Freedom Summer: Free to Vote, Free to Learn

Objectives: Students will analyze how education and voting are a basis for freedom and evaluate how Freedom Schools influenced the Civil Rights Movement.

The *Freedom Summer: Free to Vote, Free to Learn* lesson plan is adaptable for grades 8-12.

Curricular Connections		
Common Core Language Arts	Grade 8	RI 1, 2, 3, 4, 5, 6, 7, 8, 9; W 1, 2, 4, 5, 8, 9; SL 1, 2, 3, 4, 5, 6; L 1, 2, 3, 4, 6; RH 1, 2, 4, 5, 6, 7, 8, 9; WHST 2, 4, 5, 8, 9
	Grades 9-10	RI 1, 2, 3, 4, 5, 6, 7, 8; W 1, 2, 4, 5, 8, 9; SL 1, 2, 3, 4, 5, 6; L 1, 2, 3, 4, 6; RH 1, 2, 4, 5, 6, 8, 9; WHST 2, 4, 5, 8, 9
	Grades 11-12	RI 1, 2, 3, 4, 5, 6, 7; W 1, 2, 4, 5, 8, 9; SL 1, 2, 3, 4, 5, 6; L 1, 2, 3, 4, 6; RH 1, 2, 3, 4, 5, 6, 7, 8, 9; WHST 2, 4, 5, 8, 9
Social Studies	Mississippi Studies	4a; 4b
	U.S. Government	3b; 7a; 7c
	U.S. History from Post-Reconstruction to the Present	4a; 4b; 4c; 4d; 7a; 7c
	Minority Studies	1b; 2a; 2c
	African American Studies	1c; 1d; 5b; 7b; 7c
	Problems in American Democracy	2b; 2d; 5d

"The MDAH made research fun, interesting, and exciting. Their help made our work easy and effortless. This opportunity has made me a better teacher and historian."

Masha Laney teaches U.S. History, Dual Enrollment Early U.S. History, and Post-Reconstruction U.S. History at Amory High School in Amory, Mississippi. She has seventeen years of experience. Masha holds a Master's Degree in History, a National Board Certification, and is the head of the History Department at Amory High School. She was a participant in MDAH's first annual Summer Teachers School in 2015.

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Materials: *Sworn Written Application for Registration*; *1890 Mississippi Constitution Excerpt*; *Fannie Lou Hamer's Testimony*; *Introduction to Freedom Summer;* "Notes on Teaching in Mississippi;" *Thomas Foner Letter*; *Christopher Hexter's Essay*; newspaper articles (2).

Procedures:

Activity One: Voting

1. Distribute copies of a *Sworn Written Application for Registration*.
2. Have students fill out the application (also included is an *1890 Mississippi Constitution Excerpt* to be used for #18 -20 on the application).The teacher can even play the role of the voter registrar and automatically deny some students the right to vote to help them experience the feelings of African Americans during the 1960s.
3. After students have completed the application, pose the questions:
   - Who would be able to vote?
   - Even if you did complete the application, how many of you would actually have passed?
4. Distribute a copy of *Fannie Lou Hamer's Testimony* as the class listens to the recorded speech available at http://publicradio.org/tools/media/player/americanradioworks/features/sayitplain/fhamer.
5. Have students write a short response to the speech:
   - Why was she upset?
   - What was she trying to accomplish?
   - How does her speech make you feel?

Activity Two: Freedom Schools

1. Distribute to students the *Introduction to Freedom Summer* handout.
2. Divide students into five groups. Using the primary source "Notes on Teaching in Mississippi," assign each group a topic to focus on and explain:
   - Group 1: What will the students be like?
   - Group 2: What will the students demand of you?
   - Group 3: What is the situation?
   - Group 4: Problems of Freedom School Teaching (paragraphs 1-3)
   - Group 5: Problems of Freedom School Teaching (paragraphs 4-5)
3. Each group will become an expert on their topic and report to the class their findings. The purpose is for the students to have a better understanding of the Freedom Schools.
4. Distribute *Thomas Foner Letter* to three groups. Each group will read the letter silently and then as a group discuss the contents of the letter. They will come up with three sentences that summarize the contents of the letter and report back to the class.
5. Distribute copies of *Christopher Hexter's Essay* to the two remaining groups and have them do the same.

Activity Three: Reflection

1. Review as a class what students have learned about Freedom Schools.
2. Have students answer the follow questions in a one page essay:
   - What does it mean to be part of a community or a nation, and how does that relate to one's responsibilities?
   - Would you march for someone else's rights? Why or why not?
   - What would be the limits for you to get involved for the sake of others?
3. Give students the opportunity to share their essays with the class.

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Extension Activities:

1. **Role Play:** Using the newspaper articles, assign students different roles to play such as sheriff, FBI agent, Freedom Summer volunteer, African American (age eighteen), and African American (age seventy). After reading the articles have them take on the role and in small groups discuss the articles giving their opinions as if they were the character they were assigned.
2. **Getting Creative:** Use *The Primary Sources of Freedom Summer* lesson plan available at http://www.mdah.ms.gov/new/learn/classroom-materials/lesson-plans-and-teaching-units/ and allow students to demonstrate their creativity as they distill factual information about Freedom Summer to write original songs, raps, or poems about the events of 1964.

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Sworn Written Application for Registration

Reproduced below is a facsimile of the form currently in use for registration:

4/18/55
GNB:gnb

SWORN WRITTEN APPLICATION FOR REGISTRATION

(By reason of the provisions of Section 244 of the Constitution of Mississippi and House Bill No. 95, approved March 24, 1955, the applicant for registration, if not physically disabled, is required to fill in this form in his own handwriting in the presence of the registrar and without assistance or suggestion of any other person or memorandum.)

1. Write the date of this application: _____
2. What is your full name? _____
3. State your age and date of birth: _____
4. What is your occupation? _____
5. Where is your business carried on? _____
6. By whom are you employed? _____
7. Are you a citizen of the United States and an inhabitant of Mississippi? _____
8. For how long have you resided in Mississippi? _____
9. Where is your place of residence in the district? _____
10. Specify the date when such residence began: _____
11. State your prior place of residence, if any: _____
12. Check which oath you desire to take: (1) General _____ (2) Minister's _____ (3) Minister's Wife _____ (4) If under 21 years at present, but 21 years by date of general election _____
13. If there is more than one person of your same name in the precinct, by what name do you wish to be called? _____
14. Have you ever been convicted of any of the following crimes: bribery, theft, arson, obtaining money or goods under false pretenses, perjury, forgery, embezzlement, or bigamy? _____
15. If your answer to Question 14 is "Yes ", name the crime or crimes of which you have been convicted, and the date and place of such conviction or convictions: _____
16. Are you a minister of the gospel in charge of an organized church, or the wife of such a minister? _____
17. If your answer to Question 16 is "Yes", state the length of your residence in the election district: _____

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18. Write and copy in the space below, Section_____ of the Constitution of Mississippi:
(Instruction to Registrar: You will designate the section of the Constitution and point out same to applicant.)

19. Write in the space below a reasonable interpretation (the meaning) of the section of the Constitution of Mississippi which you have just copied:

20. Write in the space below a statement setting forth your understanding of the duties and obligations of citizenship under a constitutional form of government.

21. Sign and attach hereto the oath or affirmation named in Question 12.

_____
The applicant will sign his name here.

STATE OF MISSISSIPPI

COUNTY OF _____

Sworn to and subscribed before me by the within named_____

_____on this the_____day of_____

19____.

_____
COUNTY REGISTRAR

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1890 Mississippi Constitution Excerpt

ARTICLE 11 – LEVEES

Sec. 227. A levee system shall be maintained in the State as provided in this article.

Sec. 228. The division heretofore made by the legislature of the alluvial land of the State into two levee districts, viz: The Yazoo-Mississippi Delta Levee District, and the Mississippi Levee District, as shown by the laws creating the same, and the amendments thereto, is hereby recognized, and said districts shall so remain until changed by law; but the legislature may hereafter add to either of said districts any other alluvial land in the State.

Sec. 229. There shall be a board of levee commissioners for the Yazoo-Mississippi Delta Levee District, which shall consist of two members from each of the counties of Coahoma and Tunica, and one member from each of the remaining counties or parts of counties, now or hereafter embraced within the limits of said district, and the governor may appoint a stockholder in the Louisville, New Orleans & Texas Railway Company as an additional commissioner; and there shall also be a board of levee commissioners for the Mississippi Levee District, which shall consist of two members from each of the counties of Bolivar and Washington, and one from each of the counties of Issaquena and Sharkey. In the event of the formation of a new county or counties out of the territory embraced in either or both of said levee districts such new counties shall each be entitled to representation and membership in the proper board or boards.

Sec. 230. All of said commissioners shall be qualified electors of the respective counties or parts of counties from which they may be chosen, except the one selected for the Louisville, New Orleans & Texas Railway Company; and the legislature shall provide that they shall each give bond for the faithful performance of his duties, and shall fix the penalty thereof; but the penalty of such bond in no instance shall be fixed at less than $10,000, and the sureties thereon shall be freeholders of the district.

Sec. 231. When the terms of the present levee commissioners shall expire, or whenever a vacancy shall occur or be about to occur, in either of said boards, the governor shall make appointments to fill vacancies, subject to the confirmation of the senate. The terms of office of said commissioners shall remain as provided by law at the adoption of this constitution , but this provision shall not require the appointment of a commissioner for the Louisville, New Orleans & Texas Railway Company, except in the discretion of the governor as provided.

Sec. 232. The commissioners of said levee districts shall have supervision of the erection, repair and maintenance of the levees in their respective districts.

Sec. 233. The levee boards shall have and are hereby granted authority and full power to appropriate private property in their respective districts for the purpose of constructing, maintaining and repairing levees therein; and when any owner of land, or any other person interested therein, shall object to the location or building of the levee thereon, or shall claim compensation for any land that may be taken, or for any damages he may sustain in consequence thereof, the president or other proper officer or agent of such levee board, or owner of such land, or other person interested therein, may forwith apply for an assessment of the damages to which said person claiming the same may be entitled whereupon the proceedings as now provided by law shall be

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taken, viz: in the Mississippi Levee District, in accordance with the terms and provisions of section 3 of an act entitled "an act to amend an act to incorporate the Board of Levee Commissioners for Bolivar, Washington and Issaquena counties, and for other purposes," approved November 27, A.D., 1865, and to revise acts amendatory thereof, approved March 13, A.D., 1884; and in the Yazoo-Mississippi Delta Levee District, in accordance with the terms and provisions of section three of an act entitled "an act to incorporate the board of levee commissioners for the Yazoo-Mississippi Delta, and for other purposes," approved February 28, A.D., 1884, and the amendments thereto; but the legislature shall have full power to alter and amend said several acts, and to provide different manners of procedure.

