

The South Carolina Black History Bugle

BOOK REVIEW:
HEART AND SOUL:
*The Story of America
and African Americans*



**Activism
Education
Literacy
Music**

**& THE PURSUIT OF
CIVIL RIGHTS**

**MOTHER EMANUEL:
Beacon of Hope,
A Light Out of Darkness**

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TO DREAM A BETTER WORLD

The South Carolina Black History Bugle (SCBHB) is a publication of the South Carolina Department of Education developed by the Avery Institute of Afro-American History and Culture.
averyinstitute.us

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Printed by
Nelson Printers
Charleston, SC
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ON THE COVER

The background illustration is of persons marching in support of striking Medical University of SC hospital workers. (circa 1969)

Avery Research Center Photograph Collection

The SCBHB Boy and other characters seen throughout the magazine are by Graphic Artist/Illustrator Andrae Harrison.
<http://andraeharrison.blogspot.com/>

This issue adheres to South Carolina Social Studies Standards and Indicators for fifth grade: 5-1, 5-3 (Indicators 5-3.2, 5-3.4); 5-4 (Indicator 5-4.1); 5-5 (Indicator 5-5.3); and 5-6 (Indicator 5-6.4).

Issue 3 ©2016



Greetings Students,

Welcome to the 2016 edition of *The South Carolina Black History Bugle*! The theme of this issue is, "To Dream a Better World!" We want you to use the lessons of the past to fuel your vision for a better tomorrow. This issue is full of historical information

about how American slavery impacted the lives of everyday Americans—regardless of their enslaved status—well after its abolition in 1865. Yet even after slavery's end, African Americans have continued to face various forms of oppression, and at times, even violence. For example, here in South Carolina, student protestors known as the Friendship Nine and those involved in the Orangeburg Massacre faced legal persecution in their pursuit of civil rights. Then in June 2015, nine members of Emanuel African Methodist Episcopal Church in Charleston were killed in a racist attack. South Carolinians from all walks of life came together to support the surviving members of Emanuel Church and the Charleston community at large. In response to the tragedy, state legislators voted to remove the Confederate Flag from the statehouse grounds.

We have come far, but we still have a long way to go before all Americans are treated equally and fairly. Our hope is each of you will be inspired by the civil rights gains of the past and use those victories to dream and make a better world!

We hope you enjoy this issue!

Patricia Williams Lessane

Dr. Patricia Williams Lessane

Editor-in-Chief

The South Carolina Black History Bugle



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KEY TO FREEDOM

It may be difficult to imagine, but there was a time in our country's history when buying and selling humans was a legal and common practice. During the eighteenth and nineteenth centuries, the Transatlantic Slave Trade of enslaved Africans was a thriving industry here in the United States, including right here in South Carolina. In fact, slavery wasn't abolished until 1865. This means that while American colonists were fighting for their independence from Great Britain, they were also engaged in a social caste system that supported the enslavement of African people who were owned by propertied white men.

Historians have called American slavery a peculiar institution because it created false and dehumanizing assumptions about Black people. Slavery was a brutal and corrupt way of life that promoted the idea Black people were inferior to white people. The enslaved were treated as property instead of human beings. Families were torn apart at auction because different planters wanted different members of the family. Slavery was extremely hard on those in bondage. On most days, enslaved Africans were beaten, deprived of nutritious food, and forced to work long hours. In South Carolina, this typically meant working in rice or cotton fields. Also, those who were enslaved were forbidden from learning to **read** and **write**. Nevertheless, the enslaved found ways to secretly learn how to read and write because **literacy** could be an actual key to freedom! With these literacy skills, some enslaved Africans devised cunning escapes by forging their very own manumission papers—documents that granted freedom.

Even after slavery ended, newly freed Black people faced enormous obstacles to getting quality education, finding equal employment opportunities and decent housing, and earning fair wages throughout the country. Many Black people took part in the Great Migration, moving north and west in the hopes of finding better opportunities in cities such as Chicago, Detroit, and Philadelphia because those regions had abolished slavery much earlier than the South had.

Oratory was another literacy tool used. Many formerly enslaved people who became abolitionists employed it. In his autobiography, *Narrative of the Life of Frederick Douglass: An American Slave*, the great abolitionist Frederick Douglass recounts his marvel at the “talking book,” which piqued his interest in reading. Other slave narratives, such as Olaudah Equiano's, also recalled the mysterious “talking book.” What Douglass and Equiano witnessed was their white slave owners reading aloud from a book they were holding. Eventually, through hard work and secrecy, Douglass, Equiano, and countless other enslaved people learned to read and write because they realized the importance of literacy and its connection to spiritual and physical freedom!

THREE TYPES OF LITERACY

Reading: The ability to understand a written text.

Writing: The ability to convey one's thoughts and feelings in words on paper.

Oral: The ability to convey one's thoughts and feelings in spoken word.



Although they had once been enslaved and suffered countless years of oppression and systemic racial subjugation, African Americans understood the importance of education and worked extremely hard to secure quality education for their children. Equal education was one of the cornerstone issues of the modern civil rights movement of the twentieth century.

People like Thurgood Marshall, Judge Waring, and Millicent E. Brown and many others fought to make sure all American children received the same quality education. You will learn more about them in the following pages!



THE STRUGGLE FOR QUALITY EDUCATION

EDUCATION provides the tools to think critically about the world around us; to make a living for our families; to create innovative inventions to enhance our quality of life; and to better and strengthen our communities.

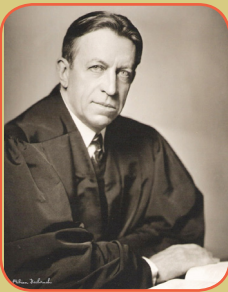
While South Carolina was in its infancy, white residents petitioned state representatives for free public elementary education. These early leaders eventually wrote and passed the Free School Act of 1811 through both the South Carolina State Senate and House of Representatives. This meant elementary education was available to all pupils free of charge; however, the “all” did not include Black children, irrespective of their enslaved status. Nevertheless, Black children still found ways to be educated, whether it was from sympathetic white people who tutored them in secret or sneaking to classes and overhearing lessons. Some Black people even taught themselves to read and write, passing their knowledge on to others.

