



Juliette Hampton Morgan

"A WHITE WOMAN WHO UNDERSTOOD"



LESSONS ON BEING AN ALLY
FOR STUDENTS IN GRADES 9-12
WITH A SPECIAL LESSON FOR TEACHERS.

By Jeff Sapp.

JULIETTE HAMPTON MORGAN

“A White Woman Who Understood.”

WITH NUMEROUS PHOTOGRAPHS.



CIVIL RIGHTS MEMORIAL CENTER
MONTGOMERY, ALABAMA



"Faith is life lived
in the scorn of consequences."

PREFACE.

The American Civil Rights Movement was a movement of the people — ordinary individuals joining together to demand an end to discrimination against African Americans. Black and white. Male and female. Jew and Christian. Rich and poor. They came together across differences to advance this nation's core value of equality.

Each year at the Civil Rights Memorial Center in Montgomery, Alabama, we welcome thousands of visitors, many of them students on school-sponsored trips. Among our goals is ensuring that today's young people understand that the quest for equality and justice is far from over and that they can — and should — use their voices and talents as advocates for social justice.

The lessons in this guide build upon the life of Juliette Hampton Morgan, a white woman who lived in Montgomery, Alabama, during segregation. At a time when our nation's laws sanctioned, and in many ways mandated, white supremacy, Morgan challenged racism among her white peers. She was an ally — someone who supports and stands up for the rights and dignity of others — and her story provides a powerful roadmap for today's students.

This guide contains three lesson plans that meet academic content standards for U.S. history, language arts and visual arts. These lessons can be easily incorporated into typical classroom content units. A special lesson for teachers, also included in the guide, is designed as a professional development activity and supports core propositions of the National Board for Professional Teaching Standards.

The stories of women — and the stories of anti-racist white people — are too often absent from teachings about the Civil Rights Movement. An exploration of Morgan's life, and the principles that underscored it, will deepen participants' connections to social justice issues.

Lecia J. Brooks
Education Director,
Civil Rights Memorial Center
July 2006

"The hottest places in hell are reserved for those who during a moral crisis preserve their neutrality." Dante.



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FRESSLAR'S STUDIO,
MONTGOMERY, ALA.



The Story



of Juliette Hampton Morgan.

The Southern Belle

Juliette Morgan was the only child of Frank and Lila Morgan of Montgomery, Alabama. She was a seventh-generation Southerner and a third-generation Alabamian born into a white family with high status in the community. Juliette's parents counted among their friends Zelda and F. Scott Fitzgerald and Tallulah Bankhead. The Morgans were welcomed into the finest shops, restaurants, galleries and concert halls. Morgan attended the best schools in Montgomery and then graduated Phi Beta Kappa in 1934 with a degree in English literature and political science from the University of Alabama in Tuscaloosa. She went on to get her master's degree there in 1935. Academically, she was in the top 5 percent of her graduating class. She was a public school teacher, a librarian in Montgomery's Carnegie Library and later served as the director of research at the Montgomery Public Library.

Juliette Morgan was a woman of wealth, status, education and connections. She was an aristocrat of Montgomery society. On the surface, she appeared to be the definitive Southern belle.

One seemingly insignificant thing about Morgan's life separated her from her privileged friends. She had severe anxiety attacks. These attacks prevented her from driving her own car, so to get to work, she rode the city buses in Montgomery. On those buses, she saw white bus drivers "use the tone and manners of mule drivers in their treatment of Negro passengers." She watched them threaten and humiliate black men and women who paid the same 10-cent fare she paid.

From Socialite to Social Activist

In 1939, 16 years before the famous Montgomery Bus Boycott, Morgan began writing letters to the *Montgomery Advertiser*, the city's local newspaper, denouncing the horrible injustices she witnessed on the city buses. In these letters, she said segregation was un-Christian and wrong and that the citizens of Montgomery should do something about it. The response was immediate; Morgan lost her job at a local

bookstore.

One morning as she rode the bus, Morgan watched a black woman pay her fare and then leave the front door of the bus to re-enter through the back door, as was the custom. As soon as the black woman stepped off, the white bus driver pulled away, leaving the woman behind even though she'd already paid her fare. Incensed, Morgan jumped up and pulled the emergency cord. She demanded that the bus driver open the door and let the black woman come on board. No one on the bus, black or white, could believe what they were seeing. In the days that followed, Morgan pulled the emergency cord every time she witnessed such injustices.

News spread quickly, and bus drivers began to bait Morgan, angering her so she would get off the bus and walk the rest of the way to her destination, sometimes a mile or more. White passengers would mock her as she got off the bus. Her own mother told her she was making a fool of herself and tarnishing the family's good name.

Morgan refused to believe she was alone and wrote to her friend James Dombrowski, president of the Southern Conference Education Fund: "There are thousands who want to change our old order, but they are afraid of speaking out. I believe that it is our biggest problem — overcoming the fear of decent white people."

