

Lesson One: Black and White Worlds

Objective:

Using group brainstorming, historical fiction, and eyewitness interviews, students will gain an understanding of de jure and de facto segregation in Mississippi. They will also perform a close reading of an excerpt from Anne Moody's autobiography *Coming of Age in Mississippi* and (if time allows) compare it to Kathryn Stockett's fictional *The Help*.

Materials: *Mississippi Civil Rights Map and Timeline*; *De jure and De facto Segregation*; *Segregation Images*; *Journal One: Ask Yourself*; *Separate but Not Equal*; graphing calculator; *Excerpt from Coming of Age in Mississippi by Anne Moody*; *Excerpt from The Help by Kathryn Stockett*.

Procedures:

Activity One: Student Folders

1. Have students designate a folder to hold all their handouts and journal entries from the Civil Rights in Mississippi Teaching Unit. Upon completion, students may be graded the entire body of work related to the topic.
2. Distribute the *Mississippi Civil Rights Map and Timeline* which the students should add to during each day of the unit.
3. The information collected will be used on the final day of the unit to construct a class timeline and map of civil rights events.

Activity Two: Separate but Equal

1. Distribute *De jure and De facto Segregation*. If possible, project or draw the bubble map on the board.
2. Discuss the *Segregation Images* as a class and ask what students know about Jim Crow laws.
3. Brainstorm aloud to collect the most knowledge possible. Some examples include:
 - a. Private business could refuse services to anyone.
 - b. Separate entrances (if not separate facilities) for schools, libraries, hospitals, restaurants, depots, restrooms, etc.
 - c. African American passengers would pay for a bus ride at the front of the bus, exit, and reenter through the back door.
 - d. Interracial marriage brought a \$500 fine and/or up to ten years in prison.
 - e. Circulating any writings or materials that promoted the idea that racial integration was illegal.
4. Define and identify de jure and de facto segregation.
5. Students will answer the questions in *Journal One: Ask Yourself* individually before discussing them aloud.

Activity Three: Separate but Not Equal

1. Secure enough calculators to go around the class and pass them out to students with graphing paper. Half should be the best graphing calculators available at the school and the other half should be standard four-function calculators. Choose students in any fashion, i.e. shirt color, hair length, height, etc.
2. Explain to students that "separate but equal" was not always the case, especially in schools. In many cases, African American students were at a disadvantage due to poor funding, lack of materials, and other obstacles.
3. Write this problem on the board: "Solve the system of equations. $Y = -2x + 9$ and $y = 3x - 4$ "
 - a. Walk students through the steps on the *Separate but Not Equal* worksheet (also found at <http://mathbits.com/MathBits/TISection/Algebra1/systems.htm>).
 - b. When half the class finishes, swap the calculators and explain the problem again. Ask students how much easier it was to learn the problem with the graphing calculators.
4. Explain that during segregation, many students faced similar troubles in all subjects. Some students, such as Martin Luther King, Jr., learned despite disadvantages, but many were discouraged and simply gave up in frustration. Ask which students believe they would have pursued an education. Who worked to solve the math problem without the calculator?

Activity Four: *Coming of Age in Mississippi*

1. Distribute the *Excerpt from Coming of Age in Mississippi* by Anne Moody to the class and conduct a close reading of the text.
2. Before reading aloud, explain that this excerpt is from an autobiographical account of a young woman from Mississippi who became active in the Civil Rights Movement. In this excerpt, Anne (Essie Mae) recalls a childhood friendship with her white neighbors. **Note: *Coming of Age in Mississippi* is a powerful first-hand account of an African American civil rights worker from Mississippi. If desired or if time allows, additional excerpts of the book or the entire text may be read, reviewed, and discussed by students. Please be aware that while the included excerpt is appropriate for all grade levels, the book does contain some strong language and should be previewed by teachers.**
3. Allow students to discuss their impressions of the text. You may also discuss the motivations of the characters, the type of segregation within the excerpt (de jure or de facto), and the differences between fictional, non-fictional, and first-hand accounts. If time allows, compare this excerpt with that of *The Help* in the Extension Activity.