With the end of slavery after the Civil War, many people thought they would finally have access to public schooling. However, upon realizing local governments were not going to provide their children access to these institutions, some African Americans established their own schools during and after Reconstruction because they understood the value and need of education. One such school was Bettis Academy, which was located in Edgefield County, South Carolina. Bettis Academy’s founder was the Reverend Alexander Bettis, a formerly enslaved man who recognized the significance of quality education to the future of his people. Although he had no formal education himself, Rev. Bettis worked with members of his community of mostly formerly enslaved men and women; purchased twenty-seven acres of land; and built a one-room elementary school that opened on January 1, 1882. Bettis Academy originally had a principal, one teacher, and roughly a dozen students; but as the news of the school spread, enrollment grew. Some students even traveled from great distances to attend. Soon, more teachers were hired and more buildings were built.



Main building of the Bettis Academy

As this was happening, neighboring white residents monitored the growth and development of Bettis Academy, and many were not happy. Fear and racism ensued, with Rev. Bettis and his family receiving death threats and the school succumbing to arson several times. Yet, this did not deter Rev. Bettis. The academy flourished, providing elementary, high school, and junior college training for Black students for over seventy years. Bettis Academy closed in the early 1950s.



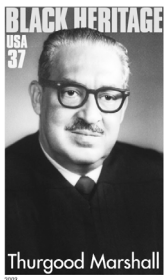
JUDGE JULIUS WATIES WARING surmised, “Segregation is per se inequality” in his dissenting opinion of the landmark school segregation case *Briggs v. Elliott* after the three-judge panel upon which he sat voted in favor of upholding educational inequality. Judge Waring was a native white Charlestonian who used his privilege and position in the court system to interpret laws fairly for all citizens. Although he was unpopular with other judges, politicians, and many white Charlestonians at the time, Judge Waring was undeterred in his fight for legal and social change. His trailblazing work especially impacted Black South Carolinians for the better.

LEGAL SEGREGATION

With the ruling of the case *Plessy v. Ferguson* in 1896, the US Supreme Court ruled racially separate facilities, or segregation, were not illegal as long as those facilities were equal in quality. This was all the South needed to begin enacting “Jim Crow” laws that enforced segregation. However, these separate facilities were in no way equal. For example, Black schools were not given the same funding as white schools. This meant limited supplies, books, and other vital educational resources, including school buses, to transport Black children to school. In many instances, Black children had to walk many miles roundtrip for their education.

BROWN V. BOARD OF EDUCATION OF TOPEKA

In the early 1950s, African Americans from five different communities nationwide fought against school segregation in a series of court cases that became known as *Brown vs. Board of Education of Topeka*. The ruling in the plaintiffs' favor essentially overruled *Plessy v. Ferguson*, stating school segregation was unconstitutional. One of the court cases argued in *Brown v. Board of Education* was from South Carolina, *Briggs v. Elliott* of Summerton.

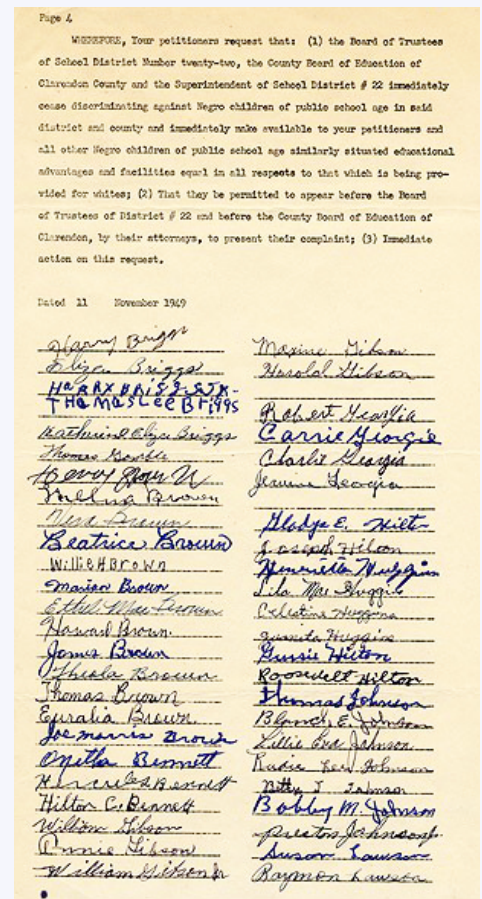


THURGOOD MARSHALL was dedicated to justice and equality for all American citizens throughout his sixty-year career in law. The grandson of a formerly enslaved man, Marshall defied the odds by becoming the first African American to be appointed to the United States Supreme Court. One of the biggest cases of his career happened right here in South Carolina: *Briggs v. Elliott*. In 2003, Justice Marshall was posthumously honored with a US postage stamp, marking his enormous achievements in the civil rights movement and the judiciary. The stamp is part of the US Postal Service's Black Heritage Series.

BRIGGS V. ELLIOT

As part of the larger *Brown v. Board of Education* case, *Briggs v. Elliott* of South Carolina was one of the key cases that fought against Jim Crow laws in the schools. In 1947, when the case first began, South Carolina law read, "Separate schools shall be provided for children of the white and colored races, and no child of either race shall ever be permitted to attend a school provided for children of the other race." However, with help from National Association for the Advancement of (NAACP) lawyer Thurgood Marshall, Reverend J.A. DeLaine of Clarendon County, and seventeen families from Summerton, South Carolina, the case against school segregation was fought all the way to the United States Supreme Court. These courageous activists faced intimidation, violence, and retaliation for speaking out against such an unjust system. On May 17, 1954, the US Supreme Court decreed school segregation unconstitutional and called for the desegregation of all public schools in the United States. Though many white communities resisted the ruling, brave youngsters of all ages across South Carolina and the nation championed the decision and broke down Jim Crow one school at a time.