Later, Morgan was hired at the Carnegie Library and her life remained uneventful for a time. She was involved in several local activist organizations. In 1946, she joined a controversial interracial women's prayer group where she met black female professionals who shared her passion for literature, music and politics.

The Montgomery Bus Boycott started in 1955, but in 1952 Morgan wrote the following in the *Montgomery Advertiser*: "Are people really naïve enough to believe that Negroes are happy, grateful to be pushed around and told they are inferior and ordered to 'move on back'? They may take it for a long time, but not forever."

Her letters may not sound radical to modern ears, but they infuriated white segregationists.

The Montgomery Bus Boycott

On December 1, 1955, Rosa Parks refused to give up her seat on a Montgomery city bus. On December 12, 1955, Morgan wrote the following letter to the editor that was published in the *Montgomery Advertiser*: “The Negroes of Montgomery seem to have taken a lesson from Gandhi.... Their own task is greater than Gandhi’s however, for they have greater prejudice to overcome. One feels that history is being made in Montgomery these days It is hard to imagine a soul so dead, a heart so hard, a vision so blinded and provincial as not to be moved with admiration at the quiet dignity, discipline and dedication with which the Negroes have conducted their boycott.”

As she continued writing to the *Montgomery Advertiser*, Morgan began to receive threatening letters and telephone calls; the mayor demanded that the library fire her. While library officials did not fire Morgan, they did tell her she couldn’t write any more letters. She promised to comply. She was silent for more than a year. Even though Whites opposed to integration were bombing black homes and churches, Morgan restrained from writing letters to the *Montgomery Advertiser*.

On January 5, 1957, Buford Boone, editor of *The Tuscaloosa News*, addressed the White Citizens’ Council, a group of local Whites who were adamantly opposed to integration and wanted to keep segregation as a way of life in the South. Boone said it was the Council’s fault that violence was continuing. His address thrilled Morgan because, until that moment, she had been the only local white person to publicly oppose the White Citizens’ Council. She wrote to tell Boone how pleased she was:

“There are so many Southerners from various walks of life that know you are right. ... They know what they call ‘our Southern way of life’ must inevitably change. Many of them even are eager for change, but are afraid to express themselves – so afraid to stand alone, to walk out naked as it were. Everyone who speaks as you do, who has the faith to do what he believes right in scorn of the consequences, does great good in preparing the way for a happier and more equitable future for all Americans. You help redeem Alabama’s very bad behavior in the eyes of the nation and the world. I had begun to wonder if there were any men in the state – any white men – with any sane evaluation of our situation

here in the middle of the Twentieth Century, with any good will, and most especially with any moral courage to express it.”

Boone asked Morgan’s permission to print the letter in *The Tuscaloosa News*. She was reluctant, of course, because she had promised her employers at the library that she would not write any more letters. But she felt a personal responsibility to encourage like-minded Whites to confront racism and hoped that publishing her letter would cause other Whites to take a stand as well. Morgan’s letter was published in *The Tuscaloosa News* on January 14, 1957.

Morgan was bombarded by obscene phone calls and hate mail. White people boycotted the library where she worked. They called her an extremist. Teenage boys taunted and humiliated her in public and in front of her staff at the library. A cross was burned in her front yard. Some of Morgan’s friends said she was mentally ill and demanded that she be fired. Morgan’s personal campaign against racism and injustice eventually caused her to become estranged from friends, former students, colleagues, neighbors and even her own mother. Although the library superintendent and trustees still refused to fire her from her job, the mayor withheld municipal funding to the library so that her job would be cut. Anxiety and depression overwhelmed her until, on July 15, 1957, she resigned her position at the library.

The next morning, Morgan’s mother found her dead in her bed with an empty bottle of sleeping pills by her side. Morgan had left a note that simply said, “I am not going to cause any more trouble to anybody.” The toll of feeling alone in her work against racism had been too much for her.

Taking a Stand for Justice

For six generations, the benefits of white privilege had carried the Morgans to prosperity. Juliette Hampton Morgan’s white skin gave her entrance to the finest places in Montgomery. For much of Morgan’s life, her privilege meant that someone else did her laundry, cooked her meals and did her yard work. She was raised in a time and place where shops and restaurants displayed “Whites Only” signs. Jim Crow segregation reigned, and most Whites considered black deference normal and reasonable.

Morgan’s many friends, both white and black, arrived at her funeral. Her black friends left, though, when they discovered that segregated seating would relegate them to the old slave balcony.



*you're
May 25/33*

Miss Juliette Morgan, John
Pierce and James Jones, students
at the University of Alabama, were
on the honor roll and won special
awards for scholarship presented
by President Denny.

Two months after Morgan's suicide, editor Buford Boone won the Pulitzer Prize for his editorials denouncing the White Citizens' Council.

The Rev. Martin Luther King Jr. recalled Juliette Morgan's influence on him and the Civil Rights Movement in his book, *Stride Toward Freedom: The Montgomery Story*. Morgan had been the first to draw an analogy between the boycott and Gandhi's practice of non-violent civil disobedience.