Sec. 234. No bill changing the boundaries of the district or affecting the taxation or revenue of the Yazoo-Mississippi Delta Levee District, or the Mississippi Levee District, shall be considered by the legislature unless said bill shall have been published in some newspaper in the county in which is situated the domicile of the board of levee commissioners of the levee district to be affected thereby, for four weeks prior to the introduction thereof into the legislature; and no such bill shall be considered for final passage by either the senate or house of representatives, unless the same shall have been referred to, and reported on, by an appropriate committee of each house in which the same may be pending; and no such committee shall consider or report on any such bill unless publication thereof shall have been made as aforesaid.

Sec. 235. Each levee board shall make at the end of each fiscal year, to the governor of this State, a report showing the condition of the levees, and recommending such additional legislation on the subject of the system as shall be thought necessary, and showing the receipts and expenditures of the board, so that each item, the amount and consideration therefor, shall distinctly appear, together with such other matters as it shall be thought proper to call to the attention of the legislature.

Sec. 236. The legislature shall impose for levee purpose, in addition to the levee taxes heretofore levied or authorized by law, a uniform tax of not less than two nor more than five cents an acre, per annum, upon every acre of land now, or hereafter, embraced within the limits of either, or both, of said levee districts. The taxes so derived shall be paid into the treasury of the levee board of the district in which the land charged with the same is situated; and the legislature, by the act imposing said tax, shall authorize said levee boards to fix the annual rate of taxation per acre within the limits aforesaid, and thereby require said levee boards, whenever a reduction is made by them in their other taxes, to make a proportionate reduction in the acreage tax hereinbefore mentioned; but said acreage tax shall not be reduced below two cents an acre per annum; and all reductions in such taxation shall be uniform in each said districts; but the rate of taxation need not be the same in both of them; and such specific taxes shall be assessed on the same assessment roll, and collected under the same penalties as the ad valorem taxes for levee purposes, and shall be paid at the same time with the latter. And no levee board shall ever be permitted to buy lands when sold for taxes; but the senate shall have a prior lien for the taxes due thereto. The legislature may provide for the discontinuance of the tax on cotton, but not in such manner as to affect outstanding bonds based on it, and on the discontinuance of the tax on cotton, shall impose another tax in lieu thereof, but the legislature may repeal the acreage tax required to be levied hereby, after the first day of January, A.D., 1895.

Sec. 237. The legislature shall have full power to provide such system of taxation for said levee districts as it shall from time to time deem wise and proper.

Sec. 238. No property situated between the levee and the Mississippi River shall be taxed for levee purposes,

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nor shall damage be paid to any owner of land so situated because of it being left outside a levee.

Sec. 239. The legislature shall require the levee boards to publish at each of their sessions, an itemized account embracing their respective receipts since the prior session, and such appropriations as have been made or ordered by them respectively, in some newspaper or newspapers of the district.

ARTICLE 12 – FRANCHISE

Sec. 240. All elections by the people shall be by ballot.

Sec. 241. Every male inhabitant of this State, except idiots, insane persons and Indians not taxed, who is a citizen of the United States, twenty-one years old and upwards, who has resided in this State two years, and one year in the election district, or in the incorporated city or town, in which he offers to vote, and who is duly registered as provided in this article, and who has never been convicted of bribery, burglary, theft, arson, obtaining money or goods under false pretenses, perjury, forgery, embezzlement or bigamy, and who has paid, on or before the first day of February of the year in which he shall offer to vote, all taxes which may have been legally required of him, and which he has had an opportunity of paying according to law, for the two preceding years, and who shall produce to the officers holding the election satisfactory evidence that he has paid said taxes, is declared to be a qualified elector; but any minister of the gospel in charge of an organized church shall be entitled to vote after six months residence in the election district, if otherwise qualified.

Sec. 242. The legislature shall provide by law for the registration of all persons entitled to vote at any election, and all persons offering to register shall take the following oath or affirmation: "I_____, do solemnly swear (or affirm) that I am twenty-one years old, (or I will be before the next election in this county) and that I will have resided in this State two years, and _____election district of _____county one year next preceding the ensuing election [or if it be stated in the oath that the person proposing to register is a minister of the gospel in charge of an organized church, then it will be sufficient to aver therein, two years residence in the State and six months in said election district], and am now in good faith a resident of the same, and that I am not disqualified from voting by reason of having been convicted of any crime named in the constitution of this State as a disqualification to be an elector; that I will truly answer all questions propounded to me concerning my antecedents so far as they relate to my right to vote, and also as to my residence before my citizenship in this district; that I will faithfully support the constitution of the United States and of the State of Mississippi, and will bear true faith and allegiance to the same. So help me God." In registering voters in cities and towns, not wholly in one election district, the name of such city or town may be substituted in the oath for the election district. Any willful and corrupt false statements in said affidavit, or in answer to any material question propounded as herein authorized, shall be perjury.

Sec. 243. A uniform poll tax of two dollars, to be used in aid of the common schools, and for no other purpose, is hereby imposed on every male inhabitant of this State between the ages of twenty-one and sixty years, except persons who are deaf and dumb or blind, or who are maimed by loss of hand or foot; said tax to be a lien only upon taxable property. The board of supervisors of any county may, for the purpose of aiding the common schools in that county, increase the poll tax in said county, but in no case shall the entire poll tax exceed in any one year three dollars on each poll. No criminal proceedings shall be allowed to enforce the collection of the poll tax.

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Sec. 244. On and after the first day of January, A. D., 1892, every elector shall, in addition to the foregoing qualifications, be able to read any section of the constitution of this State; or he shall be able to understand the same when read to him, or give a reasonable interpretation thereof. A new registration shall be made before the next ensuing election after January the first, A.D., 1892.

Sec. 245. Electors in municipal elections shall possess all the qualifications herein prescribed, and such additional qualifications as may be provided by law.

Sec. 246. Prior to the first day of January, A.D., 1896, the elections by the people in this State shall be regulated by an ordinance of this convention.

Sec. 247. The legislature shall enact laws to secure fairness in party primary elections, conventions or other methods of naming party candidates.

Sec. 248. Suitable remedies by appeal or otherwise shall be provided by law, to correct illegal or improper registration and to secure the elective franchise to those who may be illegally or improperly denied the same.

Sec. 249. No one shall be allowed to vote for members of the legislature or other officers who has not been duly registered under the constitution and laws of this State, by an officer of this State, legally authorized to register the voters thereof. And registration under the constitution and laws of this State by the proper officers of this State is hereby declared to be an essential and necessary qualification to vote at any and all elections.

Sec. 250. All qualified electors and no others shall be eligible to office as otherwise provided in this constitution.

Sec. 251. Electors shall not be registered within four months next before any election at which they may offer to vote; but appeals may be heard and determined and revision take place at any time prior to the election; and no person who, in respect to age and residence, would become entitled to vote, within the said four months, shall be excluded from registration on account of his want of qualification at the time of registration.

Sec. 252. The term of office of all elective officers under this constitution shall be four years, except as otherwise provided herein. A general election for all elective officers shall be held on the Tuesday next after the first Monday of November, A.D., 1895, and every four (4) years thereafter; provided, the legislature may change the day and date of general elections to any day and date in October, November or December.

Sec. 253. The legislature may by a two-thirds vote of both houses, of all members elected, restore the right of suffrage to any person disqualified by reason of crime; but the reasons therefor shall be spread upon the journals, and the vote shall be by yeas and nays.

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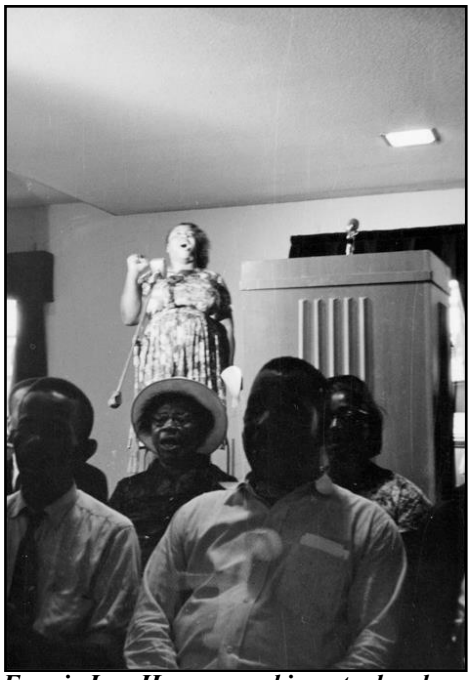
Fannie Lou Hamer's Testimony

Fannie Lou Hamer's Testimony Before the Credentials Committee, Democratic National Convention Atlantic City, New Jersey, August 22, 1964

Mr. Chairman, and to the Credentials Committee, my name is Mrs. Fannie Lou Hamer, and I live at 626 East Lafayette Street, Ruleville, Mississippi, Sunflower County, the home of Senator James O. Eastland, and Senator Stennis. It was the 31st of August in 1962 that 18 of us traveled 26 miles to the county courthouse in Indianola to try to register to become first-class citizens.

We was met in Indianola by policemen, Highway Patrolmen, and they only allowed two of us in to take the literacy test at the time. After we had taken this test and started back to Ruleville, we was held up by the City Police and the State Highway Patrolmen and carried back to Indianola where the bus driver was charged that day with driving a bus the wrong color.



Fannie Lou Hamer speaking at a local Mississippi Townhall Meeting. MDAH Archives and Records Services.

After we paid the fine among us, we continued on to Ruleville, and Reverend Jeff Sunny carried me four miles in the rural area where I had worked as a timekeeper and sharecropper for 18 years. I was met there by my children, who told me that the plantation owner was angry because I had gone down to try to register. After they told me, my husband came, and said the plantation owner was raising Cain because I had tried to register. Before he quit talking, the plantation owner came and said, "Fannie Lou, do you know — did Pap tell you what I said?" And I said, "Yes, sir." He said, "Well I mean that." He said, "If you don't go down and withdraw your registration, you will have to leave." Said, "Then if you go down and withdraw," said, "you still might have to go because we are not ready for that in Mississippi." And I addressed him and told him and said, "I didn't try to register for you. I tried to register for myself." I had to leave that same night. On the 10th of September 1962, 16 bullets was fired into the home of Mr. and Mrs. Robert Tucker for me. That same night two girls were shot in Ruleville, Mississippi. Also Mr. Joe McDonald's house was shot in. And June the 9th, 1963, I had attended a voter registration workshop; was returning back to Mississippi. Ten of us was traveling by the Continental Trailway bus. When we got to Winona, Mississippi, which is Montgomery County, four of the people got off to use the washroom, and two of the people — to use the restaurant — two of the people wanted to use the washroom. The four people that had gone in to use the restaurant was ordered out. During this time, I was on the bus. But when I looked through the window and saw they had rushed out, I got off of the bus to see what had happened. And one of the ladies said, "It was a State Highway Patrolman and a Chief of Police ordered us out." I got back on the bus and one of the persons had used the washroom got back on the bus, too. As soon as I was seated on the bus, I saw when they began to get the five people in a highway patrolman's car. I stepped off of the bus to see what was happening and somebody screamed from the car that the five workers was in and said, "Get that one there." When I went to get in the car, when the man told me I was under arrest, he kicked me. I was carried to the county jail and put in the booking

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room. They left some of the people in the booking room and began to place us in cells. I was placed in a cell with a young woman called Miss Ivesta Simpson. After I was placed in the cell, I began to hear sounds of licks and screams; I could hear the sounds of licks and horrible screams. And I could hear somebody say, "Can you say, 'yes, sir,' nigger? Can you say 'yes, sir'?" And they would say other horrible names. She would say, "Yes, I can say 'yes, sir.'" "So, well, say it." She said, "I don't know you well enough."