Signatures on the petition of Harry Briggs, et al., to the Board of Trustees for School District No. 22. (11 November 1949). Clarendon County Board of Education, L14167. South Carolina Department of Archives and History, Columbia, South Carolina.



ACTIVITY

Imagine you are a lawyer fighting against school segregation. Your classmates and friends are your jury. On a separate sheet of paper, write a closing argument stating why everyone should have equal access to quality education.

BALLOT BOX BLUES

THE RIGHT TO VOTE is one of the most cherished citizenship rights in the United States and is the foundation of our democratic form of government. Yet, throughout this country's history, too many Americans have been denied this basic right and have had to fight to be included in American democracy.

Below is a brief timeline outlining right-to-vote history in the United States. For more timeline info visit: <http://www.infoplease.com/timelines/voting.html>

VOTING RIGHTS TIMELINE

1776 The right to vote during the Colonial and Revolutionary periods is restricted to landowners, most of whom are white men over twenty-one years old.

1789 George Washington is elected president; only six percent of the population can vote.

1790 Citizen=White. The Naturalization Law is passed, explicitly stating only "free white" immigrants can become naturalized citizens.

1856 Voting is extended to all white men. The property ownership requirement is removed.

1868 The 14th Amendment to the Constitution is passed. Citizenship is granted to those born in the United States, including the formerly enslaved. Voting regulations remain male only, over twenty-one year old, and determined by states.

1870 The 15th Amendment enfranchises Black men, allowing them to vote.

1872 Women try to vote in the presidential election but are turned away.

1876 The Supreme Court rules Indigenous people (Native Americans) are not citizens as defined by the 14th Amendment and, thus, cannot vote.

1890 Indigenous people must apply for citizenship.

1895 South Carolina enacts a poll and literacy tax for elections. (See Glossary)

1920 The 19th Amendment gives women the right to vote.

1924 Indian Citizenship Act grants citizenship, but right to vote is denied.

1963–1964 There are large-scale efforts in the South to register African Americans to vote; however, state officials prevent registration by using taxes, literacy tests, and violent intimidation.

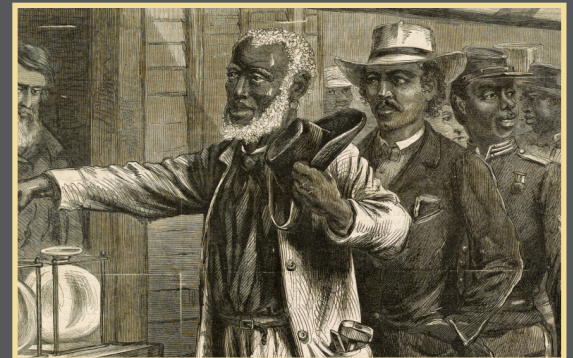
1964 The 24th Amendment abolishes the poll tax for federal elections.

1965 Grassroots movements force change in law. The Voting Rights Act, which outlaws literacy tests and other discriminatory restrictions, is passed.

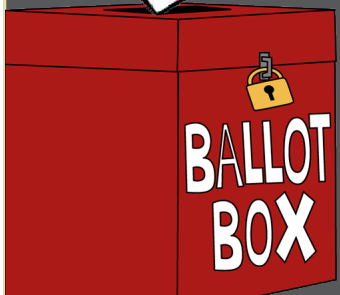
1971 The 26th Amendment is passed, granting voting rights to eighteen year olds.

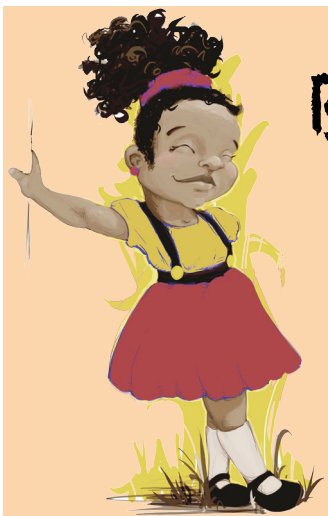
BALLOT BOX: A sealed container, usually a square box, with a small narrow slot in the top to accept a paper ballot in an election, but which prevents anyone from accessing the votes cast until the close of the voting period. Transparent ballot boxes or jars were sometimes used in order for people to be able to witness that the box is empty prior to the start of the election (i.e. not stuffed with fraudulent votes). Though ballot boxes are still occasionally used, there are a variety of voting mechanisms in use in the United States electoral process today.

ACTIVITY: RESEARCH AND LIST FOUR BASIC TYPES OF VOTING EQUIPMENT BEING USED IN ELECTIONS IN THE UNITED STATES.



"The First Vote" Harper's Weekly, November 16, 1867 by artist Alfred R. Waud.





Book Review Corner

HEART AND SOUL

THE STORY OF AMERICA AND AFRICAN AMERICANS
Story and Illustrations by Kadir Nelson

Reviewed by Aniyah Ruth Lessane

Sixth Grader at Ashley Hall School for Girls—Charleston, South Carolina

The book *Heart and Soul: The Story of America and African Americans* by Kadir Nelson is true to its name because it not only shows the history of America, but it also shows this history from an African-American point of view. Chapter by chapter, *Heart and Soul* recounts each time period from the perspective of an African-American woman who heard her “Pa” talk about it.

The book revisits major events in history from the eighteenth century to the mid-twentieth century, including the Declaration of Independence, Slavery, Abolition, the Civil War, Reconstruction, “Cowboys and Indians”, the Great Migration, The Great Depression, World War Two, Black Innovation, Jim Crow, and the Civil Rights Movement.

“We have come a mighty long way, honey, and we still have a good ways to go. But that promise and the right to fight for it is worth every ounce of its weight in gold. It’s our nation’s heart and soul.”