Extension Activity: *The Help*

1. Distribute *Excerpt from The Help* by Kathryn Stockett to the class and conduct a close reading of the text.
2. Before reading aloud, explain that this excerpt is from a historical fiction chronicling the lives of African American maids in 1962 Mississippi. In this excerpt, Minny recalls dropping out of school at fourteen to begin working for a white family.
3. You may also discuss the differences between fictional, non-fictional, and first-hand accounts or the perspective of a white author writing in 2009 with that of an African American author writing in 1968.

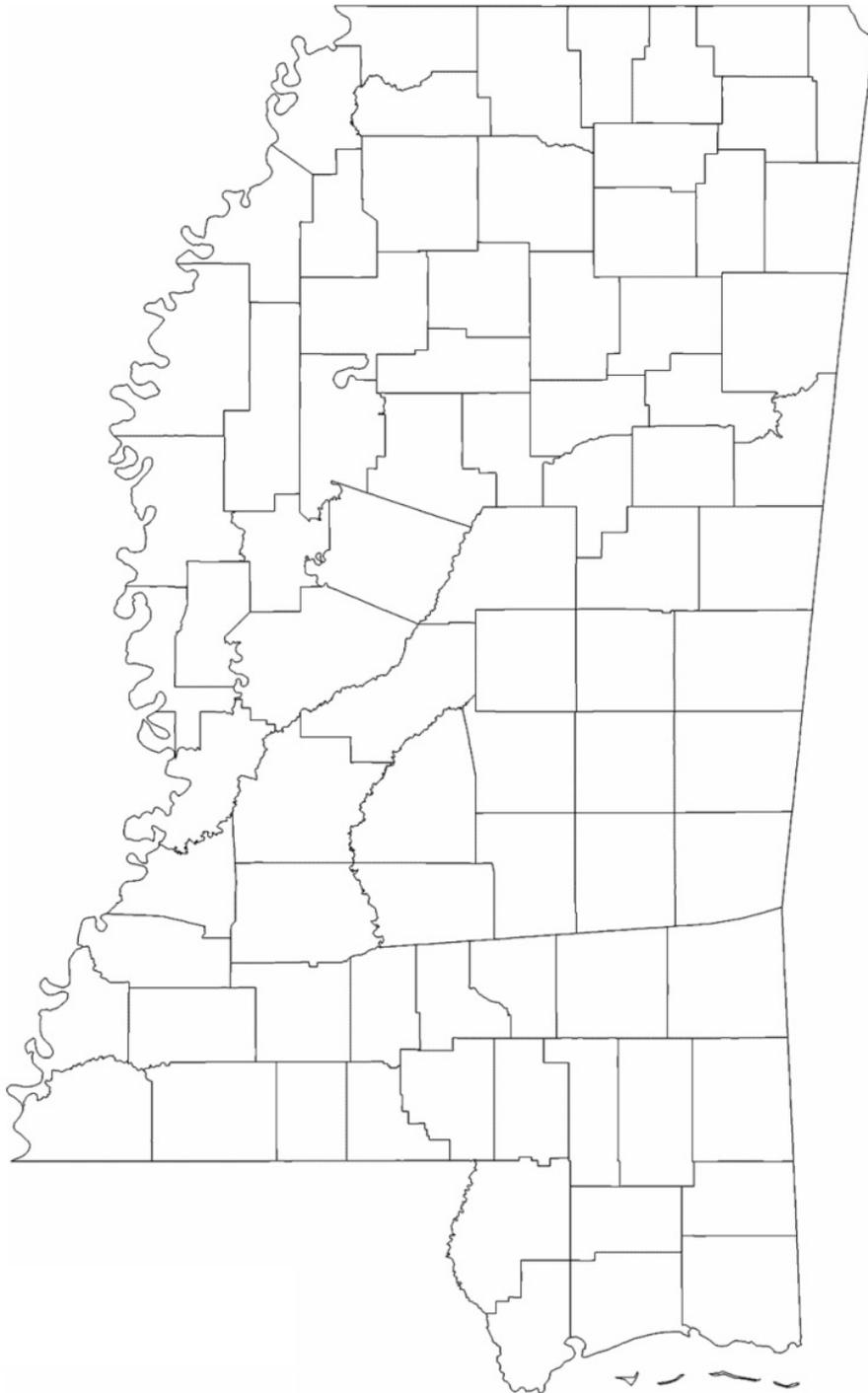
Extension Activity: *Speak Now!*

1. Listen to memories of the Civil Rights Movement in the Mississippi Department of Archives and History's *Speak Now: Memories of the Civil Rights Era Digital Archives* at http://mdah.ms.gov/arrec/digital_archives/speaknow/ The twenty-five speakers include:
 - Harold E. Hollman, a Jackson transplant and business owner who's civil rights sympathies made him a target for persecution by the Ku Klux Klan (run time 11:11)
 - Thomas Armstrong, who remembers his first awareness of segregation at age 13, his experience as a Freedom Rider, and subsequent arrest and trial (run time 12:42)
 - Flonzie Brown Wright, who first became inspired by the Civil Rights Movement during the Biloxi wade-ins and then worked on voter registration throughout the state before being becoming an Election Commissioner in 1968 (run time 17:58)
 - John Hardy and Barrett Hatches, childhood friends who grew up a block apart in Jackson and who's memories of arrested Freedom Riders, police dogs, and fire hoses inspired them during high school in the early days of integration in the early 1970s and later in their adult lives (run time 12:28)