They beat her, I don't know how long. And after a while she began to pray, and asked God to have mercy on those people. And it wasn't too long before three white men came to my cell. One of these men was a State Highway Patrolman and he asked me where I was from. I told him Ruleville and he said, "We are going to check this." They left my cell and it wasn't too long before they came back. He said, "You are from Ruleville all right," and he used a curse word. And he said, "We are going to make you wish you was dead." I was carried out of that cell into another cell where they had two Negro prisoners. The State Highway Patrolmen ordered the first Negro to take the blackjack. The first Negro prisoner ordered me, by orders from the State Highway Patrolman, for me to lay down on a bunk bed on my face. I laid on my face and the first Negro began to beat. I was beat by the first Negro until he was exhausted. I was holding my hands behind me at that time on my left side, because I suffered from polio when I was six years old. After the first Negro had beat until he was exhausted, the State Highway Patrolman ordered the second Negro to take the blackjack. The second Negro began to beat and I began to work my feet, and the State Highway Patrolman ordered the first Negro who had beat me to sit on my feet — to keep me from working my feet. I began to scream and one white man got up and began to beat me in my head and tell me to hush. One white man — my dress had worked up high — he walked over and pulled my dress — I pulled my dress down and he pulled my dress back up.

I was in jail when Medgar Evers was murdered. All of this is on account of we want to register, to become first-class citizens. And if the Freedom Democratic Party is not seated now, I question America. Is this America, the land of the free and the home of the brave, where we have to sleep with our telephones off the hooks because our lives be threatened daily, because we want to live as decent human beings, in America?

Thank you.

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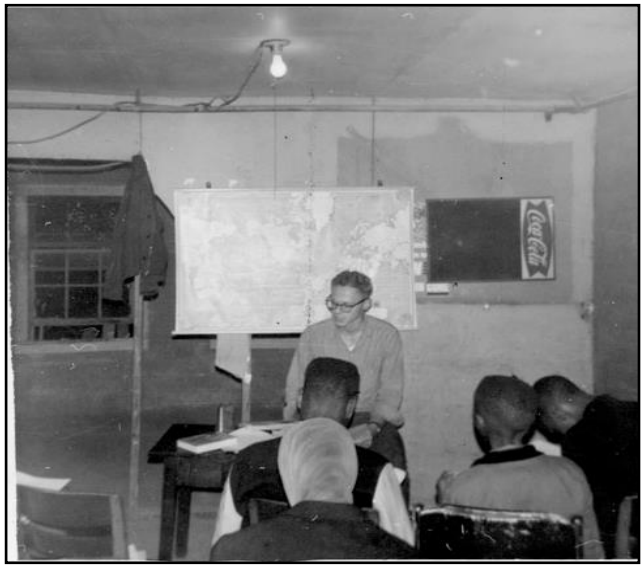
Introduction to Freedom Summer

"The Freedom Schools mean an exposure to a totally new field of learning, new attitudes about people, new attitudes about self, and about the right to be dissatisfied with the status quo. The children have had no conception that Mississippi is a part of the United States; their view of American history is history with no Negroes in it. It's like making a cake with no butter."— *Mrs. Carolyn Reese, an African America Detroit public school teacher and administrator of the Hattiesburg Freedom Schools.*



Teacher and students at Freedom School. MDAH Archives and Records Services

A major component of Freedom Summer in 1964 were Freedom Schools, an opportunity to educate African American children in a way that would open their eyes to a world outside the narrow view imposed upon them by white supremacist Mississippi. The segregated, racist and sub-standard Mississippi school system was not only grossly underfunded, but was a closed system that discouraged dissent and questioning of the status quo. The Freedom School curriculum ranged widely. It included African American history (which was not taught in schools in Mississippi), American government, the current political struggle in Mississippi and the United States, the reading of James Joyce, and instruction in French. Howard Zinn, in *SNCC The New Abolitionists*,* described some of the activities at the schools: "[Y]oungsters struggled to understand *A Portrait of the Artist as a Young Man* by James Joyce. They learned about Frederick Douglass, wrote letters to the local editor about segregation, and discussed the meaning of civil disobedience. Some wrote short stories about their lives, and others wrote poems."

While people of all ages attended the schools, they directed their outreach to fifteen and sixteen year old students so that they could have an impact upon other children in the segregated schools in the autumn. During the summer of 1964, approximately 2,000 students were attending thirty schools. The schools were housed in churches, "freedom houses," and under trees. Most of the teachers were Freedom Summer volunteers, largely college students.

Before traveling to Mississippi, the mostly white, affluent volunteers received training at the Western College for Women in Oxford, Ohio. Among their number were two white men from New York City: Andrew Goodman, a volunteer and student at Queens, College/CUNY, and Michael Schwerner, a Congress of Racial Equality (CORE) staff member who ran the Council of Federated Organizations (COFO) office in Meridian, Mississippi. With James Chaney, an African American CORE staff member and native Mississippian, the men left Oxford, Ohio, and traveled back to Mississippi before the other volunteers had arrived. After investigating a church bombing at Mt. Zion Church on June 21, 1964, Neshoba County Deputy Sheriff (and Ku Klux Klansman) Cecil Price arrested them on a speeding charge and put them in the jail. Price and fellow Klansman Sheriff Lawrence Rainey released them at night, at which point the three men were murdered by Klansmen, their car hidden, and their bodies buried in an earthen dam. When they were reported missing (and correctly presumed murdered), volunteers in Oxford wrote letters to their parents. President Johnson, believing the disappearance might be a hoax, wiretapped the phones of Schwerner and Goodman's families in case they called home. Many

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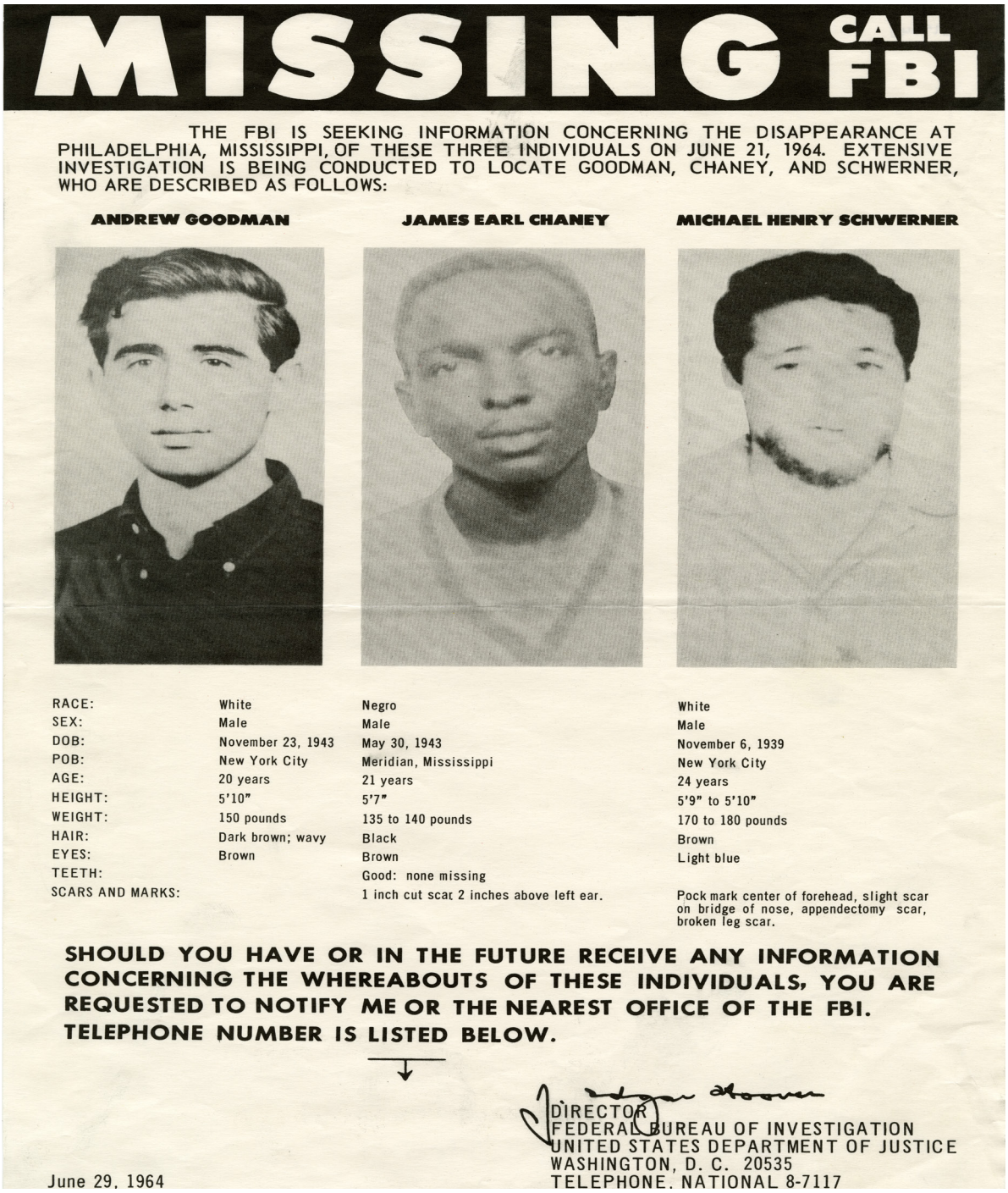
of Mississippi's leaders, including Price and Rainey, also argued that the disappearance was a hoax to garner media attention.

Freedom Summer deepened the division between those in the Civil Rights Movement who believed in integration and nonviolence and others (especially young African Americans) who doubted whether racial equality was achievable by peaceful means. The Civil Rights Movement continued but after 1964 it began to lose the hopeful solidarity characteristic of its early years.