Quote from *Heart and Soul*:
The Story of America and African Americans

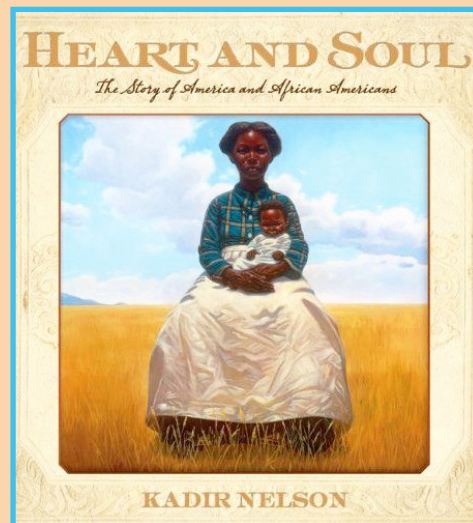
The book shows a unique point of view instead of the rather bland one commonly used in American history textbooks. *Heart and Soul* tells history in more of a story rather than just stating the facts, helping to engage the reader on a more personal level. This means readers can better understand the thoughts and feelings people had at the time without turning history into some lame fairytale (though I have no problem with people who like fairytales).



Four of Five Bugle Stars



Illustration from *Heart and Soul*:
African-American children being escorted
to school by the National Guard.



Published by Balzer & Bray: 2011
For information about author Kadir Nelson visit:
<http://kadirnelson.com/>

**“ANGER SERVES A PURPOSE...IT’S A NORMAL RESPONSE.
HOWEVER, IT’S ANGER DRIVEN TOWARD A MEANINGFUL CHANGE THAT IS NEEDED.”**

CIVIL RIGHTS: Protest & Activism

Protest and activism are ingrained in the fabric of American culture. From the Boston Tea Party of 1773, to abolitionist movements of the nineteenth century, American citizens have assembled and protested against unjust regulations in society. Many tactics have been used in the history of activism, such as marches and boycotts; but now, with the evolution of technology and social media, strategies for effective demonstrations have entered the digital age. Currently, we have online petitions, hashtags, and viral news that can spark a revolution. In South Carolina, some of our major movements were led by students who used tactics that were innovative for the time and caused a shift in the fight for freedom.

THE FRIENDSHIP NINE—“JAIL, NO BAIL”

The Friendship Nine was a group of African-American men that was jailed after staging a sit-in at a segregated McCrory's lunch counter in Rock Hill, South Carolina. On January 31, 1961, students from Friendship Junior College and others picketed McCrory's to protest the segregated lunch counters at the business. They entered, taking seats at the counter, and ordered hamburgers, soft drinks, and coffee. The students were refused service and ordered to leave. When they didn't, they were arrested and convicted of trespassing and breach of the peace. They were sentenced to serve thirty days of hard labor or to pay a \$100 fine. One man paid the fine; but the remaining nine chose the hard labor at the York County Prison Farm. The group gained nationwide attention because it followed an untried strategy called “JAIL, NO BAIL,” which lessened the huge financial burden civil rights groups were facing as the sit-in movement spread across the South. The group became known as the Friendship Nine because eight of the nine men were students at Rock Hill's Friendship Junior College.

In 2007, Rock Hill unveiled a historic marker honoring the Friendship Nine: John Alexander Gaines, Thomas Walter Gaither, Clarence H. Graham, Willie Thomas Massey, Willie Edward McCleod, Robert L. McCullough, James Frank Wells, David Williamson, Jr., and Mack C. Workman. In January 2015 the Friendship Nine finally received the justice they have rightfully deserved. Their convictions were overturned. The judge who made the ruling, Circuit Court Judge John C. Hayes, determined, “We cannot re-write history but we can right history.”

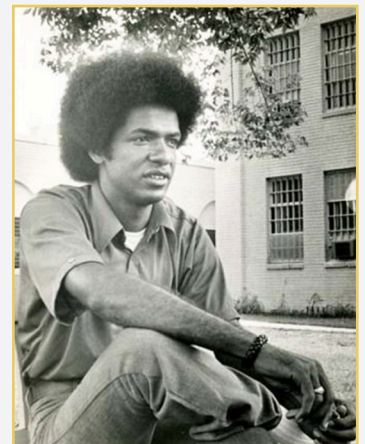


ORANGEBURG MASSACRE

The Orangeburg Massacre took place in Orangeburg, South Carolina at South Carolina State College (now University) on February 8th, 1968. This horrific incident was the worst example of violence on a college campus in South Carolina's history. It began when approximately 200 students gathered to protest the segregation of Black patrons at a nearby bowling alley. The first demonstration proceeded without incident. The following night, when many of the students returned to resume the protest, fifteen of them were arrested. By the third night, February 8th, tensions were running high on both sides from the previous night's arrests. The students gathered on the SC State campus instead of at the bowling alley this time. They built a bonfire, which a law enforcement officer attempted to put out. In the process, he was injured by a piece of a banister thrown from the crowd. A highway patrolman then fired his gun into the air in an attempt to break up the crowd. Upon hearing the shot, other officers, thinking they were being fired upon, shot into the crowd of students. Samuel Hammond and Henry Smith, who were SC State students, and Delano Middleton, a 17-year-old high school student, were killed. Twenty-seven other students were wounded. Many victims were shot in their backs or through the soles of their feet as they ran. None of the students were armed. Nine officers were arrested for the shootings and were brought to trial on charges of excessive force at a campus protest. All nine were acquitted. The only person who was charged and sent to prison as a result of this incident was Cleveland Sellers, the Student Nonviolent Coordinating Committee (SNCC) representative. He was convicted and served seven months on charges of inciting the riot that led to the shootings. The day after the shootings, then Governor Robert E. McNair spoke of this as “one of the saddest days in the history of South Carolina.” Twenty-five years after his conviction in 1993, Sellers received a full pardon. Dr. Cleveland Sellers, veteran civil rights activist and educator, went on to become a president of Voorhees College in Denmark, SC.

The South Carolina Black History Bugle honors the FRIENDSHIP NINE as well as victims and survivors of the ORANGEBURG MASSACRE. They are the unsung heroes of the Civil Rights Movement, who sacrificed their freedom for justice and the freedom of others.