2. If time allows, students should interview someone they know who remembers segregation or is knowledgeable of the era. Students may then present what they learned from their interviewee to the class and/or turn in written interview notes.

NAME: _____ DATE: _____

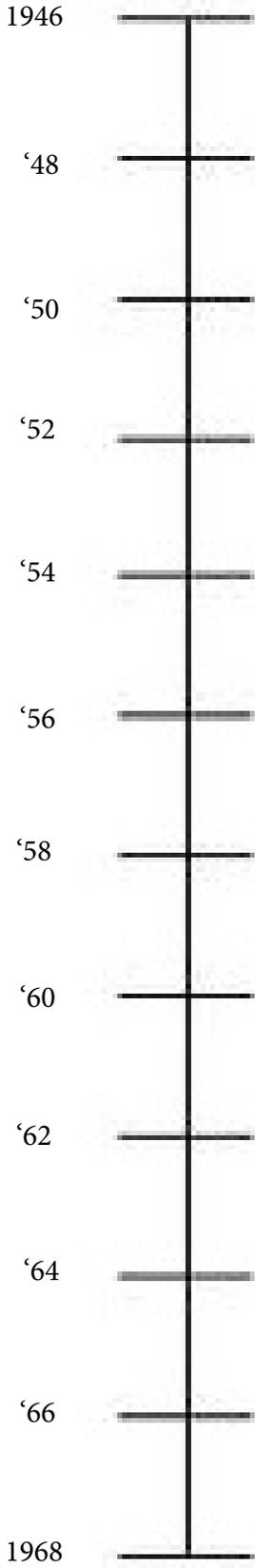
Mississippi Civil Rights Map

Label the map and timeline with civil rights related locations and events covered during the class activities and discussions.



NAME: _____ DATE: _____

Mississippi Civil Rights Timeline



Segregation Images



Colored entry signs from a Greenville doctor's office (left) and a downtown Vicksburg business (right). MDAH, Museum Division Collections.



An African American man enters a colored waiting room at Trailways Bus Station. MDAH, Archives and Records Services.



The entryway to a separate State Fair for African Americans. MDAH, Archives and Records Services.

Separate but Not Equal

Use the following directions to help students solve systems of equations using a TI-83+/84+ graphing calculator. They may also be found on the MathBits website at <http://mathbits.com/MathBits/TISection/Algebra1/systems.htm>

1. Solve the system: $y = -2x + 9$ and $y = 3x - 4$

- Enter the first equation into **Y1**.
- Enter the second equation into **Y2**.
- Hit **GRAPH**.
- Use the **INTERSECT** option to find where the two graphs intersect (the answer).
2nd TRACE (CALC) #5 intersect
 Move spider close to the intersection.
 Hit **ENTER** 3 times.
- Answer:** $x = 2.6$ and $y = 3.8$