*SNCC: Student Nonviolent Coordinating Committee



MISSING CALL FBI

THE FBI IS SEEKING INFORMATION CONCERNING THE DISAPPEARANCE AT PHILADELPHIA, MISSISSIPPI, OF THESE THREE INDIVIDUALS ON JUNE 21, 1964. EXTENSIVE INVESTIGATION IS BEING CONDUCTED TO LOCATE GOODMAN, CHANEY, AND SCHWERNER, WHO ARE DESCRIBED AS FOLLOWS:

	ANDREW GOODMAN	JAMES EARL CHANEY	MICHAEL HENRY SCHWERNER
RACE:	White	Negro	White
SEX:	Male	Male	Male
DOB:	November 23, 1943	May 30, 1943	November 6, 1939
POB:	New York City	Meridian, Mississippi	New York City
AGE:	20 years	21 years	24 years
HEIGHT:	5'10"	5'7"	5'9" to 5'10"
WEIGHT:	150 pounds	135 to 140 pounds	170 to 180 pounds
HAIR:	Dark brown; wavy	Black	Brown
EYES:	Brown	Brown	Light blue
TEETH:		Good: none missing	
SCARS AND MARKS:		1 inch cut scar 2 inches above left ear.	Pock mark center of forehead, slight scar on bridge of nose, appendectomy scar, broken leg scar.

SHOULD YOU HAVE OR IN THE FUTURE RECEIVE ANY INFORMATION CONCERNING THE WHEREABOUTS OF THESE INDIVIDUALS, YOU ARE REQUESTED TO NOTIFY ME OR THE NEAREST OFFICE OF THE FBI. TELEPHONE NUMBER IS LISTED BELOW.

J. Edgar Hoover
DIRECTOR
FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE
WASHINGTON, D. C. 20535
TELEPHONE, NATIONAL 8-7117

June 29, 1964

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"Notes on Teaching in Mississippi"

FREEDOM SCHOOLS COFO 1017 Lynch St., Jackson, Mississippi.

NOTES ON TEACHING IN MISSISSIPPI

INTRODUCTION TO THE SUMMER - - - Jane Stembridge

This is the situation: You will be teaching young people who have lived in Mississippi all their lives. That means that they have been deprived of decent education, from the first grade through high school. It means that they have been denied free expression and free thought. Most of all -- it means that they have been denied the right to question.

The purpose of the Freedom Schools is to help them begin to question.

What will they be like? They will all be different - but they will have in common the scars of the system. Some will be cynical. Some will be distrustful. All of them will have a serious lack of preparation both with regard to academic subjects and contemporary issues - but all of them will have a knowledge far beyond their years. This knowledge is the knowledge of how to survive in a society that is out to destroy you . . . and the knowledge of the extent of evil in the world.

Because these young people possess such knowledge, they will be ahead of you in many ways. But this knowledge is purely negative; it is only half of the picture and, so far as the Negro is concerned, it is the first half. It has, in a sense, already been lived through. The old institutions are crumbling and there is great reason to hope for the first time. You will help them to see this hope and inspire them to go after it.

What will they demand of you? They will demand that you be honest. Honesty is an attitude toward life which is communicated by everything you do. Since you, too, will be in a learning situation - honesty means that you will ask questions as well as answer them. It means that if you don't know something you will say so. It means that you will not "act" a part in the attempt to compensate for all they've endured in Mississippi. You can't compensate for that, and they don't want you to try. It would not be real, and the greatest contribution that you can make to them is to be real.

Remember this: These young people have been taught by the system not to trust. You have to be trust-worthy. It's that simple. Secondly, there is very little if anything that you can teach them about prejudice and segregation. They know. What you can and must do is help them develop ideas and associations and tools with which they can do something about segregation and prejudice.

How? We can say that the key to your teaching will be honesty and creativity. We can prepare materials for you and suggest teaching methods. Beyond that, it is your classroom. We will be happy to assist whenever we can.

How? You will discover the way - because that is why you have come.

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THIS IS THE SITUATION * * * Charlie Cobb

Repression is the law; oppression, a way of life -- regimented by the judicial and executive branches of the state government, rigidly enforced by state police machinery, with veering from the path of "our way of life" not tolerated at all. Here, an idea of your own is a subversion that must be squelched; for each bit of intellectual initiative represents the threat of a probe into the why of denial. Learning here means only learning to stay in your place. Your place is to be satisfied -- a "good nigger".

They have learned the learning necessary for immediate survival: that silence is safest, so volunteer nothing; that the teacher is the state, and tell them only what they want to hear; that the law and learning are white man's law and learning.

There is hope and there is dissatisfaction - feebly articulated - both born out of the despiration of needed alternatives not given. This is the generation that has silently made the vow of no more raped mothers -- no more castrated fathers; that looks for an alternative to a lifetime of bent, burnt, and broken backs, minds, and souls. Where creativity must be molded from the rhythm of a muttered "white son-of-a-bitch"; from the roar of a hunger bloated belly; and from the stench of rain and mud washed shacks.

There is the waiting, not to be taught, but to be reach out and meet and join together, and to change. The tiredness of being told it must be, 'cause that's white folks' business, must be met with the insistence that it's their business. They know that anyway. It's because their parents didn't make it their business that they're being so systematically destroyed. What they must see is the link between a rotting shack and a rotting America.

PROBLEMS OF FREEDOM SCHOOL TEACHING * * * Mendy Samstein

The Freedom Schools will not operate out of schoolhouses. There will rarely be classrooms, certainly no bells, and blackboards only if they can be scrounged. Freedom Schools in Mississippi will be a low cost operation since funds will be very limited. Furthermore, the community will have little to offer in the way of resources. In many places, particularly in rural towns, there are no really suitable facilities available either in the white or in the Negro communities. As a result, most Freedom Schools will have to be held in church basements, homes, back yards, etc.

In some towns in the state, the students are waiting with great excitement in anticipation of the Freedom Schools. In other areas, however, special interest will have to be created - the teachers themselves will have to recruit students before the Freedom Schools begin. In these places, you will find that you are almost the first civil rights workers to be there, and if you are white, you will almost certainly be the first white civil rights workers to come to the town to stay. You will need to deal with the problem of your novelty as well as with the educational challenge.

There will be some advantages which will, we hope, overcome some of the material shortcomings. If you go to a town where COFO has had an active project for some time, you will probably be greeted warmly because there is a great deal of support for the Freedom School program. However, even if you go to a relatively new place, you can count on some things: In no community will there be a Freedom School unless the people of that community have expressed a desire for one, have shown their support by finding housing for staff at low cost (typically $10 a week for room and board), and have scouted out a place for a Freedom School.

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The greatest advantage, however, will be the students and, we hope, your approach. In the final analysis, the effectiveness of the Freedom Schools this summer will depend upon the resourcefulness and honesty of the individual teachers - on their ability to relate sympathetically to the students, to discover their needs, and to create an exciting "learning" atmosphere. The informal surroundings, the lack of formal "school" trappings, will probably benefit the creation of this atmosphere more than the shortage of expensive equiptment will discourage it. Attendance will not be required, so if the teacher is to have regular attendance from his students, he must offer them a program which continues to attract; this means that he must be a human and interesting person.

It is important to recognize that these communities are in the process of rapid social change and our Freedom School program, along with the rest of the summer activities, will be in the middle of this ferment. The students will be involved in a number of political activities which will be relatively new in Negro communities in Mississippi. They will be encouraging people to register to vote, organizing political rallies, campaigning for Negro candidates for high public offices, and preparing to challenge the Mississippi Democratic Party. These activities will be a large part of the experience which the students will bring to your classes. In most instances, we believe that this will help the Freedom School program and you should capitalize on these experiences by relating it to classroom work. You will need to know something about these experiences, so you will have the opportunity to share them by canvasing, campaigning, distributing leaflets, etc. with the students. You will define your role more precisely when you arrive by consulting with COFO voter registration people in the area. It will probably be important to the students that you show willingness to work with them but you will have to ballance this against your own need to prepare for classes, recreation and tutoring.

In some communities, however, the situation may go beyond this. The community may embark upon more direct kinds of protest, resulting in mass demonstrations, jail, and any number of eventualities. We have no specific suggestions to make if this situation arises. You will have to play it by ear. We can only say that if you are teaching in a Freedom School in Mississippi, you <u>must</u> keep a sensitive ear to the ground so that if this should happen, you will be aware of what is happening in the community. You will have to decide if a continuing educational program is possible, and, if it is not, what modification of the program you can arrange to make this summer as constructive a period for the community as possible.

<u>REMARKS TO THE FREEDOM SCHOOL TEACHERS ABOUT METHOD</u> * * * Noel Day

TEACHING TECHNIQUES AND METHOD: The curriculum is flexible enough to provide for the use of a wide range of methods in transmitting the material. The basic suggested method is discussion (both as a class and in small groups) because of the opportunities this method provides for:

1. Encouraging expression
2. Exposing feelings (bringing them into the open where they may be dealt with productively)
3. Permitting the participation of students on various levels
4. Developing group loyalties and responsibility
5. Permitting the sharing of strengths and weaknesses of individual group members.

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However, presentation lectures, reading aloud (by students), the use of drama, art, and singing can be utilized in many sections of the curriculum. We recommend, however, that discussion be used as a follow-up in each instance in order to make certain that the material has been learned.

TEACHING HINTS:

1. Material should be related whenever possible to the experience of students.
2. No expression of feelings (hostility, aggression, submission, etc.) should ever be passed over, no matter how uncomfortable the subject or the situation is. Both the students and the teacher can learn something about themselves and each other if it is dealt with honestly and with compassion.
3. The classroom atmosphere should not be formal (it is not a public school). Ways of accomplishing an informal atmosphere might be arrangement of seats in a circle, discussions with individuals or small groups before and after sessions, use of first names between teachers and students, shared field work experiences, letting students lead occasionally, etc.
4. Prepare ahead of time for each session.
5. When using visual materials make certain they are easily visible to all students and large enough to be seen. (When smaller materials must be used, pass them around after pointing out significant details.)
6. Let students help develop visual materials wherever possible (perhaps after class for the next session.)
7. At the end of each session, summarize what has been covered and indicate briefly what will be done in the next session.
8. At the beginning of each session, summarize the material that that was covered the day before (or ask a student to do it.)
9. Keep language simple.
10. Don't be too critical at first; hold criticism until a sound rapport has been established. Praise accomplishments wherever possible.
11. Give individual help to small groups, or when students are reading aloud or drawing.
12. A limit of one hour (an hour and a half at most) is probably desirable for any one session. This limit can be extended, however, by changing activities and methods within a session.

DISCUSSION-LEADING TECHNIQUES

1. The leader must always be aware of his role: that he is, on the one hand, only the leader and not the dominant participant, and on the other hand, that he is in fact the leader and responsible for providing direction and keeping the discussion going.
2. The use of questions is probably the best way to start and keep a discussion going. The questions should be:
   a. simple and clearly phrased.
   b. in language understood by the discussants.
   c. not answerable by "yes" or "no".