**#honoringfriendshipnine
#honoringvictims&survivorsforangeburgmassacre**



Cleveland Sellers sitting outside of the state prison where he served seven months on charges of inciting a riot.

Photo c.1973, courtesy Avery Research Center

THE BROWN FAMILY: A LEGACY OF ACTIVISM

MILLICENT E. BROWN was destined for a life in activism. Born in 1948 to activist parents MaeDe and J. Arthur Brown in Charleston, South Carolina, Millicent became



MILLICENT E. BROWN & FAMILY: (l-r) Minerva (sister); MaeDe (mother); Millicent; and J. Arthur Brown (father). Photo from Somebody Had to Do It Collection, Avery Research Center

a catalyst for change in the court case that originally began with her older sister, Minerva. Millicent was the primary plaintiff in a NAACP lawsuit—*Millicent Brown v. Charleston County School District #20*. Brown's upbringing in an activist household, combined with her experience integrating Rivers High School in Charleston, have shaped her world outlook and career choices. Brown's early education in all-Black schools, her role desegregating Charleston County public schools, and her subsequent education in three newly integrated public institutions—Rivers High School, The College of Charleston, and The Citadel University—afford us the opportunity to examine the impact that civil rights activism, namely desegregation efforts, have had on education and social justice activism.

A Brave Girl Named Millicent



Millicent Brown's high school graduation photo. Rivers High School Yearbook, 1966

In 1963 when Millicent E. Brown finally won the opportunity to enter Rivers High School, she was one of only two African-American girls in the entire school. She was in tenth grade and the other student was in eighth. Although her parents and community encouraged her to be strong, Millicent had to muster fortitude to attend a new school where she was not only unwelcomed by teachers and classmates, but also isolated from the only other person she knew.

THE STUDENTS WHO BROKE THE BARRIERS

In 1963, along with Millicent Brown, other students were called upon to desegregate public schools in Charleston, and ultimately South Carolina: Cassandra Alexander, Eddie Alexander, Gerald Alexander, Ralph Dawson, Jacqueline Ford, Barbara Ford, Gale Ford, Oveta Glover, Clarisse Hines, and Valerie Wright. These brave young people carried the heavy burden of dismantling the barriers of segregation that excluded African Americans from equal access to state resources.

How would YOU feel if you were unwelcomed at your school because of the color of your skin, your religion, or your physical abilities?

ACTIVITY

Write a Letter to Dr. Millicent E. Brown

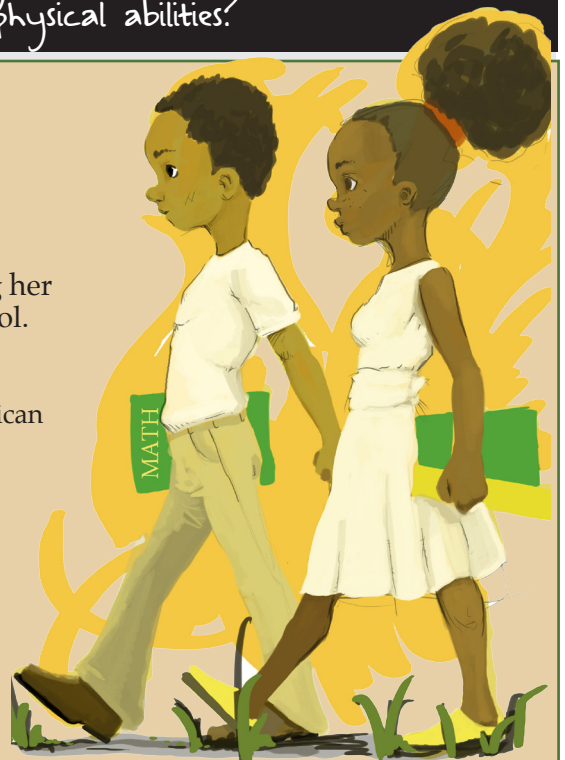
On a separate sheet of paper, write a letter to Dr. Brown **thanking her for her courage** and asking her about her **experiences** as a student at Rivers High School.

You may send your letters to her to the College of Charleston's Avery Research Center for African American History and Culture at:
Dr. Millicent E. Brown
Avery Research Center
125 Bull Street
Charleston, SC 29424

For more information, visit the online exhibition: "Somebody Had to Do It: First Children in School Desegregation".

http://ldhi.library.cofc.edu/exhibits/show/somebody_had_to_do_it

"Somebody Had to Do It" examines the history of school desegregation in South Carolina and the US South. This online exhibition features oral histories with Black Americans who were the "first children" to integrate public schools in the mid-twentieth century.



MOTHER EMANUEL: BEACON OF HOPE, A LIGHT OUT OF DARKNESS

For two centuries, Emanuel African Methodist Episcopal (AME) Church has served as a spiritual and historical beacon of hope for African Americans in Charleston. Built by Black congregants in 1816, the church (referred to as Mother Emanuel by local Charlestonians) has provided religious instruction for countless generations. On June 17, 2015, the congregation would experience a tragedy like never before.

That night, parishioners welcomed a young stranger into their weekly bible study and began discussing the parable of the sower in the Gospel of Mark. According to witnesses, this stranger listened for nearly an hour, and then all bowed their heads for a closing prayer. At this time, the stranger reportedly pulled out a gun, made racist remarks to the gathered African-American church members, and began shooting. This young stranger was Dylann Roof.

The next day, many in Charleston and across the world were saddened and stunned by the tragedy. Sharonda Coleman-Singleton, Cynthia Graham Hurd, Susie Jackson, Ethel Lance, DePayne Middleton-Doctor, Reverend Clementa Pinckney, Tywanza Sanders, Daniel Simmons, Sr., and Myra Thompson lost their lives as a result of the shooting. Polly Sheppard and Felicia Sanders (Sanders's mother and Jackson's niece) survived the attack. A child in the room also survived, but the media did not release her name at her family's request. Also, Reverend Pinckney's wife Jennifer and their young daughter hid in his adjoining office during the shooting.