King wrote, "About a week after the protest started, a white woman who understood and sympathized with the Negroes' efforts wrote a letter to the editor of the *Montgomery Advertiser* comparing the bus protest with the Gandhian movement in India. Miss Juliette Morgan, sensitive and frail, did not long survive the rejection and condemnation of the white community, but long before she died in the summer of 1957, the name of Mahatma Gandhi was well known in Montgomery."

Postscript

Juliette Hampton Morgan was inducted into the Alabama Women's Hall of Fame on March 3, 2005, nearly 50 years after her death. On November 1, 2005, the Montgomery City Council voted to rename the main public library after Morgan. Her deeds continue to inspire people across different societal boundaries to work toward equity and justice for all.

Sources

Juliette Hampton Morgan: From Socialite to Social Activist, by Mary Stanton, *Alabama Heritage*, Summer 2004
Induction of Juliette Hampton Morgan to The Alabama Women's Hall of Fame, by Mary Stanton, March 3, 2005
 Alabama Department of Archives and History





Discussing the Story.



Objectives

- ⊙ Students will understand the implications of the story of Juliette Hampton Morgan
- ⊙ Students will understand how some people have societal advantages over others
- ⊙ Students will tie historical themes from Morgan's story to their own lives

Time and Materials

- ⊙ One session
- ⊙ Copies of the discussion handout for each participant

Have students read the story of Juliette Hampton Morgan, aloud or to themselves. Then use the following questions to aid in comprehension and prepare for deeper dialogue.

1. *What are some advantages that Juliette Morgan had while growing up in Montgomery, Alabama?*

Morgan was a seventh-generation Southerner and a third-generation Alabamian. She was born into a family with high status, had famous friends (Fitzgerald and was an author and Bankhead a Hollywood celebrity) and went to the best schools. She held a master's degree and had a job.

2. *What was one thing that separated Morgan from her privileged friends? Why was this important to her story?*

She had anxiety attacks and couldn't drive. It's important to her story because she rode the city buses and saw how the white bus drivers treated Blacks.

3. *What are ways that white bus drivers dehumanized black passengers?*

After paying their fare, Blacks had to walk out of the front door of the bus and then re-enter through the back door. Blacks had to give up their seats to any white people who entered. Blacks had to sit in the back of the bus; some white bus drivers called them names.

4. *What did Morgan begin to do every time she saw a black passenger mistreated? How did people respond?*

Morgan would pull the emergency cord to stop the bus every time she saw mistreatment. People were shocked because they had never seen a white person stand up against racism.

5. *After word spread among the bus drivers, what response did they have toward Morgan's actions? Why?*

They began to deliberately bait her by mistreating black passengers so that she'd become angry, get off the bus and have to walk to work.

6. *Eleven days after Rosa Parks was arrested and the Montgomery Bus Boycott began, to whom did Morgan compare the Blacks of Montgomery in their struggle for freedom?*

She compared the black struggle for equality in the South to Gandhi's nonviolent struggle against colonialism in India.

7. *What happened to Morgan after she allowed Buford Boone, the editor of The Tuscaloosa News, to print her letter in his newspaper?*

She was bombarded by obscene phone calls and hate mail. White people boycotted the library where she worked, and some called for Morgan to be fired. Teenage boys taunted her, and a cross was burned in her yard. Her friends and even her own mother turned against her.

8. *What were some of Morgan's losses for her stance against racism in Montgomery?*

She lost her friends, her job and some parts of her privileged way of life.

9. *What did Martin Luther King Jr. say about Juliette Hampton Morgan?*

In his book *Stride Toward Freedom*, King acknowledged that Morgan had made the connection between Gandhi's struggle and

the struggle for equality in Montgomery. He also called her “a white woman who understood and sympathized with” activism associated with the Civil Rights Movement.

10. *Summarize the ways Morgan stood up against racism.* Morgan challenged racism when she saw it on the bus. She wrote letters to the newspaper challenging racism in society. She reached out to Boone, another white anti-racist. She joined an interracial prayer group.

Name _____

Handout

Discussion Handout.

1. What are some advantages that Juliette Morgan had while growing up in Montgomery, Alabama?
2. What was one thing that separated Morgan from her privileged friends? Why was this important to her story?
3. What are ways that white bus drivers dehumanized black passengers?
4. What did Morgan begin to do every time she saw a black passenger mistreated? How did people respond?
5. After word spread among the bus drivers, what response did they have toward Morgan's actions? Why?
6. Eleven days after Rosa Parks was arrested and the Montgomery Bus Boycott began, to whom did Morgan compare the Blacks of Montgomery in their struggle for freedom?
7. What happened to Morgan after she allowed Buford Boone, the editor of *The Tuscaloosa News*, to print her letter in his newspaper?
8. What were some of Morgan's losses for her stance against racism in Montgomery?
9. What did Martin Luther King Jr. say about Juliette Hampton Morgan?
10. Summarize the ways Morgan stood up against racism.