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3. The best types of questions fall into three categories:
   a. Those investigating emotional response (e.g. how did you feel when? or how would you feel if?)
   b. Those investigating motivation (e.g. why did you feel that wy? why would you do that? why do you think that?, etc.)
   c. Those in response to others' reactions (e.g. what do you think about what Bob said?)
4. The physical arrangements can affect the quality of discussion. The best arrangement has everyone in view of everyone else. The leader then stands to introduce a visual aid so that it is visible to all.
5. The leader should be careful to be adroit at keeping the discussion on the track.
6. The leader should occasionally summarize what has been said:
   a. to provide continued direction
   b. to provide smooth transitions from one major topic to another.
   c. to emphasize i portant points (and by exclusion to de-emphasize irrelevant points).
   d. to re-stimulate the group if discussion has lagged.
7. The leader should encourage participation by everyone. Some techniques for this are:
   a. direct questions to silent participants (do not press if they continue to be reticent).
   b. use of small groups with the usually silent members as reporters.
   c. praise when the usually-silent members participate.
   d. relating topics to their personal interests and experiences.
   e. re-stating inarticulate statements for them (e.g. Do you mean? etc.)
8. The leader should be sensitive to lagging interests and over-extended attention spans.(The form of activity can be changed after a brief summary of the discussion to that point. A change of activity form is often restful -- particularly when it requires some physical movement, such as breaking one large group into smaller groups scattered throughout the room, or putting review in the form of a TV quiz game, or asking that a particular point be dramatized, or a picture drawn, etc.)
9. The leader should have all resource materials, visual aids, etc. at hand.
10. The leader should always leave time for the students to ask him questions.
11. The leader should be willing to share his experiences and feelings , too.
12. The leader should not insist that words be pronounced in any particular way. Respect regional variations (e.g. Southern pronunciation of "bomb" is typically "bum"). The basic point is communication -- if it gets the idea across it is good.
13. The leader should not be critical-- particularly at the start. For many of the students, JUST BEING ABLE TO VERBALIZE IN THIS SITUATION IS PROGRESS that can easily be inhibited by a disapproving remark or facial expression.
14. Learn the students' slang. It can often be used to ease tensions or to express tones of feeling and certain meanings more succinctly than more academic language.
15. Protect students from each other's verbal attacks and down-grading (ranking, etc.) - particularly the slower or less

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articulate students.

USING DRAMA: Probably the best way of using the dramatic method is the extemporaneous approach. In this approach, learning lines in a formal way is avoided. A story is told, or a "Let us suppose that" or a Pretend that..." situation is structured, and then parts assigned. The actors are encouraged to use their own language to interpret the story or situation and some participants are assigned to act the part of non-human objects as well (e.g. trees, a table, a mirror, the wind, the sun, etc.) Each actor is asked to demonstrate how he thinks the character he is protraying looks, what expression, what kind of voice, how he walks, what body posture, etc. As soon as each actor has determined the characteristics of his part, the story outlined is reviewed again, and then dramatized.
This method can permit the expression of a wide range of feelings by the students, involve their total selves, stimulate creativity, provide the teacher with insights about the students, and at the same time, get across the content material.

USING SPECIAL RESOURCE PEOPLE: There will be many talented people in Mississippi this summer. Some of them will be attached to projects in voter registration, communith centers and freedom schools (you). There will be other professional people who will not be staying long enough to follow one project through from beginning to end, but they are eager to make what contribution they can. Included in this category are physicians, attorneys, ministers, and, most notably, entertainers. In the group of entertainers will be some very eminent folk singers and comedians. (Folk Singers are being recruited on a formal basis. Lawyers are too. Physicians and ministers may, or may not be attached to specific programs.) Whatever their formal status, these people will represent a great advantage to your program. You, however will have to make the best use of them. You should try to make their contribution as great, and as well-coordinated with the regular program, as you and they can make it. This will require creative thinking and prior planning for both the guests and the freedom school personnel.

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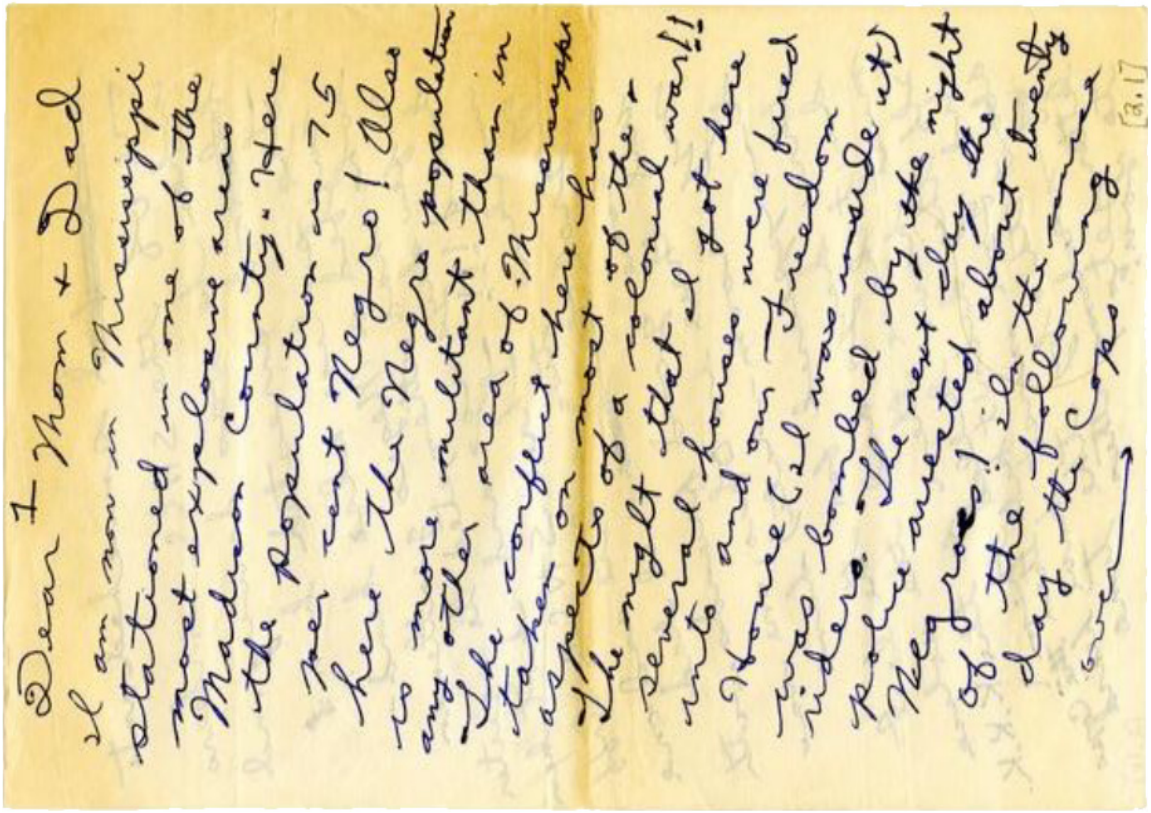
Thomas Foner Letter



Dear Mom + Dad

I am now in Mississippi stationed in one of the most explosive areas Madison County. There the population is 75 per cent Negro! Also here the Negro population is more militant than in any other area of Mississippi. The conflict here has taken on most of the aspects of a colonial war!! The night that I got here several houses were fired into and one Negro (I was told was made it) house bombed by the night riders. The next day the police arrested about twenty of the Negroes! In the following days the Copies

[a.1]

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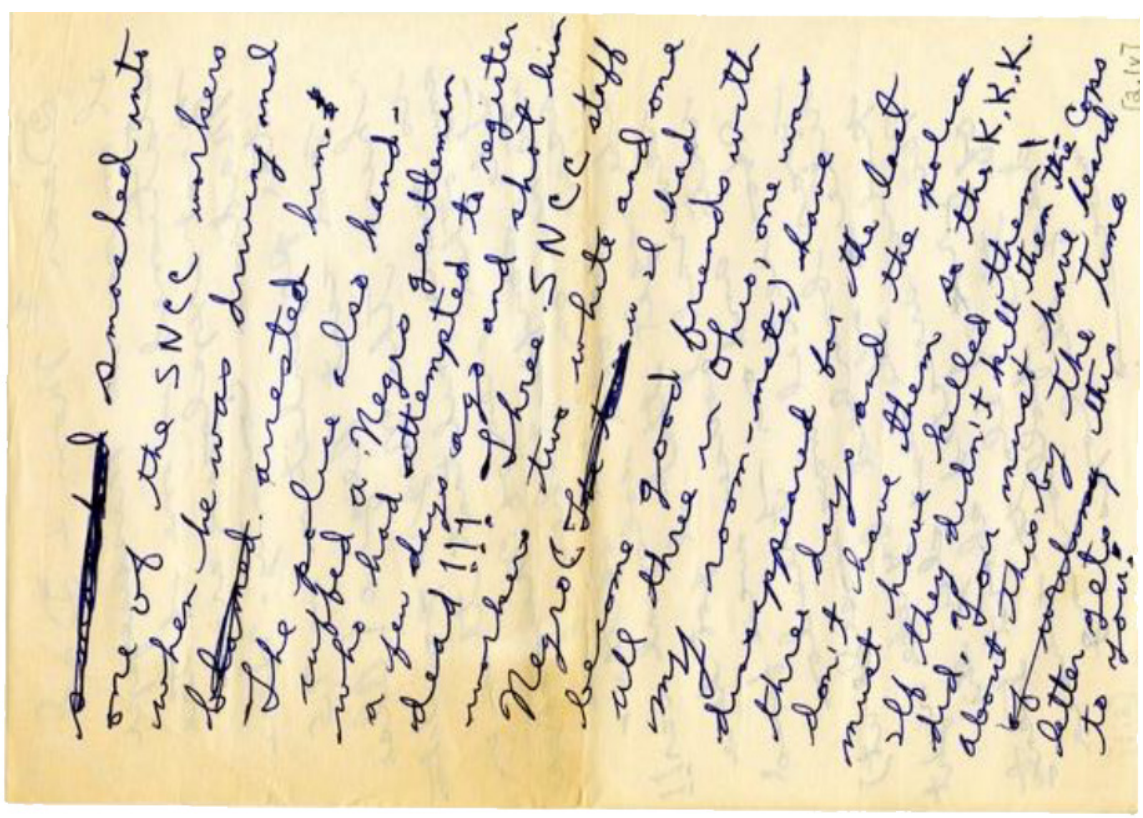

one of the SNCC workers when he was driving and arrested him.# [illegible] a Negro gentleman who had attempted to register dead!!! Three days and shot him Negro (the [illegible] two white staff become [illegible] all three good friends and one my roommate) I had disappeared for the last three days and the police don't have them and the police must have killed them as the K.K.K. did. If they didn't kill them! about this they must have heard letter yesterday. The Gro to you. This time

[a.1v]

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2

as of now the F.B.I has taken no action at all!!!
Our phones are tapped;
after the the bombing of
freedom house we made
a frantic call to COFO
headquaters but the
operator cut us off, not
letting us tell them
what happened. We
get threatening phone
calls at all hours. I
was almost arrested
when I was escorting
some white Northern
ministers to the Freedom
House. The only thing
that saved me was that
when the police found
out about the that
the men were

were ministers. The
cops told me to leave
town & go up North or
else. The local police
(who are all alcholics)
have a local torture
chamber called the
"hot house". A small
room in which they
put in ten or so freedom
fighters (it is used for
Civil Rights workers and Negroes in or
out of the movements only)
The police then fill the
room with hot stifling
steam. Add to this that
everyone is piled on
top of each other
and you get
a good get

