contributions recognized, "It was hard sometimes for them to realize, as in the March on Washington, the importance of women's rights. I think that we were so absorbed in the racial situation and racism, and if you remember at the March on Washington, despite all of our efforts, and many women joined me, we were not able to get a woman to speak. The only female voice heard was a singer, Mahalia Jackson."<sup>[28]</sup> Even though she has received dozens of honorary degrees and countless awards, including the Presidential Medal of Freedom, and she has created a nationwide annual celebration, The Black Family Reunion, with gatherings across the country, Dr. Dorothy I. Height's name is still not included as a major civil rights leader in history texts about the Civil Rights Movement.

Outside of organizing on the frontlines, there were a number of women who organized, supported and participated on the home front as well. The wives of the leaders of the Civil Rights Movement were sometimes seen but rarely heard. In addition to balancing the demands and needs of the Civil Rights Movement, they were often single-handedly responsible for meeting the demands and needs of their families. One key figure who evolved from the wife of an activist to an activist in her own right was Coretta Scott King. Often seen as simply the wife of a great man, which was not a small accomplishment, her personal accomplishments and contributions often go overlooked. Throughout the world, she is as well-known in name as her husband but not necessarily for her accomplishments.



Born in 1927, in rural Alabama, Coretta Scott King was the second of three children of Obadiah and Bernice Scott. King attended a private high school, pursued her interest in music and later won a scholarship to Antioch College in Yellow Springs, Ohio, where she studied music and elementary education. In 1948, she debuted as a vocalist at Second Baptist Church and later performed with Paul Robeson.<sup>[29]</sup> Three years later, she entered the New England Conservatory of Music in Boston, Massachusetts. It was there that she met and married Martin Luther King, Jr., and after graduating from the Conservatory, she moved with him to Montgomery, Alabama. At that time, King was not a well-known figure; his national and international achievements came later when he was fully immersed in the struggle for civil rights. The fact that Mrs. King kept the home and protected the children accorded him a certain amount of freedom to focus his attention on the struggle.

Additionally, King often joined her husband in civil rights demonstrations and marches,<sup>[30]</sup> she spoke at rallies and she organized and performed at fundraising events. According to Representative John Lewis (D-GA), "She was the glue that held the Movement together."<sup>[31]</sup> After her husband was assassinated in 1968, King became even more actively involved in the Civil Rights Movement. One year later, she founded the Martin Luther King, Jr. Center for Nonviolent Social Change in Atlanta, Georgia.<sup>[32]</sup> In addition, she continued to organize and lead major demonstrations for the rights of the poor; she organized the 20th Anniversary March on Washington and she traveled across the world protesting and speaking out against injustice. In 1986, after her tireless campaign,<sup>[33]</sup> her husband's birthday was finally celebrated as a federal holiday. Coretta Scott King's contributions and accomplishments as a civil rights leader, in her own right, have earned her the right to be an integral part of the greater discussions about the Civil Rights Movement.

It is important to know and understand the accomplishments of Black male leaders during the Civil Rights Movement, and it is equally important to recognize and highlight the achievements of the women who, while they were not always recognized as leaders, stepped forward to organize and direct when there was work to be done. As the history continues to be written, debated and discussed, the conversation must be broadened to include the successes (and failures) of everyone, male and female, who was involved.

<sup>[1]</sup> In 1883, of the eighteen women who signed the constitution of the Philadelphia Female Anti-Slavery Society, seven of them were Black and at the 1837 Convention of American Women, one out of every ten women was Black. At the latter convention, Grace Douglass, great grandaunt of Paul Robeson, was elected as the Vice-President. *We Are Your Sisters: Black Women in the Nineteenth Century*. Sterling, Dorothy, ed. New York: W. W. Norton & Company, 1984. p114

<sup>[2]</sup> Maria Stewart was the first Black woman and the first American woman to give a public lecture and to speak to a mixed audience (men and women). *Ibid*, 154

<sup>[3]</sup> Isabella Baumfree was a former slave who became a preacher and a Women's Rights activist who traveled and spoke across New England and the Midwest. In 1851, she supposedly asked the question "Ain't I a Woman?" as she bared her breasts to a group of proslavery auditors who openly questioned her gender. The accuracy of the event, as retold by white reformer Frances Dana Gage, twelve years after it "happened," has recently been questioned by historians. *Africana: The Encyclopedia of the African and African American Experience*. Appiah, Kwame Anthony and Gates, Henry Louis, Jr., eds. New York: Perseus Books Group, 1999. p1889

<sup>[4]</sup> Mary Church Terrell was a civil rights leader and women's rights activist who was the first Black woman to serve on the Washington, DC school board and was primarily responsible for helping to found the National Association of Colored Women. She remained active up until her death in 1954.

<sup>[5]</sup> Born free in Baltimore, MD in 1825, Harper was an antislavery and women's rights activist, lecturer and author.

<sup>[6]</sup> Founded on the campus of Howard University, Alpha Kappa Alpha was established in 1908; Delta Sigma Theta in 1911 and Zeta Phi Beta in 1920. Sigma Gamma Rho was established in 1922 at Butler University in Indianapolis, Indiana.

<sup>[7]</sup> See the [Impact of the Civil Rights Movement](#) lesson plan for a greater discussion on the history of the Civil Rights Movement.