Becoming an Ally.



“Neutrality helps the oppressor, never the victim.”

ELIE WIESEL

Objectives

- ⊙ Students will understand the concept of being an ally
- ⊙ Students will learn examples of allies across different identity groups
- ⊙ Students will identify groups they want to align with as allies

Time and Materials

- ⊙ Two sessions (one to learn about allies, one to brainstorm who students want to align themselves with as allies)
- ⊙ Copy of handouts for each student

Juliette Hampton Morgan used her voice to challenge racism in society and among her white peers. As a white woman, she was an ally to black people; she supported and stood up for the rights and dignity of others. Today, there are many social problems that could benefit from an increase in such alliances. White people can follow Morgan's example and support people of color in the continuing struggle against racism. Men can stand up as allies with women in the struggle to end sexism. Straight people can stand up as allies with gay, lesbian, bisexual and transgender people in the struggle to end anti-gay bigotry.

A contemporary example of being an ally involves the Gay Straight Alliance Network (www.gsannetwork.org), which brought attention to the backlash against Arabs and Arab Americans after the 9.11 terrorist attacks. On its website, the organization wrote:

“You don’t have to be Arab/Arab American to take a stand against the violence, harassment and discrimination that many Arabs/Arab Americans have suffered following the tragedy of 9.11. Many people who are or are perceived to be Arab/Arab American have also suffered violence, harassment, and discrimination. The GSAN commits itself to a multi-issue agenda, which includes being an ally for Arab/Arab Americans. Even if your

group doesn’t have Arab, Muslim, Middle Eastern or South Asian members, you can promote solidarity and tolerance through being an ally.”

The GSAN also listed reasons for being an ally and ways to form such an alliance:

How the Recent Hostility Toward Arab/Arab Americans Affects Everyone

1. Hostility toward Arabs/Arab Americans can be diverted toward people who aren’t Arab/Arab American but who are perceived to be.
2. When hostility toward Arabs/Arab Americans is not challenged it sends a message that hate and harassment are tolerated. This degrades the potential for a safe and respectful environment for all people.
3. Hostility toward Arabs/Arab Americans puts pressure on people who aren’t Arab/Arab American to act aggressively and angrily toward Arabs/Arab Americans.
4. Hostility toward Arabs/Arab Americans can make it hard for Arab/Arab Americans and people who aren’t Arab/Arab American to be friends and, thus, strains community relationships.
5. Hostility toward Arabs/Arab Americans makes it hard to appreciate true diversity and the uniqueness of all cultural backgrounds.

How to Be an Ally to Arab/Arab Americans

1. Organize discussion groups in class or after school to talk about how hostility toward Arabs/Arab Americans affects everyone.
2. Bring up the issue of harassment and discrimination against Arabs/Arab Americans in conversations with friends or discussions in class.
3. Interrupt anti-Arab jokes, comments or any other behaviors that make prejudice against Arabs/Arab Americans appear OK.
4. Put pro-solidarity/anti-hate posters in the halls and classrooms or wear shirts, buttons, etc., that iden-

tify you as an ally and display a message of solidarity with Arabs/Arab Americans.

5. Don't make assumptions about other peoples' ethnic, religious or cultural backgrounds. Assume that there are Muslims, Arabs, Arab Americans, people of Middle Eastern descent and/or South Asians at your school.

Instructions on Using the Handouts and Conducting the Lessons

Introduce the lesson by talking about Morgan's role as an ally and write the definition of "ally" on the board:

"An ally is someone who supports and stands up for the rights and dignity of individuals and identity groups other than their own."

Next, share the GSAN example with students. Then review the lesson objectives. Complete the following steps:

- ⊙ Conduct a think-aloud with students about sexism — a topic that will generate much discussion in any classroom. Frame sexism as attitudes, conditions or behaviors that promote stereotyping of social roles based on gender. Work with students to identify some examples of how sexism operates, i.e. "Sexism promotes the stereotype that women should work only in the home." Be sure to elicit one or more examples that show how sexism hurts men, e.g. "Sexism promotes the idea that men should be 'strong' and not express their emotions." While sexism harms both men and women, society often treats sexism as a "women's issue." How then can men work as allies with women to end sexism? Provide some actionable examples to get students thinking, e.g. "Men can be allies with women by discouraging their peers from telling sexist jokes."
- ⊙ Next, brainstorm a list of other social problems, such as racism or homophobia. Give a copy of the "I Can Be an Ally" handout to each student to be completed individually. Then have students form groups with classmates who selected the same social problem.
- ⊙ Once students are in small groups, distribute the "5 Ways" handout. Students should brainstorm ways they can work individually and collectively as allies.