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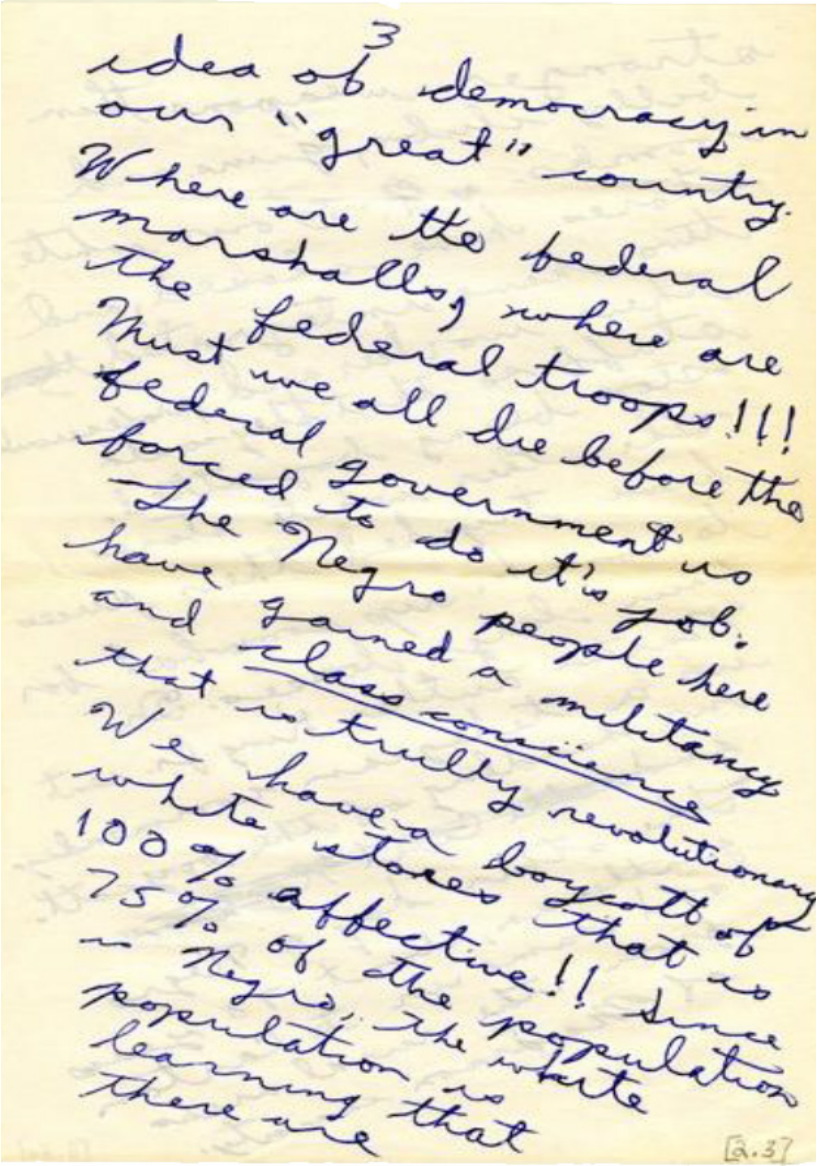

3

idea of democracy in
our "great" country.
Where are the federal
marshalls, where are
the federal troops!!!
Must we all die before the
federal government is
forced to do it's job.
The Negro people here
have gained a military
and gained a
class consciousness
that is truly revolutionary
We have a boycott of
white stores that is
100% effective!! Since
75% of the population
is Negro, the white
population is
learning that
there are

[a.3]

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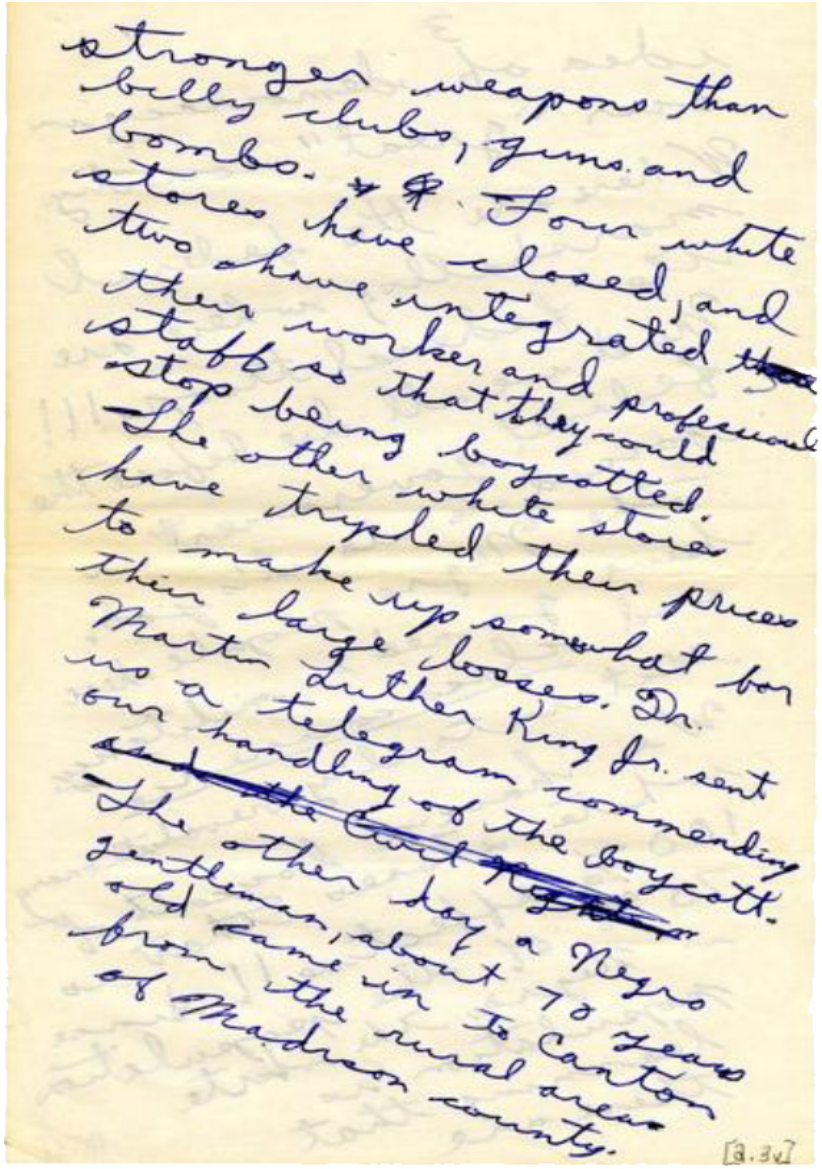

stronger weapons than
billy clubs, guns and
bombs. ~~&~~ Four white
stores have closed, and
two have integrated their
their worker and professional
staff so that they could
stop being boycotted.
The other white stores
have tripled their prices
to make up somewhat for
their large losses. Dr.
Martin Luther King Jr. sent
us a telegram commending
our handling of the boycott.
~~and the Civil Rights~~
The other day a Negro
gentleman, about 70 years
old came in to Canton
from the rural areas
of Madison county.

[a.3v]

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4

He was a poor tenant farmer and he had heard that a COFO worker had been arrested and that we were trying to raise bail money. Although he did not know even the name of the person in jail he brought with him his life savings, $2.50 to be used by the bon bond money (bond was $500 for a vagrancy trumped up charge) knowing full well that he might loose that money since many times the police don't give the money back. ove

[a.4]

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We had a mass meeting in a church last night with the police outside continually honking their horns. At one point a Negro girl, only seven years old got up and said "I have love in my heart and freedom on my lips". Another Negro child got up and asked "why do the white folks hate the black folks". At the end of the meeting an old, old Negro man with a cane got up and said "I've been living in the state for 94 years and I ain't had freedom yet.

[a.4]

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-5

I ~~never~~ always knowed
that the South would
change someday but I
didn't dream I would
live to see it start
changing now!"

[a.5]

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Thomas Foner Letter (transcript)

PAGE 1 Dear Mom and Dad. I am now in Mississippi stationed in one of the most explosive areas Madison County. Here the population is 75 per cent Negro! Also here the Negro population is more militant than in any other area of Mississippi. The conflict here has taken on most of the aspects of a colonial war!! The night that I got here several houses were fired into and our Freedom House (I was inside it) was bombed by the night riders. The next day the police arrested about twenty Negros! in the course of the following day the cops over

PAGE 1 (back) smashed into one of the SNCC workers when he was driving and arrested him. The police also hand-cuffed a Negro gentleman who had attempted to register a few days ago and shot him dead!!! Three SNCC staff workers two white and one Negro (I had become good friends with all three in Ohio, one was my room-mate) have disappeared for the last three days and the police don't have them so the K.K.K. must have killed them! If they didn't kill them the Cops did. You must have heard about this by the time this letter gets to you!

PAGE 2 As of now the FBI has taken no action at all!!! Our phones are tapped; after the bombing of freedom house we made a frantic call to COFO headquarters but the operator cut us off, not letting us tell them what happened. We get threatening phone calls at all hours. I was almost arrested when I was escorting some white Northern ministers to the Freedom House. The only thing that saved me was that when the police found out that the men

PAGE 2 (back) were ministers. The cops told me to leave town and go up North or else. The local police (who are all alcoholics) have a local torture chamber called the "hot house". A small room in which they fit in ten or so freedom fighters (it is used for Civil Rights workers and Negros in or out of the movement only) The police then fill the room with hot stifling steam. Add to this that everyone is piled on top of each other and you get a good

PAGE 3 idea of democracy in our "great" country. Where are the federal marshalls, where are the federal troops!!! Must we all die before the federal government is forced to do it's job. The Negro people here have gained a militancy and class conscience that is truley revolutionary. We have a boycott of white stores that is 100% affective!! Since 75% of the population is Negro, the white population is learning that there are

PAGE 3 (back) stronger weapons than billy clubs, guns and bombs. Four white stores have closed, and two have integrated their worker and professional staff so that they could stop being boycotted. The other white stores have tripled their prices to make up somewhat for their large losses. Dr. Martin Luther King Jr. sent us a telegram commending our handling of the boycott. The other day a Negro gentleman, about 70 years old came in to Canton from the rural areas of Madison county.

PAGE 4 He is a poor tenant farmer and he had heard that a COFO worker had been arrested and that we were trying to raise bail money. Although he did not know even the name of the person in jail he brought with him his life savings, $250 to be used for bond money (bond was $500 for a trumpted up vagrancy charge) knowing full well that he might loose that money since many times the police don't give the money back. over

PAGE 4 (back) We had a mass meeting in a church last night with the police outside continually honking their horns. At one point a Negro girl, only seven years old got up and said "I have love in my heart and freedom on my lips". Another Negro child got up and asked "why do the white folks hate the black folks". At the end of the meeting an old, old Negro man with a cane got up and said "I've been living in this state for 94 years and it ain't had freedom yet.