Plot1 Plot2 Plot3
 $\checkmark Y1 = -2X + 9$
 $\checkmark Y2 = 3X - 4$
 $\checkmark Y3 =$
 $\checkmark Y4 =$
 $\checkmark Y5 =$
 $\checkmark Y6 =$
 $\checkmark Y7 =$

2. Solve the system: $x - 2y = 14$ and $x + 3y = 9$

The graphing calculator will only accept entries that start with $y =$, so we need to solve these equations for y .

$$y = \frac{x}{2} - 7$$

$$y = -\frac{x}{3} + 3$$

- Enter the first equation into **Y1**.
- Enter the second equation into **Y2**.
- Hit **GRAPH**. The graphs appear to intersect **OFF** the window. We need **MORE** x -values to the right hand side of the graph. Go to **WINDOW**. Increase the size of **Xmax**. Hit **GRAPH**.
- Use the **INTERSECT** option to find where the two graphs intersect (the answer).
2nd TRACE (CALC) #5 intersect
 Move spider close to the intersection.
 Hit **ENTER** 3 times.
- Answer:** $x = 12$ and $y = -1$

Plot1 Plot2 Plot3
 $\checkmark Y1 = X/2 - 7$
 $\checkmark Y2 = -X/3 + 3$
 $\checkmark Y3 =$
 $\checkmark Y4 =$
 $\checkmark Y5 =$
 $\checkmark Y6 =$
 $\checkmark Y7 =$

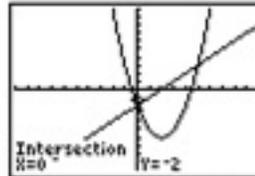
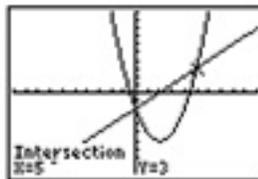
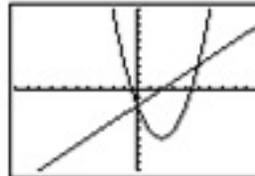
Oops!! They don't cross in the window.

Better! Xmax was increased to 20.

3. Solve linear quadratic system: $y = x^2 - 4x - 2$ and $y = x - 2$

1. Enter the first equation into Y_1 .
2. Enter the second equation into Y_2 .
3. Hit **GRAPH**.
4. Use the **INTERSECT** option *twice* to find the two locations where the graphs intersect (the answers).
 2nd **TRACE (CALC)** #5 **intersect**
 Move spider close to the intersection.
 Hit **ENTER** 3 times.
5. **Answer:** (5,3) and (0,-2)

Plot1	Plot2	Plot3
$\sqrt{Y_1}$	$X^2 - 4X - 2$	
$\sqrt{Y_2}$	$X - 2$	
$\sqrt{Y_3}$	=	
$\sqrt{Y_4}$	=	
$\sqrt{Y_5}$	=	
$\sqrt{Y_6}$	=	
$\sqrt{Y_7}$	=	