Extension Activity: Writing as an Ally

Using Juliette Hampton Morgan's letter-writing activity as a model, encourage students to combine their writing ability with a desire to be allies. Have them choose a format — a letter to the local newspaper regarding a civic issue, a letter to a national magazine responding to a specific story or a letter to an elected official regarding a specific issue — and write 400 words in the voice of an ally.

Step 1: Identify the issue or story to which you want to respond.

Step 2: Write an ally statement to identify the viewpoint being taken: "As a _____, I will be an ally for _____."

Step 3: Outline the main points of the letter.

Step 4: Write a draft of the letter, and work one-on-one with a classmate for feedback on how to make the letter stronger or clearer.

Step 5: Complete a final draft of the letter.

Step 6 (optional): Encourage students to mail the letters, then track any replies or impact the letters have.

Follow-up discussion: Have students read letters aloud in class, then discuss why an ally's voice has power. What dimension does an ally bring to the discussion? Why might some people listen to an ally's voice more than other voices? Are there any negative aspects associated with an ally's voice? If so, what can be done to minimize or overcome those negatives?

Sources

The Gay Straight Alliance Network, Justice For All: How to Be an Effective Ally to Arab/Arab Americans. (www.gsanetwork.org/justiceforall/ally.htm)

Definition of "Ally" from Diversity Matters (www.diversitymatters.net)

Name _____

Handout

I Can Be an Ally.

You can be **WHITE** and be an ally with **BLACKS** to end racism.

You can be **BLACK** and be an ally with **ARABS/ARAB AMERICANS** to end racism.

You can be a **MAN** and be an ally with **WOMEN** to end sexism.

What other identity groups can you think of that can be allies for each other?

You can be _____ and be an ally with _____ to end _____.

You can be _____ and be an ally with _____ to end _____.

Make a Personal Choice and Commitment

I, as a _____, want to be an ally with _____ to end _____.

Now find others in your class who want to be an ally with the same group that you've selected.

Name _____

Handout

Five Ways.

Five Ways I Will Work Individually to Be Allies With _____

1.

2.

3.

4.

5.

Five Ways We Will Work as a Group to Be Allies With _____

1.

2.

3.

4.

5.



Being a Cultural Anthropologist: A Study in Personal Objects.



**“Always remember that you are absolutely unique.
Just like everyone else.”**

MARGARET MEAD, ANTHROPOLOGIST

Objectives

- ⊙ Students will understand the concept of being a cultural anthropologist
- ⊙ Students will practice being open to multiple points of view
- ⊙ Students will identify personal objects that define elements of who they are and share them with those who seek to be their ally, thus personalizing their respective identity group

Time and Materials

- ⊙ Two class sessions (one to examine Hampton’s cultural objects and another to examine their own cultural objects)
- ⊙ Photocopies of quotes, objects and photographs contained in this guide

According to the American Anthropological Association (www.aaanet.org), cultural anthropologists seek to understand the internal logic of another society. The goal is to avoid “ethnocentrism,” the tendency to interpret customs on the basis of preconceptions derived from one’s own cultural background. This process also helps us see through fresh eyes. Objects, photographs, drawings, styles of dress — all are facets that help a cultural anthropologist analyze a given society in the context of its time and place.

Allies are people who belong to one identity group, yet advocate for justice and equality for another — Whites, like Morgan, who advocate for racial justice, for example. Like anthropologists, allies should avoid ethnocentrism. When allies default to their own identity group’s norms and values and fail to consider the framework of those for whom they are advocating, alliances and collaboration at the heart of activist work may crumble.

This lesson helps students practice interpreting the world from multiple points of view — a key skill in being an effective ally.

Using the images of objects and photographs in this guide, students will become cultural anthropologists. Do a “think aloud” with the students first — a strategy of talking through a problem to model the process to be used in this lesson. Pass out copies of the photograph on page 6, and give students several minutes to study it. Next, share an interpretation of the image:

“As I look at this photograph, I want to get a sense of Juliette Hampton Morgan. Here she is as a little girl. She is literally on a pedestal, and this might tell me that she was very precious to her family. I know from our reading that she was an only child. She appears to be dressed like a little cherub. And the woman in the photograph, also dressed quite elegantly, is looking at her with what appears to be love and admiration. The picture was probably taken around the turn of the century in Montgomery, Alabama. They were probably very wealthy to be able to afford a picture of this quality.”

Invite students to share their perceptions of the photograph.

Make copies of other images in this guide — photographs, quotes, diplomas and pins — for students. In groups of three or four, students will discuss the primary documents as cultural anthropologists. Afterward, each group will share perceptions of the documents with the entire class.

Intergroup Activity

Have students bring in four items that are important to them:

- ⊙ A photograph that is important to them
- ⊙ A quote or two that they like (this might be a poem or the lyrics from a song)
- ⊙ A small personal item, something like Juliette Hampton Morgan's pins
- ⊙ An award, report card or some other kind of official document that belongs to them

Students should have about 15 minutes to share their objects in pairs, examining them as a cultural anthropologist might. This is a casual exercise meant to be fun, build community and help students learn about their classmates in a richer and deeper manner.