PAGE 5 I always knowed that the South would change someday but I didn't dream I would live to see it start changing now!"

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Christopher Hexter's Essay

Why I Want to Work in Mississippi?

Trying to speak objectively about something that I desire and believe in so much, is a very difficult task. Although I have been active in the Civil Rights fight in St. Louis, I have always felt that one element was missing. That was the lack of people or interest in trying to improve or take up the slack in th the education of Negro students in the large ghetto of St. Louis. I wondered if the same situation existed through out the country. I found that except for N.S.M., there were practically no attempts to improve the educational opportunities for Negro children especially in the South, where to me it seemed most vital.

This situation was very frustrating to me, because I firmly believe that the Civil Rights battle will fail unless there is a serious attempt to change the attitudes of Negro students towards education. Partly this stems from my being raised in an academic family. My home environment has had a great deal of influence on my attitudes toward education and in effect has been the force behind my wanting to teach. I realized that within the present state and city systems, except for one or two rare cases, it would be impossible to meet the needs of the younger generation of Negroes. Therefore the educational morass would have to be changed outside of the system by people willing to dedicate themselves to weeks of work with children who are often years behind educationally.

Last summer I had my first experience with some of the educational problems that are faced by the Negroes in the St. Louis ghetto. fifth and sixth grade could barely read, spell, or work with basic mathematical concepts. At a newly opened Catholic Worker Hospitality House, I worked informally with five four or fi

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of the children on the block. This was one of my first experiences with teaching, and it was both gratifying and frustrating. Three of the students quickly grasped much that they had missed in the St. Louis schools so that by the end of the summer, I occasionally found them reading on their own. This was quite a tangible result as prior to that all they had done was aimlessly sit on their porches for hours at a time. The other two found working much more difficult, and sometimes it was hard for me to remember the advantages that I had over them. Occasionally I would lose my temper and then have to try that much harder to get them to read. But in the end they all at least took hold of the idea of how important their education was and in that sense I think it was a small victory. But when I looked around and saw so many other children who I could never reach my frustration only grew that much more after after my minuscule success.

Therefore when I heard about the S.N.C.C. summer project, I was terribly excited. Here was what I had been asking and looking for the past few years: an organized attempt to give Negro students an educational opportunity denied them by the white power structure in Mississippi. Here was an attempt to beat the stiffling school system by a crash program working outside of the system. Here was an opportunity for me to share the tremendous advantage that I have had with students who haven't been so fortunate. Although it seems a difficult task, I hope to break some of the illusions and myths that Negro pupils are taught in Mississippi schools. When I read sections from Prof. Silver's still unpublished book Mississippi, the Closed Society, the problem of overcoming the myths forced upon both White and Negro students seems almost overwhelming. But the attempt must be made, and S.N.C.C.'s program of taking students from colleges and universities seems to me the best

[2]

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way to handle the situation.

Many nights during the past couple of weeks I have stayed up late wondering what I would teach my four students. My background in English, Political Science, and History is fairly comprehensive for a college freshman, but how would I put these ideas across to four high school students who may be years behind what I had expected? Often I have had apprensions about applying, feeling that I would be totally inadequate under the pressures that I'm sure will be faced this summer. After all I have never been to Mississippi; in fact the farthest south that I have ever been is Alexandria, Va., my first home. Could I overcome the constant harrassment that Civil Rights workers face in Mississippi? Would I be an effective teacher? Could I give my students some useful tools with which they will be prepared to deal with their problems? To all of these I could only say to myself, "I don't know." I sincerely hope I can overcome the constant pressures and be an effective teacher, for in a few years, I hope to teach in a Southern Negro college. In that sense this summer means a great deal to me; it will have a great bearing on any decisions I make about my oun future.

I don't really know if my ideas on "Why I Want to Work in Mississippi?" are the ones that are the norm, if there are any norms. Some of the other people, I know, who applied told me that they wrote about how they wanted to make an all out attack on the whole economic, social, and political structure of the South. In their essays they gave their short analysis of the situation down in Mississippi. First of all I think its implicit in one's applying to S.N.C.C. that he wants to change the basic structure of Southern society. Secondly all one has to do is quote from a few sources to give a short analysis of the South, which means, as I feel,

[3]

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in this essay there is not enough space to devote to a study of the South. I only hope that I construed the purpose of the paper right, "Why I Want to Work in Mississippi?",and I fervedly hope to be there this summer.

This summer I will be between my freshman and sophomore years at the University of Wisconsin. I intend to major in history and then do my graduate work in either American history between 1900-present or political science.

My father is presently an historian at Yale University and my mother is a social worker.

The past year I worked in the formation of Madison C.O.R.E., on the W.S.A. Human Rights Commission, and the Symposium Speaker's Research Committee.

If you want any more information just call me.

Christopher Hegler

P.S. The typing is miserable because this was a rough draft; again if you have any difficulties in understanding it call me.

[4]

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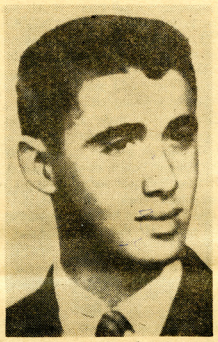
Ex-CIA Boss to Lead Miss. Hunt

Allen Dulles



Andrew Goodman

Mickey Schwerner

Allen Dulles, former head of the Central Intelligence Agency, has been ordered to Mississippi by President Johnson to take part in the search for three civil rights workers missing since Sunday. Their station wagon was found burned 15 miles from where the three were last seen. Two of the missing workers are shown above. (Other photo on Page 50.)

UPI Telephoto

Truck Tows Away Charred Station Wagon Used by Civil Rights Workers

Rights Team's Car Is Found in Swamp

By Bob Greene
Newsday Staff Correspondent

Jackson, Miss. — Allen Dulles, former chief of the Central Intelligence Agency, was to fly here today at President Johnson's personal direction to confer with federal and state officials on civil rights and law enforcement problems in this strife-battered state.

The unprecedented move came as FBI agents and Mississippi state police slogged through snake-infested swamps 12 miles northeast of Philadelphia, Miss., searching for clues to the whereabouts of three civil rights workers who have been missing since Sunday. Their fire-gutted station wagon was discovered in the swampy area at 3:30 PM yesterday. But there was no trace of the missing men. (See editorial: "Children's Crusade," Page 49.)

Meanwhile, two more civil rights workers, one a Long Beach, L.I. resident, were arrested at Moss Point last night in southern Mississippi. Sheriff's deputies at Moss Point refused to give the charges over the telephone. The pair, identified as Ronald Ridenour, 24, of Venice, Calif., and Howard Kirschenbaum, of 241 West Olive St., Long Beach, L.I. were arrested by sheriff's deputies. Kirschenbaum, a student at Johns Hopkins University at Baltimore, is the son of Mr. and Mrs. Abraham Kirschenbaum. The father is a Manhattan attorney. Ridenour and Kirschenbaum were among some 175 summer volunteers, mostly collegians, who arrived in the state over the weekend to work in civil rights projects.

The President arranged for Dulles, a member of the special commission investigating the assassination of President Kennedy, to fly to Jackson shortly after hearing that the car had been found yesterday afternoon. The President said Dulles would stay on the scene in Mississippi as his personal representative.

Meanwhile, an augmented force of FBI agents and state policemen, aided by Choctaw Indian guides, cautiously probed the swamps where the 1961 blue Ford station wagon was found yesterday. The area is a tangle of vines, wrapped around and among trees, and criss-crossed through with muddy water. It is near State Highway 21. Local hunters say that the area abounds in deadly poisonous water moccasin snakes that sometimes reach 12 feet in length and sometimes are as thick as a man's arm. The search was continuing today.

Law enforcement authorities refused to speculate on whether the three missing men were alive or dead. But the fanned-out search through the swamps and thickets gave every indication of being a hunt for bodies. Officials of the Council of Federated Organizations (COFO), an amalgamation of civil rights groups in the state, privately voiced fears that the three missing men are dead. Segregationist

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The Strangers Came With Guns and Hate

By a Staff Correspondent

Philadelphia, Miss.—Twelve miles northeast of here a narrow red-clay road meanders off the main highway through rolling fields green with young cotton to the charred ruins of the Mt. Zion Methodist Church. In this secluded glen, birds still warble sweetly and a fire-blackened church bell sits mutely in the rubble.

It was to investigate the burning of this Negro church that three civil rights workers came to the Town of Philadelphia last Sunday. They saw the ruins. They talked to a lay leader of the congregation who was pistol-whipped by whites on the night of the burning. Then they left and they have not been seen since.

The Mt. Zion Church, serving more than 100 Negro farm families, was a one-room affair with a small steeple and a piano. It is flanked on one side by a small cemetery and on the other by a shaded picnic grove. It was nearly 50 years old on the night of June 16, when the white strangers, some with pistols strapped to their hips, some with shotguns in their hands, and all with hate in their hearts, slowly came up the red clay road.

Newsday yesterday interviewed two persons who were there, a soft-spoken Negro farmer named Junior Roosevelt (Bud) Cole and his wife, Beatrice. Cole, 58, has greying hair and 10 children. He plants five acres of cotton; he lives 300 yards from his church and he is quietly unafraid. Said Cole: "There were eight of us, all church officials. We had finished our meeting at 10:30 (PM), put out the lights and gotten into our cars. We started out of the clearing. We suddenly noticed a bunch of white men in two cars and a pickup truck. They were blocking the road. There were other cars further down. They told us to stop and put out our lights. We did what they told us."

Cole said that he started to get out of his car and two men with guns pulled him out and punched him in the face. He said that another man struck him on the back of the head with a pistol butt and he fell to the ground. "They were shouting at me," said Cole. "They kept asking me where we were keeping the guns. I told them we didn't have any guns. They told me I was lying. Then they started kicking me and hitting me again. One man yelled: 'You better say something or we'll kill you.' "

Mrs. Cole said that she stood by in terror as her husband was beaten unconscious. She said: "I told them 'he can't answer your questions, he's unconscious.' " She said that they told her they would kick him until he woke up. She then said she asked them if she could pray, and, while they beat her husband, she said she prayed: "Father, I stretch my hand to Thee; no other help I know; if Thou withdraw from me, Lord, where shall I go?"

Mrs. Cole said that another man raised his pistol to hit her as she prayed. She said one of the others shouted, "Don't bother her and we might as well let this one live." She said the man pointed to her husband on the ground and the other men stopped kicking him. She said: "I knew the Lord had heard my prayer. He had brought goodness to their hearts." She said she revived her husband after several minutes and dragged him into the car. She said that Mrs. Georgia Rush and Mrs. Rush's son, John, 22, were also beaten. The three were driven to a nearby doctor who treated their injuries—Cole for a dislocated jaw—and sent them home. "When we got home," said Mrs. Cole, "I saw the glow in the sky. I knew our church was gone."