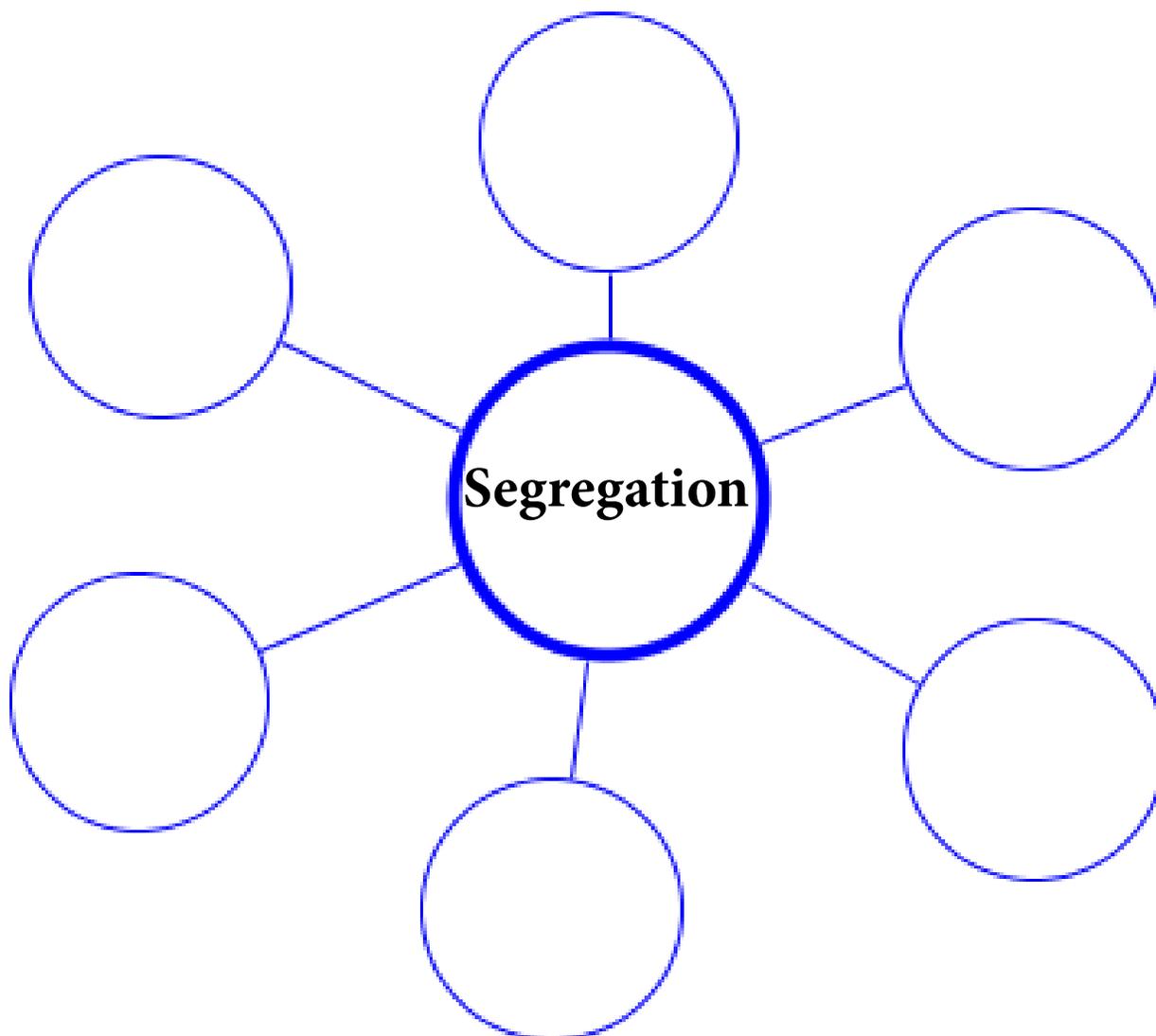


De jure and De facto Segregation

Using images of segregation, the definitions below, and other resources (such as books or the internet), complete the bubble map with examples of segregation. Label each as de jure or de facto segregation.

De jure: Latin expression for “concerning law.” In the 1950’s, southern states had been practicing **de jure segregation** since 1876 and the establishment of the Jim Crow Laws. In 1896, the US Supreme Court had ruled in Plessy v. Ferguson that such laws were constitutionally a state’s right to enforce. Therefore, southern towns developed under the mantra of “separate but equal” or legal segregation.

De facto: Latin expression for “concerning fact.” While northern states did not have legal segregation in the 1950’s, many areas still practiced **de facto segregation**, where there is no law against segregation, but where by custom, venues are largely segregated.



De jure and De facto Segregation Answer Key

Examples of De jure Segregation:

Public schools and colleges/universities
Separate facilities for waiting rooms, restrooms, and drinking fountains
Interracial couples not being allowed to marry
Separate military units for whites and African Americans

Examples of De facto Segregation:

Neighborhoods defined by race or ethnicity
Businesses that refuse to service a particular race
African Americans having to sit at the back of the bus
African Americans having to give up their seat or make way for white individuals
The custom of whites of referring to African Americans (of any age) by their first name or “boy”
African Americans not being allowed to vote because they couldn’t pay a poll tax

Note to Teacher: This activity can also be expanded into segregation faced by other minorities such as women, Native Americans, or homosexuals. Possible topics of conversation include:

De jure Segregation:

Native American reservations
Homosexuals not being allowed in the military

De facto Segregation:

Female military servicemembers not being allowed into combat areas
Neighborhoods defined by race or ethnicity
Clubs or community groups supporting a single race or ethnicity
Students in an integrated school choosing to eat lunch with individuals of their own race, ethnicity, or gender

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Journal One: Ask Yourself

1. What are examples of present-day de facto segregation? Where might you go and see only one type of people?

2. As late as the 1990's, a theater in Philadelphia, Mississippi, practiced segregation with seating. White people sat on the lower floor while African Americans and the local Choctaw population sat in the balcony. In addition, some Mississippi high schools have found their way into in headlines since 2000 with segregated proms. The school would sponsor one, which no white children attended, while parents sponsored another and discouraged African American students from attending. Is this practiced at your school? How do you feel about either of these situations? Why have these practices lasted for decades after de jure segregation ended?

3. In 2012, Augusta National Golf Club, a private country club in Georgia, decided to welcome two female members after eighty years of only accepting men. Some private clubs (possibly in your community) are still strictly male or female. A gym, perhaps, may be female-only because some women may feel more comfortable exercising without men. Do you feel this form of segregation is acceptable? Is this the same as racial segregation?

4. Do you know of any buildings that still bear the reminders of segregation, such as having separate entrances or separate restrooms, etc? Explain.

Excerpt from Coming of Age in Mississippi by Anne Moody

There was a wide trench running from the street alongside our house. It separated our house and the Johnsons' place from a big two-story house up on the hill. A big pecan tree grew on our side of the trench, and we [my younger brother and sister and myself] made our playhouse under it so we could sit in the trench and watch those white children without their knowing we were actually out there staring at them. Our playhouse consisted of two apple crates and a tin can that we sat on.

One day when the white children were riding up and down the street on their bikes, we were sitting on the apple crates making Indian noises and beating the tin can with sticks. We sounded so much like Indians that they came over to ask if that was what we were. This was the beginning of our friendship. We taught them how to make sounds and dance like Indians and they showed us how to ride their bikes and skate. Actually, I was the only one who learned. Adline and Junior were too small and too scared, although they got a kick out of watching us. I was seven Adline five, and Junior three, and this was the first time we had ever had other children to play with. Sometimes, they would take us over to their playhouse. Katie and Bill, the children of the whites that owned the furniture store, had a model playhouse at the side of their parents' house. That little house was just like the big house, painted snow white on the outside, with real furniture in it. I envied their playhouse more than I did their bikes and skates. Here they were playing in a house that was nicer than any house I could have dreamed of living in. They had all this to offer me and I had nothing to offer them but the field of clover in summer and the apple crates under the pecan tree.

The Christmas after we moved there, I thought sure Mama would get us some skates. But she didn't. We didn't get anything but a couple of apples and oranges. I cried a week for those skates, I remember.

Every Saturday evening Mama would take us to the movies. The Negroes sat upstairs in the balcony and whites sat downstairs. One Saturday we arrived at the movies at the same time as the white children. When we saw each other, we ran and met. Katie walked straight into the downstairs lobby and Adline, Junior, and I followed. Mama was talking to one of the white women and didn't notice that we had walked into the white lobby. I think she thought we were at the side entrance we had always used which led to the balcony. We were standing in the white lobby with our friends, when Mama came in and saw us. "C'mon! C'mon!" she yelled, pushing Adline's face on into the door. "Essie Mae, um gonna try my best to kill you when I get you home. I told you 'bout running up in these stores and things like you own 'em!" she shouted, dragging me through the door. When we got outside, we stood there crying, and we could hear the white children crying inside the white lobby. After that, Mama didn't even let us stay at the movies. She carried us right home.

All the way back to our house, Mama kept telling us that we couldn't sit downstairs, we couldn't do this or that with white children. Up until that time I had never really thought about it. After all, we were playing together. I knew that we were going to separate schools and all, but I never knew why.