After the tragedy at Emanuel, survivors of the shooting and members of the congregation stood on their religious beliefs and forgave Roof. Surrounded by some of the city's and state's most prominent political and civil leaders, including Joseph P. Riley, Charleston's mayor at the time, congregants and the world witnessed a groundswell of support from people of many diverse backgrounds.

Indeed, the city and the state came together in love, giving honor to a storied congregation that has always been a beacon of hope and a light out of darkness.



A young girl signing one of the tribute posters in memory of the victims of the Emanuel AME Church shooting. Photo: June 25, 2015, Charleston, South Carolina, courtesy of ABC News 4 WCIV-TV via the Lowcountry Digital History Initiative's (LDHI) "A Tribute to the Mother Emanuel Church" online exhibition. View full exhibition at: <http://ldhi.library.cofc.edu/exhibits/show/mother-emanuel-tribute>

THE EMANUEL NINE



Reverend
Clementa
Pinckney

Reverend
DePayne
Middleton-Doctor



Ms. Susie
Jackson

Reverend
Sharonda
Coleman-Singleton



Ms. Cynthia
Graham
Hurd



Ms. Ethel
Lance



Ms. Myra
Thompson



Mr. Tywanza
Sanders



Reverend
Daniel
Simmons, Sr.

REMEMBER THEM



Redemption and Resurrection through Music



Music is an integral part of the human experience. For enslaved Africans and their descendants, music became a source for sharing information, maintaining morale, and even providing glimpses of joy in a difficult existence. Certain songs, now commonly called “Negro Spirituals,” were a way for the enslaved to learn Bible stories that were then composed into songs and used to pass messages about secret meetings or routes for escaping north. These songs were also used to share parables of life and to sustain hope in often hopeless situations.

SING A SONG FULL OF THE FAITH THAT THE DARK PAST HAS TAUGHT US

Post-slavery, music continued to be a source of information, morale, and joy. However, when legal segregation continued to bar Black Americans from access to full citizenship in the first half of the twentieth century, music became a rallying cry amid protests against injustice and demonstrations for equality. In fact, many sacred songs and Negro Spirituals were resurrected and repurposed as protest music to highlight the plight of Black Americans and bring about justice and access for all. Hymns such as “We Shall Overcome” and spirituals such as “No More Auction Block for Me” reaffirmed people’s willingness to fight for their rights and resist unfair treatment.

SING A SONG FULL OF THE HOPE THAT THE PRESENT HAS BROUGHT US

PRESIDENT BARACK OBAMA AND “AMAZING GRACE”

The massacre of nine people at Charleston’s **Emanuel African Methodist Episcopal Church** on June 17, 2015 was a dark day for the state of South Carolina and the country as a whole. Yet out of that darkness was a willingness for people to come together to celebrate the lives of **State Senator**



President Barack Obama singing “Amazing Grace” during funeral services for Rev. Clementa Pinckney at the College of Charleston, Charleston, SC. Pinckney was one of the nine people killed in the shooting at Emanuel AME Church in June 2015. (USA Today, Photo: David Goldman, AP)

Rev. Clementa Pinckney, Cynthia Hurd, DePayne Middleton-Doctor, Sharonda Coleman-Singleton, Susie Jackson, Myra Thompson, Tywanza Sanders, Ethel Lance, and Daniel Simmons, Sr., as well as to really think about the kind of country in which we would like to live. President Barack Obama gave a eulogy at Senator Pinckney’s funeral that ended with him singing “Amazing Grace,” a Christian hymn penned by English slaver and clergyman John Newton. The song’s themes of grace and forgiveness provided a fitting end to Senator Pinckney’s home-going while also uniting the congregants in fellowship of hope out of a trying time.

Lift Ev’ry Voice and Sing



Known as the “Negro National Anthem,” **Lift Ev’ry Voice and Sing** is a poem written by James Weldon Johnson and set to music by his brother, John Rosamond Johnson. The lyrics reference the journey from slavery to freedom and the importance of faith throughout it.



IMAGES: Top: A portion of sheet music for “Lift Ev’ry Voice and Sing”. Photo on left: John Rosamond Johnson (left) with this brother James Weldon Johnson. *Image courtesy J. Rosamond’s Wikipedia page.* Photo on right: The Black Heritage USA stamp featuring James Weldon Johnson was issued by the United States Postal Service on February 2, 1988. Featured in red print in the gray boxes are lyrics from the first stanza of “Lift Ev’ry Voice and Sing.”



MUSIC HAS ALWAYS AND WILL CONTINUE TO BE A MOTIVATING FORCE IN THE PURSUIT
OF EQUALITY AND JUSTICE AS WELL AS AN AFFIRMATION OF OUR HUMANITY.



A SYMBOL IS DEFINED AS, "A THING THAT REPRESENTS OR STANDS FOR SOMETHING ELSE, ESPECIALLY A MATERIAL OBJECT REPRESENTING SOMETHING ABSTRACT."

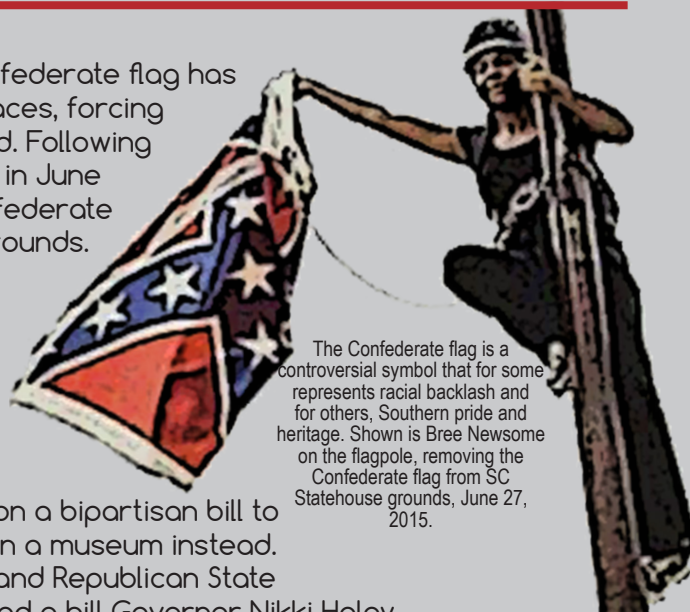
In today's society, symbols can be found everywhere you look, and they can represent many wonderful things. But, in some cases, they can stand for horrible things. A perfect example of a hurtful symbol is the Confederate Flag. This flag represents more than just "Southern Pride"; it's a constant reminder of our nation's tarnished past because this flag represented the Confederacy, the side that supported slavery. And as a young black male in America, it hurts to see people defend keeping the flag up, especially when they claim the flag has nothing to do with race. Examination shows race and racism are indeed factors, and I would like for people to realize their words have meaning, and so do the symbols they defend.