Bring the lesson back to identity groups and alliances, asking students what they may have learned about the identity group of a student, based on the documents, and what information might make them want to become an ally to this person.

Extension Activity: Images and Alliances

To extend the dialogue around the possibility and power of allies confronting social justice issues, invite students to bring in artifacts that show different identity groups in alliance. Suggested items may include newspaper or magazine photographs, historical or contemporary, that show cross-group affiliation. Personal writings or a favorite book or poem that speak to working together across lines of difference also may be included.



Debts We Owe -

We must remember, as Franklin Roosevelt reminded us, "We are all immigrants." We have reason to be proud of our ancestry, but when we become boastful - when we become race proud - we might remember the joke of the canny Scot who listened to a proper Bostonian brag about his ancestors until he finally remarked dryly, "And I suppose [you] sat up all night deciding



me 'd no be born a Chinese."

A really brave man is the first to recognize courage in others.

One of the surest signs of greatness ^{in nations & individuals} is the ability to recognize that quality in others.

Debts We Owe -- We must remember, as Franklin Roosevelt reminded us, "We are all immigrants." We have reason to be proud of our ancestry, but when we become boastful -- when we become race-proud -- we might remember the joke of the canny Scot who listened to a proper Bostonian brag about his ancestors until he finally remarked dryly, "And I suppose [you] sat up all night deciding [you would not] be born [Chinese]."

A really brave man is the first to recognize courage in others. One of the surest signs of greatness (in nations and in individuals) is the ability to recognize that quality in others.

The University of Alabama

has conferred on

Juliette Morgan

the degree of

Master of Arts

with all the rights and privileges thereunto appertaining
In Witness Whereof, this diploma duly signed has
been issued and the seal of the University affixed.

Issued by the Board of the Trustees upon recommendation of the
Faculty at the University on this the twenty-eighth day of May, 1935



President



A. B. Moore
Dean



"Those who refuse to go beyond fact rarely get as far as fact." T.H.Huxley
(in Science)

"Each interprets and understands everything in the world according to their natures and individual experiences Mrs. Hahan in "The Soong Sisters."

LIMITATIONS OF SCIENCE

The one outstanding thing which science cannot do is to control human beings. It has discovered no secret whereby greed, cruelty and lust can be exorcised. It has not abolished fear. When it has done its utmost to make life comfortable, easy and well ordered, the deeper hungers of human beings remain unsatisfied—the hunger for love and the hunger for spiritual life.

—A. HERBERT GRAY, D. D.
The Secret of Inward Peace
(Macmillan, 1948)







A Lesson for Teachers: Looking at Privilege.



Objectives

- ⊙ Participants will define Juliette Hampton Morgan's identity groups and their related societal advantages or privileges
- ⊙ Participants will develop an understanding of their own advantages or privileges

Time and Materials

- ⊙ One hour, in a staff meeting, in-service workshop or other professional development setting
- ⊙ Copies of Morgan's story, pages 7-10, for each participant (Note: Participants should read Morgan's story before the session)
- ⊙ Copies of the Advantages Handout for small groups
- ⊙ Copy of Privilege Handout for each participant

Step One: Introducing Morgan's Privilege

NOTE: The group facilitator may choose to use the term "advantage" instead of "privilege" for this first activity. The term "privilege" often makes people uncomfortable, and the interchange of ideas can quickly turn into a terminology debate. Using the term "advantage" allows participants to be more open to discussion and more focused.

Begin the discussion by asking, "What were some of Juliette Hampton Morgan's advantages?" Things that may arise in the discussion include:

- ⊙ She was considered upper-class
- ⊙ She had educated parents with powerful high-profile friends such as: Zelda and F. Scott Fitzgerald — aristocrat, author; Tallulah Bankhead — Hollywood personality
- ⊙ She was highly educated and went to "Montgomery's finest schools"
- ⊙ She had degrees in English literature and political science from the University of Alabama
- ⊙ She was welcomed in the city's finest shops, restaurants and concert halls
- ⊙ She was a school teacher and a public librarian

Step Two: Small Group Work

Have participants break into groups of no more than three people and distribute the Advantages Handout. The small size of the group will encourage group interaction. After 15 to 20 minutes, have the small groups share their thoughts with the larger group.

Step Three: Summarizing Statement

After each group shares, each small group should write a summary statement (one sentence only) about Morgan's advantages, using the following prompts:
Are some advantages more valuable than others?
How does an unequal distribution of societal advantages affect a society?

Step Four: Making it Personal

Move away from Juliette Hampton Morgan's story to the story of each participant. Using the Privilege Handout, have participants identify ways in which they have or receive societal advantages. Ask for volunteers to share their thoughts and emotions about recognizing aspects of their advantage.