After the movie incident, the white children stopped playing in front of our house. For about two weeks we didn't see them at all. Then one day they were there again and we started playing. But things were not the same. I had never really thought of them as white before. Now all of a sudden they were white, and their whiteness made them better than me. I now realized that not only were they better than me because they were white, but everything they owned and everything connected with them was better than what was available to me. I hadn't realized before that downstairs in the movies was any better than upstairs. But now I saw that it was. Their whiteness provided them with a pass to downstairs in that nice section and my blackness sent me to the balcony.

Now that I was thinking about it, their schools, homes, and streets were better than mine. They had a large red brick school with nice sidewalks connecting the buildings. Their homes were large and beautiful with indoor toilets and every other convenience that I knew of at the time. Every house I had ever lived in was a one- or two-room shack with an outdoor toilet. It really bothered me that they had all these nice things and we had nothing.

Excerpt from *The Help* by Kathryn Stockett

“Sit down on your behind, Minny, because I’m about to tell you the rules for working in a White Lady’s house.”

I was fourteen years old to the day. I sat at the little wooden table in my mama’s kitchen eyeing that caramel cake on the cooling rack, waiting to be iced. Birthdays were the only day of the year I was allowed to eat as much as I wanted.

I was about to quit school and start my first real job. Mama wanted me to stay on and go to ninth grade—she’d always wanted to be a schoolteacher instead of working in Miss Woodra’s house. But with my sister’s heart problem and my no-good drunk daddy, it was up to me and Mama. I already knew about housework. After school, I did most of the cooking and the cleaning. But if I was going off to work in somebody else’s house, who’d be looking after ours?

Mama turned me by the shoulders so I’d look at her instead of the cake. Mama was a crack-whip. She was proper. She took nothing from nobody. She shook her finger so close to my face, it made me cross-eyed.

“Rule Number One for working for a White Lady, Minny: it is nobody’s business. You keep your nose out of your White Lady’s problems, you don’t go crying to her with yours—You can’t pay the light bill? Your feet are too sore? Remember one thing: white people are not your friends. They don’t want to hear about it. And when Miss White Lady catches her man with the lady next door, you keep out of it, you head me?”

“Rule Number Two: don’t you *ever* let that White Lady find you sitting on her toilet. I don’t care if you’ve got to go so bad it’s coming out of your hairbraids. If there’s not one out back for the help, you find yourself a time when she’s not there in a bathroom she doesn’t use.

“Rule Number Three—” Mama jerked my chin back around to face her because that cake had lured me in again. “Rule Number Three: when you’re cooking white people’s good, you taste it with a different spoon. You put that spoon to your mouth, think nobody’s looking, put it back in the pot, might as well throw it out.

“Rule Number Four: You use the same cup, same fork, same plate every day. Keep it in a separate cupboard and tell that white woman that’s the one you’ll use from here on out.

“Rule Number Five: you eat in the kitchen.

“Rule Number Six: you don’t hit on her children. White people like to do their own spanking.

“Rule Number Seven: this is the last one, Minny. Are you listening to me? No sass-mouthing.”

“Mama, I know how—”

“Oh, I hear you when you think I can’t, muttering about having to clean the stovepipe, about the last little pieces of chicken left for poor Minny. You sass a white woman in the morning, you’ll be sassing out on the street in the afternoon.”

I was the way my mama acted when Miss Woodra brought her home, all Yes Ma’aming, No Ma’aming, I sure do thank you Ma’aming. *Why I got to be like that? I know how to stand up to people.*

“Now come here and give your mama a hug on your birthday—Lord, you are heavy as a house, Minny.”

“I ain’t eaten all day, when can I have my cake?”

“Don’t say ‘ain’t,’ you speak properly now. I didn’t raise you to talk like a mule.”

First day at my White Lady’s house, I ate my ham sandwich in the kitchen, put my plate up in my spot in the cupboard. When that little brat stole my pocketbook and hid it in the oven, I didn’t whoop her on the behind.

But when the White Lady said: “Now I want you to be sure and handwash all the clothes first, then put them in the electric machine to finish up.”

I said: “Why I got to handwash when the power washer gone do the job? That’s the biggest waste a time I ever heard of.”

That White Lady smiled at me, and five minutes later, I was out on the street.

Kathryn Stockett, *The Help* (New York: Berkley Books, 2009), 45-47.