by Osayende Lessane, Tenth Grader at Charleston School of the Arts



SYMBOLS: (l-r) button with black and white clasped hands is a symbol for racial harmony and unity; the peace symbol (c.1950s) has been widely used in anti-war and civil rights materials and activities; this Student Nonviolent Coordinating Committee button features the title of one of the main songs of the Civil Rights Movement, "We Shall Overcome".

In states across the South, the dispute over the Confederate flag has led to debates for its removal from government spaces, forcing policymakers to consider a history too often ignored. Following the massacre at Charleston's Emanuel AME Church in June 2015, activists fought once more to remove the Confederate flag from flying on the South Carolina statehouse grounds. However, a week following the massacre, activist **Bree Newsome** scaled the flagpole upon which the Confederate flag flew and removed the divisive symbol in an act of civil disobedience. By removing the flag, she risked arrest and prosecution. Although officials replaced the flag soon after, her efforts, along with numerous others', were not in vain. Over the course of the following weeks, South Carolina legislators worked tirelessly on a bipartisan bill to remove the flag from the state house grounds and display it in a museum instead. Led by Democrat State Senator Marlon Kimpson (Charleston) and Republican State Representative Jenny Horne (Dorchester), state leaders drafted a bill Governor Nikki Haley would sign with nine pens, symbolizing each victim of the tragedy. Despite opposing political views, state lawmakers came together amid heartbreak to do what was best for the state, country, and international community to heal.



The Confederate flag is a controversial symbol that for some represents racial backlash and for others, Southern pride and heritage. Shown is Bree Newsome on the flagpole, removing the Confederate flag from SC Statehouse grounds, June 27, 2015.

Faith, Forgiveness, and a Collective Way Forward



On June 17, 2015, Charleston and the entire state of South Carolina were forever changed. When Dylann Roof murdered nine members of Emanuel AME Church in Charleston, he was hoping to ignite a race war. Fortunately, his plans were thwarted by the collective unity and outpouring of love and support for the fallen victims and their families. Thousands of Charleston residents and millions of people from around the world showered the city with love. And just hours after the massacre, some survivors of the shooting, along with loved ones of those killed, forgave the misguided Dylann Roof for his terrorist act. In the aftermath, Charleston emerged as a model for unity and community healing.

FUN with WORDS WORD SEARCH

Theme: Civil Rights

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AMENDMENT
ANTHEM
BALLOT
CONFEDERACY
DESEGREGATION
EDUCATION

INTEGRATION
LITERACY
SPIRITUAL
SUFFRAGIST
SYMBOL
VOTER



INSTRUCTIONS:

Circle or highlight
the words hidden
in the word search.

Words may be
forward,
backward,
horizontal,
vertical,
or diagonal.

Visit the Avery
Research Center
website for
Word Search answers.
<http://avery.cofc.edu>

HAPPY
SEARCHING!





GLOSSARY

Amendment: A change made to something, whether it be a legal document or a statutory document. Amendments are most commonly known for being added into the United States Constitution to change previously held laws or policies.

Anthem: An uplifting song, theme, or chorus most commonly associated with a certain group, body, or cause.

Catalyst: A person or thing that triggers a certain event or change.

Decree: To make a formal, and often judicial, decision or order. Decrees frequently come in the form of a law from a head of state (such as the President of the United States) or a government department.

Desegregation: The reversal of separating individuals or groups based on specific traits, which usually had been allowed by societal or governmental policies.

Fortitude: Strength and the ability to adapt while facing difficulty or adversity.

Integration: The intermixing of people or groups that had been previously subjected to segregation within their community.

Legacy: Something that is left behind, or to follow, as a result of an individual's efforts or events that have already occurred.

Muster: To gather people or things (including emotions) for a particular purpose.

Parables of Life: Short stories that teach moral and/or spiritual lessons about life.

Piqued: To have aroused an emotion or action from someone.

Poll Tax: A payment that is required in order to vote.

Redemption: The act of retrieving or regaining something that was once lost in exchange for payment, or clearing of a debt.

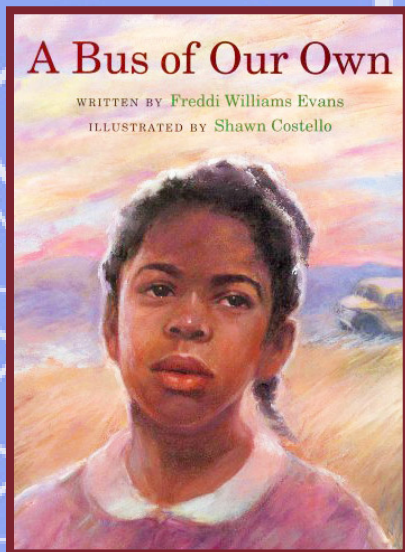
Resurrection: The act of causing something that had once ended, or had been lost, to return to existence or be used again.

Segregation: The act of separating individuals or groups within a community based on specific traits, usually by societal or governmental policies.

Subjugation: The act of bringing someone or something under complete control of someone or something else.

Surmise: To think or speculate about something without definite evidence. Surmising can be equated to guessing.