The church had been used on May 31 by civil rights workers to inform local Negroes of their voting rights and to make plans for summer schools for Negroes who had dropped out of school. It was after taking Cole's statement last Sunday that the three civil rights workers, on their way back to Meridian, Miss., suddenly disappeared.

Help Sought for Youths

By Don Smith
Newsday Washington Bureau

Washington—A group of distraught parents, including some Long Islanders, whose children are taking part in the Mississippi civil rights movement, will ask the Justice Department to deputize 2,000 special marshals to protect the youths over the summer.

The parents, fearing for their children's safety following the disappearance Sunday of three civil rights workers near Philadelphia, Miss., and the discovery late yesterday of the burned car the youths had been driving in, flew to Washington yesterday and met with Justice Department officials but called the meeting unsatisfactory. The group also tried unsuccessfully to meet with President Johnson. Johnson, however, did meet with the parents of the two missing New York City youths and assured them the federal government would do everything possible to locate them.

Mrs. Norman Blum of 89 Salem Rd., Roslyn Heights, gave this account of yesterday's meeting: "We met with Deputy Attorney General Nicholas. Katzenbach for about an hour . . . we are convinced they are doing all they can about the immediate problem finding the missing kids. But our concern is the second problem—protection of the 1,000 students already there or going there to work on voter registration."

Mrs. Blum said that they were assured everything would be done to try to prevent any future disappearances, but she said: "We came away not satisfied and we are going to go back and ask for special deputies. The government can send thousands of troops to Vietnam, the Congo or Cyprus to protect them, why can't they protect

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Newsday, *June 24, 1964. MDAH Archives and Records Services.*

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AP Wirephoto

Rights Demonstrator Falls to Surf at Hands of Two Women Segregationists

New Fla. Rights Clash

St. Augustine, Fla. (AP)—Negroes and whites clashed on the beach and on the streets yesterday as civil rights demonstrators maintained their assault on segregation in the nation's oldest city.

A Negro girl's face was burned by a liquid thrown during a march downtown, integrationists said. The girl was not identified nor was the liquid. The girl's doctor was quoted as saying she was not badly hurt. During the third straight day of violence on the Atlantic Beach, two women attacked praying demonstrators. Hours later, a jeering crowd of about 70 white men and women met 50 integration marchers at the Slave Market Square and broke through police lines twice.

As the marchers walked around the square, gangs of white youths chased them. One broke through police lines and grabbed a white woman marcher and attempted to pull her away. Another white segregationist spat in the face of a Negro marcher. They were both arrested. As the marchers' column turned into the Negro residential section, gangs of whites ran from one alley to another, trying to break into the column. Police stopped them.

Dr. Martin Luther King Jr., whose Southern Christian Leadership Conference is leading the attack on St. Augustine racial barriers, was scheduled to arrive today. The beach incident yesterday was in marked contrast to wade-ins Monday in which Negro demonstrators and white sympathizers were attacked twice, once by a gang of club-wielding white men and youths. The latest incident came as Gov. Farris Bryant and Attorney General James Kynes were subpenaed to appear in a federal court Friday to show why they should not be held in contempt for banning night demonstrations here. Seven persons were arrested as the Negroes continued their campaign.

Farmville, Va. (AP)—Supervisors in Prince Edward County, Va., bowed to a federal court's directive yesterday and approved local funds to reopen the county's closed public schools this fall. It was the first time since 1959 that the supervisors, waging a battle to avoid public school desegregation, voted school funds.

Thus, the only locality in the nation to shut schools to escape the United States Supreme Court's school desegregation order laid the groundwork to get the schools going again. By a 4-2 vote, the supervisors approved the appropriation of $189,000 in local school funds.

Ex-CIA Chief Sent to Miss.

—Continued from Page 3

spokesmen, however, charged that the disappearance is a hoax staged to provoke federal intervention in Mississippi.

The location of the charred car and an FBI report last night that the car was probably burned Monday added to the puzzle surrounding the missing men. The car was found northeast of Philadelphia, although the trio was last reported heading south from Philadelphia toward Meridian, Miss. If the car were burned Monday, the question was where it had been kept since the men were last reportedly seen at 10:30 PM Sunday night.

It was understood that the FBI received an anonymous phone call yesterday afternoon reporting the location of the burned car. The agents sped to the scene. The car was 30 feet into the swampy underbrush, partly concealed from the road down an embankment. The flames that consumed it had melted the windows and burned off the wheels and most of the light blue paint. The area under the car and the underbrush around it were blackened.

Two young Choctaw Indians, interviewed by newsmen, said that they had passed the scene at 3 AM Monday. They said they had not seen any flames or smoke at that time. They said they would have noticed any such fire because it is only a mile from their home. This indicated that the car was probably burned sometime Monday night because dawn comes to this part of Mississippi shortly after 4 AM. The road is moderately traveled during the day. The three missing men are Michael (Mickey) Schwerner, 24, of New York, the Meridian COFO director; Andrew Goodman, 20, of Manhattan, a Queens College student, and James Cheney, 22, a Meridian Negro and a staff worker for the Congress of Racial Equality.

The trio had left Meridian at 10:30 AM Sunday to investigate the burning of the Mount Zion Methodist Church, 12 miles northwest of Philadelphia. At 2:30 PM Sunday they obtained a statement on the burning from Junior Roosevelt (Bud) Cole, who lives 300 yards from the church. Cole said that they spent about 15 minutes talking to him.

Neshoba County Deputy Sheriff Cecil Price said he stopped the trio's car on Highway 16 near the church at 6 PM. He said he stopped them for driving 65 MPH in a 30-MPH speed zone. He said Cheney was driving and was charged with speeding. The two white men, he said, were arrested for questioning about the church burning. Price said that the men were released at 10:30 PM after Cheney paid a $20 fine. He said he followed them to the intersection of Main Street and Highway 19 and saw them driving south in the direction of Meridian.

The town of Philadelphia is the county seat of Neshoba County and the shopping center for a large farm area. The population is mixed between hardworking dirt farmers, both white and Negro, and full-blooded Choctaw Indians, some of whom live in a large reservation on the outskirts of town and others who work on farms. Civil rights workers regard it as "one of the roughest communities in Mississippi."

The boss of the county is hulking Sheriff Lawrence Rainey, 280 pounds and six feet, three inches tall. Rainey wears a pistol strapped to his Sam Browne belt and is regarded as a rabid segregationist. Yesterday afternoon Rainey refused to talk to reporters in the courthouse hallway. "I've given enough and I don't give any more," he said. He warned a photographer not to take a picture of him and snapped: "If you do, that's it."

Parents Want Guard for Rights Youths

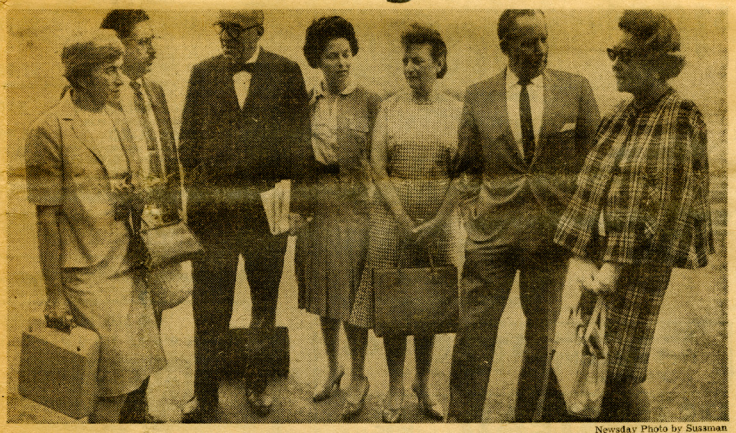
—Continued from Page 3

our own kids here in our own country?" Mrs. Blum said that her son, Jacob, 18, a sophomore at Yale, was currently being briefed in Oxford, Ohio, and would go to Mississippi next week.

A Justice Department official said last night that there was little chance any large number of deputies could be used. The official said: "This situation is a dilemma. Youths are going to help others excercise their rights—protection should come from local police, but if they are not equipped to do it what can the government do? We have no national police force." Asked about troops, the official said: "What is being overlooked is that when troops have been sent into the South it was to enforce court orders that were being defied. Under the law we just can't send them in to watch over things."

Mrs. Blum said the group of 14 parents from the New York area would stay overnight in Washington and go back with their request for deputies today. She said that they also hoped to meet with Johnson and enlist the aid of senators and representatives. Sen. Kenneth B. Keating (R-NY) telegrammed a request yesterday to Attorney General Kennedy that United States marshals be used to protect the rights of the civil rights workers.

Meanwhile yesterday, Johnson met with the parents of the two missing youths from New York, Mr. and Mrs. Robert Goodman and Mr. and Mrs. Nathan Schwerner, in his office at the White House for 20 minutes. He broke the news to them about the burned car being found, pledged all possible assistance in locating them and outlined steps already taken.



Newsday Photo by Sussman

THEY WANT TO KNOW. Long Islanders prepare to leave LaGuardia Airport for Washington yesterday to ask protection for students civil rights workers in Mississippi. From left are Mrs. Norman Blum, Leo Pomerance, S. W. Gruber, Mrs. Jerome Tobis, Mrs. Jack Foner, Samuel Masters and Mrs. Joseph Ehreneich.

[5.2v]

Newsday, *June 24, 1964. MDAH Archives and Records Services.*

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MISSISSIPPI DEPARTMENT OF HISTORY LESSON PLANS

TEACHER EVALUATION

COMPLETE BOTH SIDES AND PLEASE MAIL OR FAX TO THE ADDRESS ON THE NEXT PAGE. THANK YOU!

TEACHER NAME _____

SCHOOL NAME & ADDRESS _____

_____

EMAIL *(OPTIONAL)* _____

TOTAL NUMBER OF STUDENTS_____ **GRADE LEVEL** _____

LESSON TITLE ***Freedom Summer: Free to Vote, Free to Learn***

1. In your opinion, did this unit elicit better than average student response; if so, how?

2. Which segments of the unit exceeded your students' attention span?

3. Will this unit be of assistance to you in developing future classroom activities; if so, how?

4. How did this unit add to your earlier teaching on the same subject?

5. Would this teaching unit be handier to use as a:
   ___multi-day unit ___multi-week unit ___other

6. Were the activities and lessons appropriate for your students? How?

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Please rate the following lesson materials and activities by circling the appropriate number.

4=excellent, **3**=good, **2**=average, **1**=inadequate

Directions and Notes	4	3	2	1
Curricular Connections	4	3	2	1
Student Worksheets	4	3	2	1
Interactive Activities	4	3	2	1
Historic Images	4	3	2	1
References and Resources	4	3	2	1

Activity One: Voting	4	3	2	1
Activity Two: Freedom Schools	4	3	2	1
Activity Three: Reflection	4	3	2	1
Extension Activities	4	3	2	1
Overall Unit	4	3	2	1

We would appreciate any additional comments on this teaching unit and any suggestions for improvement. Comments may be entered in the space below.

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