<sup>[8]</sup> This is important to note because current national Social Studies curriculums do not have a separate unit on Black women, nor do they extend the required conversation beyond the work of Rosa Parks and Coretta Scott King. The conversations tend to include information about Dr. Martin Luther King, Jr. and the Southern Christian Leadership Conference (SCLC); Stokely Carmichael and the Student Nonviolent Coordinating Committee (SNCC); the work of the Congress of Racial Equality, particularly the Freedom Rides and the Sit-In Movement. See either the National Council for Social Studies' Content Standards at <http://www.socialstudies.org/standards> (accesses July 23, 2006) or the Mid-continent Research for Education and Learning (McRel) History Standards at <http://www.mcrel.org/standards-benchmarks/docs/history.asp> (accessed July 23, 2006) for further information.

<sup>[9]</sup> Ada Sipuel was the first Black woman to integrate the University of Oklahoma's Law School. Her case, *Sipuel v. University of Oklahoma*, was decided by the United States Supreme Court in 1948 (though this is six years before the "start" of the Civil Rights Movement, the decision helped to draft the arguments for the *Brown* case).

<sup>[10]</sup> Diane Nash Bevel was one of the co-founders of SNCC, a civil rights activist and a co-recipient, along with her husband, of SCLC's Rosa Parks Award in 1965.

<sup>[11]</sup> Gloria Richardson was the head of the Cambridge Nonviolent Action Committee (CNAC), which was the adult affiliate of SNCC.

<sup>[12]</sup> For example, Mrs. Coretta Scott King's biography in the *Africana* starts by stating that she is the widow of Dr. King and then explains who he was. *Ibid*, 1095  
In *Black Saga*, Dr. Height's name is not included in any of the events that happened during the Civil Rights Movement up until 1991. Christian, Charles M. *Black Saga: The African American Experience*. New York: Houghton Mifflin Company, 1995.

<sup>[13]</sup> The argument is not that they are not known but they and their contributions are not as well-known as the male counterparts.

<sup>[14]</sup> Bayard Rustin, a civil rights activist, was one of the leaders of the Congress of Racial Equality's (CORE) 1947 Journey of Reconciliation, which sent freedom riders into the South on buses. This freedom ride served as a model for the 1961 freedom rides.

<sup>[15]</sup> In 1957, the SCLC was founded by Dr. King, Bayard Rustin and other Black ministers, with the purpose of consolidating the efforts of all of the existing civil rights organizations.

<sup>[16]</sup> *Africana*, 165

<sup>[17]</sup> Birnbaum, Jonathan and Taylor, Clarence, eds. *Civil Rights Since 1787: A Reader on the Black Struggle*. New York University Press, 2000. p 470

<sup>[18]</sup> Olson, Lynn. *Freedom's Daughters: The Unsung Heroines of the Civil Rights Movement from 1830 to 1970*. New York: Simon & Schuster, 2001. p471

<sup>[19]</sup> Hampton, Henry and Foyer, Steve. *Voices of Freedom: An Oral History of the Civil Rights Movement from the 1950s Through the 1980s*. New York: Bantam Books, 1990.

<sup>[20]</sup> Africana, p165

<sup>[21]</sup> Olson, 221

<sup>[22]</sup> Levy, Peter B. *The Civil Rights Movement*. Connecticut: Greenwood Press, 1998. p133

<sup>[23]</sup> Ibid, 116

<sup>[24]</sup> Founded by Mary McLeod Bethune, the NCNW currently has an outreach to four million women in the United States, Egypt, Senegal and Zimbabwe.

<sup>[25]</sup> General George C. Marshal appointed Dr. Height to the Committee, where she served from 1952-1955.

<sup>[26]</sup> Dr. Height was appointed by Governor Averell Harriman and reappointed in 1961 by Governor Nelson Rockefeller.

<sup>[27]</sup> The members of the "Big Six" were Dr. King, SCLC; James Farmer, CORE; John Lewis, SNCC; A. Philip Randolph, Brotherhood of the Sleeping Car Porters; Roy Wilkins, NAACP; and Whitney Young, National Urban League.

<sup>[28]</sup> Online News Hour. Open Wide the Freedom Gates: Gwen Ifill talks with Dorothy Height, a legend of the civil rights movement and former head of the National Council of Negro Women, about her memoir, *Open Wide the Freedom Gates*. [http://www.pbs.org/newshour/bb/entertainment/july-dec03/height\\_07-17.html](http://www.pbs.org/newshour/bb/entertainment/july-dec03/height_07-17.html) (accessed 10 July 2006)

<sup>[29]</sup> Paul Robeson was a civil rights activist and internationally renowned singer, actor and speaker.

<sup>[30]</sup> *Black Saga*, 427

<sup>[31]</sup> Applebome, Peter, "Coretta Scott King, 78, Widow of Dr. Martin Luther King Jr., Dies." *The New York Times*, 31 January 2006. <http://www.nytimes.com/2006/01/31/national> (accessed 10 July 2006)

<sup>[32]</sup> The primary purpose of The Center was to train people in how to organize and participate in nonviolent social protest. See [www.thekingcenter.org](http://www.thekingcenter.org) for further information. (accessed July 22, 2006)

<sup>[33]</sup> In 1970, Black and white leaders from across the nation celebrated the anniversary of Dr. King's death and committed to working to establish his birthday as a national holiday. Mrs. King led the fight which lasted for sixteen years.