Transatlantic Slave Trade: The trade of African peoples primarily from Western Africa to the Americas across the Atlantic Ocean from the fifteenth to nineteenth century



Suggested Reading List

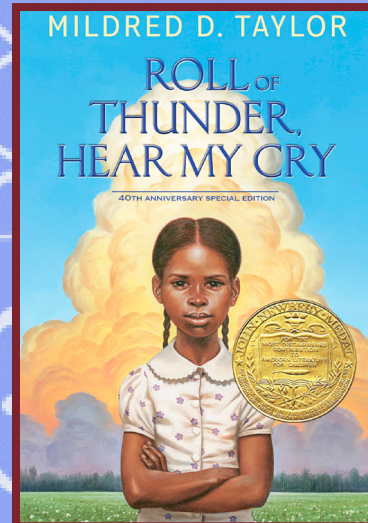
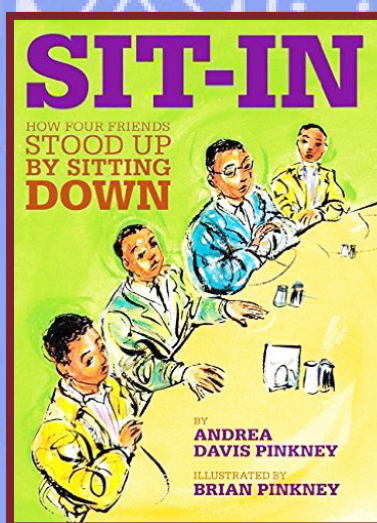
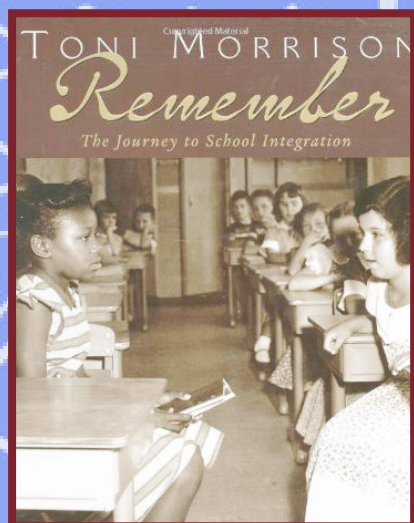
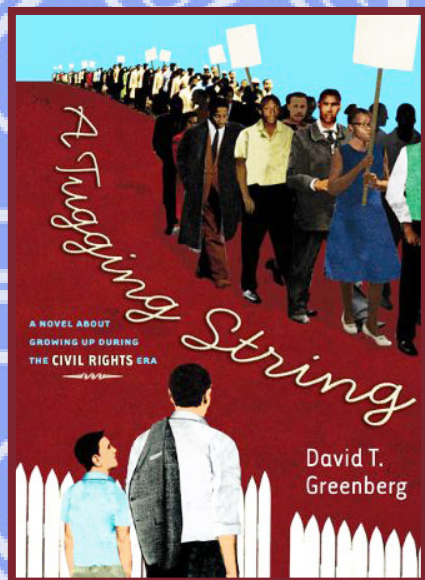
Evans, Freddi Williams. **A BUS OF OUR OWN.** Park Ridge, Illinois: Albert Whitman & Co., 2001

Greenberg, David. **A TUGGING STRING: A NOVEL ABOUT GROWING UP DURING THE CIVIL RIGHTS ERA.** New York: Penguin, 2008

Morrison, Toni. **REMEMBER: THE JOURNEY TO SCHOOL INTEGRATION.** Boston: Houghton Mifflin Books, 2004

Pinkney, Andrea. **SIT-IN: HOW FOUR FRIENDS STOOD UP BY SITTING DOWN.** New York: Little Brown Books for Young Readers, 2010

Taylor, Mildred D. **ROLL OF THUNDER, HEAR MY CRY.** New York: Puffin Books, 2004



Civil Rights: Rebellions, Protests, & Activism in South Carolina

Stono Rebellion

Time: September 9, 1739

Location: Near Stono River, about twenty miles outside of Charleston, SC

Reason: Freedom

Sources: https://en.wikipedia.org/wiki/Stono_Rebellion

Denmark Vesey's "Spirit of Freedom" Uprising

Time: May 20, 1822

Location: Charleston, SC

Reason: Freedom

Sources: <http://avery.cofc.edu/about/newsletters/> (see *Avery Messenger*: Summer 2014)

A monument to Denmark Vesey was installed January 2014 in Hampton Park, Charleston, SC.

Charleston Streetcar Sit-in

Time: Spring 1867

Location: Charleston, SC

Reason: Desegregation (streetcar)

Sources: http://ldhi.library.cofc.edu/exhibits/show/after_slavery_educator/unit_six_documents/document_four

Cigar Factory Strike

Time: October 1945

Location: Charleston, SC

Reason: Better wages and work conditions

Sources: http://ldhi.library.cofc.edu/exhibits/show/cigar_factory

South Carolina School Desegregation

Time: Mid-Twentieth Century (primarily 1947, 1963)

Location: South Carolina

Reason: Education equality

Sources: http://ldhi.library.cofc.edu/exhibits/show/somebody_had_to_do_it/project_overview

Friendship Nine (Friendship Junior College)

Time: 1961

Location: Rock Hill, SC

Reason: Desegregation (lunch counter/restaurant)

Sources: <http://friendship9.org/>

Charleston (Student) Movement

Time: Beginning circa 1960

Location: Charleston, SC

Reason: Desegregation (lunch counters, retail stores)

Sources: Avery Research Center photofile, vertical file, oral histories

Orangeburg Massacre (SC State University)

Time: February 8, 1968

Location: Orangeburg, SC

Reason: Desegregation (bowling alley)

Sources: <http://ldhi.library.cofc.edu/exhibits/show/orangeburg-massacre>

Charleston Hospital Workers Strike

Time: 1968

Location: Charleston, SC (Medical University of SC)

Reason: Better wages and working conditions

Sources: <http://southernaaheritagecenter.org/>