Extension Activities

Members of majority groups often assume that everyone experiences the world the way they do. As this activity demonstrates, people experience "reality" in different ways, based on their identity characteristics. Educators, in particular, have an obligation to explore their privileges and assumptions, which may conflict with those of students and limit educators' ability to teach for multiple points of view. As an extension activity, ask participants to commit to one or both of the following lesson extensions:

1. Start a reading group. Select books or articles from the Recommended Reading list on page 30. Commit to reading the selection(s) individually, or as a group.
2. Keep "privilege journals." For one week, one month or longer, use journals to track individual encounters with privilege. If identifying encounters with privilege proves difficult, ask participants to

imagine how their days might have been different if they did not belong to the group(s) that afforded them privilege.

Reconvene as a group to explore what you've learned and how those lessons relate to your roles as educators, and as human beings.

Source

Holladay, Jennifer. *White Antiracist Activism: A Personal Roadmap*, The Center for the Study of White American Culture (www.euroamerican.org/), 2000.

Name _____

Handout

Privilege.

Now that you have discussed aspects of Juliette Hampton Morgan's privilege, identify areas in which you receive societal privileges over others. Your facilitator will ask for volunteers who might want to share, no one will be forced to share answers with the larger group.

In *White Antiracist Activism: A Personal Roadmap*, Jennifer Holladay lists some perks, advantages and societal benefits she receives as a white woman living in the United States:

- ⊙ A perk: I can purchase travel-sized bottles of my hair care products at most grocery or drug stores.
- ⊙ An advantage: Store security personnel or law enforcement officers do not harass me, pull me over or follow me because of my race
- ⊙ Societal benefit: The schools that I attended used standard textbooks, which widely reflected people of my color and their contributions to the world.

Think about the identity groups to which you belong. Refer back to Morgan's privileges (white skin color, education, upper-class wealth and gainful employment) to help you brainstorm. List some of the perks or advantages you receive because of your group membership(s).

Groups to Which I Belong

Privileges that Come with Belonging to These Groups

CONTENT STANDARDS.

The content provided in this curriculum supports the goals and objectives of your state content standards. The lessons may be used to address the academic standards listed below. The standards are drawn from *Content Knowledge: A Compendium of Standards and Benchmarks for K-12 Education, 4th Edition*. They can be found online at www.mcrel.org/standards-benchmarks.

Visual Arts

Standard Knows how to use structures (e.g., sensory qualities, organizational principles, expressive features) and functions of art

Benchmark 9-12 Understands how the characteristics and structures of art are used to accomplish commercial, personal, communal, or other artistic intentions

Standard Knows a range of subject matter, symbols, and potential ideas in the visual arts

Benchmark 9-12 Applies various subjects, symbols, and ideas in one's artworks

Standard Understands the characteristics and merits of one's own artwork and the artwork of others

Benchmark 9-12 Understands some of the implications of intention and purpose in particular works of art

Benchmark 9-12 Understands how various interpretations can be used to understand and evaluate works of visual art

Language Arts

Standard Uses viewing skills and strategies to understand and interpret visual media

Benchmark 9-12 Uses a range of strategies to interpret visual media (e.g., draws conclusions, makes generalizations, synthesizes materials viewed, refers to images or information in visual media to support point of view, deconstructs media to determine the main idea)

Standard Uses the general skills and strategies of the writing process

Benchmark 9-12 Writes reflective compositions (e.g., uses personal experience as a basis for reflection on some aspect of life, draws abstract comparisons between specific incidents and abstract concepts, maintains a balance between describing incidents and relating them to more general abstract ideas that illustrate personal beliefs, moves from specific examples to generalizations about life)

Standard Uses reading skills and strategies to understand and interpret a variety of literary texts

Benchmark 9-12 Analyzes the use of complex elements of plot in specific literary works (e.g., time frame, cause-and-effect relationships, conflicts, resolution)

Benchmark 9-12 Understands relationships between literature and its historical period, culture and society (e.g., influence of historical context on form, style and point of view; influence of literature on political events; social influences on author's description of characters, plot and setting; how writer's represent and reveal their culture and traditions)

United States History

Standard Understands the struggle for racial and gender equality and for the extension of civil liberties

Benchmark 9-12 Understands how diverse groups united during the Civil Rights Movement

Benchmark 9-12 Understands significant influences on the Civil Rights Movement

Standard Understands economic, social and cultural developments in the contemporary United States

Benchmark 9-12 Understands major contemporary social issues and the groups involved

Civics

Standard Understands the role of diversity in American life and the importance of shared values, political beliefs and civic beliefs in an increasingly diverse American society

Benchmark 9-12 Knows of examples of conflicts stemming from diversity, and understands how some conflicts have been managed and why some of them have not yet been successfully resolved

Benchmark 9-12 Knows how the racial, religious, socioeconomic, regional, ethnic and linguistic diversity of American society has influenced American politics through time

Benchmark 9-12 Knows why constitutional values and principles must be adhered to when managing conflicts over diversity

Standard Understands issues concerning the disparities between ideals and reality in American political and social life

Benchmark 9-12 Knows historical and contemporary efforts to reduce discrepancies between ideals and reality in American public life

Standard Understands the roles of volunteerism and organized groups in American social and political life

Benchmark 9-12 Knows how voluntary associations and other organized groups have been involved in functions usually associated with government (e.g., social welfare, education)

Standard Understands how participation in civic and political life can help citizens attain individual and public goals

Benchmark 9-12 Understands how individual participation in the political process relates to the realization of the fundamental values of American constitutional democracy

A NOTE ON THE LESSON FOR TEACHERS.

The National Board for Professional Teaching Standards (www.nbpts.org) emphasizes cultural competence as one of its five core propositions: “Accomplished teachers are models of educated persons, exemplifying the virtues they seek to inspire in students — curiosity, tolerance, honesty, fairness, respect for diversity and appreciation of cultural differences — and the capacities that are prerequisites for intellectual growth: the ability to reason and take multiple perspectives to be creative and take risks, and to adopt an experimental and problem-solving orientation.” The lesson for educators contained in this guide, *Looking at Privilege*, supports these important goals.

RECOMMENDED READING.

Jane Harris Aiken, “Striving to Teach ‘Justice, Fairness and Morality,’” 4 clinical law review 1 (1997.)

Harlon L. Dalton, *Racial Healing: Confronting the Fear Between Blacks & Whites* (Doubleday, www.doubleday.com)

Richard Delgado, ed., *Critical Race Theory: The Cutting Edge* (Temple University Press, www.temple.edu/tempress/)

Diane Finnerty, *An Open Letter to My White Gay, Lesbian, Bisexual, Transgender Brothers and Sisters* (available as a free PDF download from www.tolerance.org/news/article_tol.jsp?id=1125)

Ruth Frankenberg, *White Women, Race Matters: The Social Construction of Whiteness* (University of Minnesota Press, www.upress.umn.edu)

Healing Into Action: A Leadership Guide for Creating Diverse Communities (National Coalition Building Institute, www.ncbi.org)

Jeff Hitchcock and Charley Flint, *Decentering Whiteness* (Center for Study of White American Culture, www.euroamerican.org)

Jennifer Holladay, *White Antiracist Activism: A Personal Roadmap* (Center for the Study of White American Culture, www.euroamerican.org)

bell hooks, *Teaching to Transgress: Education as the Practice of Freedom* (Routledge, www.routledge.com)

— —, *Killing Rage: Ending Racism* (Henry Holt & Company, www.henryholt.com)

Paul Kivel, *Uprooting Racism: How White People Can Work for Racial Justice* (New Society Publishers, www.newsociety.com)
Note: A free discussion guide is available at: http://www.tolerance.org/news/article_tol.jsp?id=1035

Paul Loeb, *Soul of a Citizen: Living with Conviction in a Cynical Time* (St. Martin's Press, www.stmartins.com)

Peggy McIntosh, *White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies* (Wellesley Centers for Women, www.wellesley.edu/WCW)

Alice McIntyre, *In Making Meaning of Whiteness: Exploring Racial Identity with White Teachers* (State University of New York Press, www.sunypress.edu)
Sonia Nieto, *The Light in Their Eyes:*

Creating Multicultural Communities (Teachers College Press, www.teacherscollegepress.com)

Paula S. Rothenberg, *White Privilege: Essential Readings on the Other Side of Racism* (Worth Publishers, Inc., www.worthpublishers.com)

Derald Wing Sue, *Overcoming Racism: The Journey to Liberation* (Wiley, John & Sons, Inc., www.wiley.com)

Beverly Daniel Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria?* (Basic Books, www.perseusbooksgroup.com)

Becky Thompson, *A Promise and a Way of Life: White Antiracist Activism* (University of Minnesota Press, www.upress.umn.edu)

Cooper Thompson, *White Men and the Denial of Racism* (Center for Study of White American Culture, www.euroamerican.org)

Tim Wise, *White Like Me: Reflections on Race from a Privileged Son* (Soft Skull Press, www.softskull.com)

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About the Civil Rights Memorial Center

During the modern Civil Rights Movement, a revolution took place in America. It was a remarkable time when ordinary people used nonviolent resistance to change a nation.

Too often, nonviolence was met with violence. Many lost their lives in the struggle. The Civil Rights Memorial, dedicated in 1989, honors 40 who died and chronicles the history of the Movement, from the Supreme Court's landmark *Brown v. Board* decision in 1954 to the assassination of Dr. King in 1968.

The Civil Rights Memorial Center allows visitors to deepen their understanding of the Movement, the sacrifices of that time and the challenges that lie ahead. The Wall of Tolerance records the names of people who have made a commitment to work in their daily lives for justice, equality and human rights — the ideals of the Movement.

At the conclusion of a tour of the Civil Rights Memorial Center, visitors have the opportunity to add their name to the Wall.

Admission to the Memorial Center is free for school groups.

www.civilrightsmemorialcenter.org





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