

DOCUMENT RESUME

ED 478 859

SO 035 122

AUTHOR Jans-Thomas, Susie
TITLE Journey from Oppression: Using Literature To Teach Civil Rights.
PUB DATE 2002-02-00
NOTE 26p.; In: An Imperfect World: Resonance from the Nation's Violence. 2002 Monograph Series, Proceedings of the Annual Meeting of the National Association of African American Studies, the National Association of Hispanic and Latino Studies, the National Association of Native American Studies, and the International Association of Asian Studies (Houston, TX, February 11-16, 2002).
PUB TYPE Opinion Papers (120) -- Speeches/Meeting Papers (150)
EDRS PRICE EDRS Price MF01/PC02 Plus Postage.
DESCRIPTORS *Adolescent Literature; *Black History; *Blacks; *Childrens Literature; *Civil Rights; Educational Objectives; Elementary Secondary Education; Oral Tradition
IDENTIFIERS *African Americans; King (Martin Luther Jr); Timelines

ABSTRACT

Teaching school-aged children about the struggle for civil rights in the United States is a curricular objective. Schools have established traditions for teaching the life of Martin Luther King, Jr., and for celebrating Black History Month through the month of February. Using literature written for children is one tool that can be used to increase student understanding of the issues surrounding the U.S. civil rights movement. To effectively understand the times and places in history, it is necessary for historians and history buffs to use a timeline maintain a logical order of events. The history of African Americans has been carried on in an oral tradition using a timeline to assure accurate transcendence of information. This paper looks at titles and types of books for children about black subjects and black history that can be used in the classroom to develop student awareness of the issues surrounding civil rights. The paper states that the power of the written word helps the reader to identify ways to act on their values, understand the feelings of minority groups, examine their personal treatment of others, and explore a portion of history that was steeped with injustice. (Contains 13 references.) (BT)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 478 859

**JOURNEY FROM OPPRESSION:
USING LITERATURE TO TEACH CIVIL RIGHTS**

**SUSIE JANS-THOMAS, PH.D.
MOUNT MARY COLLEGE
MILWAUKEE, WISCONSIN**

SO 035 122

PERMISSION TO REPRODUCE AND
DISSEMINATE THIS MATERIAL HAS
BEEN GRANTED BY

L. Berry Jr.

2

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)

BEST COPY AVAILABLE

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

This document has been reproduced as
received from the person or organization
originating it.

Minor changes have been made to
improve reproduction quality.

• Points of view or opinions stated in this
document do not necessarily represent
official OERI position or policy.

Journey from Oppression: Using Literature to Teach Civil Rights

Throughout the history of mankind there have been struggles, events, celebrations, and interactions that have induced individuals to formulate different opinions. Opinions require a person to take a position and establish a cohesive philosophy that might enable one to live within a set of comfortable values. An individual's belief in a set of values helps to keep one's life running smoothly, because problems may be solved within the confines of these values. There are times, however, when personal philosophies, ideologies, values, and morals are challenged.

Individual differences provide variety in life. The differences that exist among people contribute richness to the mundane. There is something refreshing about knowing that each individual appears different on a physical plane, and yet on a philosophical plane many can be similar. To accept an individual's right of existence provides worth, acknowledges acceptance, and supports a common belief system. Rejection of an individual subtracts from self worth, reduces meaning, and thereby denies acknowledgement of the individual's right to exist. This lack of

acceptance feeds an oppressive fire, for it takes away a person's meaning and right to exist.

Oppression exists when any one group inequitably distributes resources, refuses to share power, maintains unresponsive and inflexible institutional procedures and practices, and imposes ethnocentric culture on any other group for its supposed benefit, and justifies its actions by blaming the other group. Culture is that which provides a group with its norms and values. These norms and values structure a belief system that roots a culture. However, the same norms and values that provide a group with its ideological framework may also generate the creation of bias, for they provide a system of right and wrong. Theoretically when one group is right another group must be wrong. Institutions within a society establish policies, practices, and standards. Various organizations delineate rules for people to follow while taking part in established practices so that systems operate smoothly. Discrimination occurs as a result of the institutional policies and procedures, for once again the way of one is not always as good as the way of another. Those who control the goods, materials, and money within a society obtain power. It is used to control individuals so that divergent feelings, opinions,

beliefs, attitudes, actions and inactions do not interfere with standard operating procedures. This power is the kernel that can grow into prejudice, for another group may be omitted or discriminated against because of its ability to generate negative attitudes toward anyone within another group, or perceived to be a part of the group.

Teaching school aged children about the struggle for civil rights in the United States is curricular objective. Schools have established traditions for teaching the life of Dr. Martin Luther King, Jr., and celebrating Black History Month throughout February. However, the struggle does not end with the last day of February because children are a part of a society that struggles with the issue every day. Therefore, using literature written for children and adolescents is one tool that can be used to increase students' understanding of the issues surrounding the Journey from Oppression.

History Unsung & Untold

In order to effectively understand the times and places in history it is necessary to use a time line. Time lines are tools that permit historians, as well as history buffs, to maintain a logical

order of events. One difficulty in telling the history of African Americans in the United States is that their histories have been carried on in an oral tradition; they have not been recorded in writing. However, oral tradition extensively uses a time line because of the need for order to assure accurate transcendence of information. *Now Is Your Time: The African-American Struggle for Freedom*, by Walter Dean Myers, is a book that provides an historical account of African-American history in the United States. Beginning with the creation of the slave trades in order to have people to work the land and ending with the 1960s Civil Rights Movement, Myers weaves a history of stories containing voices that have seldom, if ever, appeared in history texts for children. He integrates photographs, maps, and drawings to make the stories come alive for children. The reader is able to stare into the eyes of Dred Scott and Frederick Douglass, as well as trace the route of the slave ships, thereby creating an impression in their memories. The stories are not forgotten.

The unsung and untold stories of African-Americans live in the words of spirituals and the words of slave documentation or sales receipts. Young readers are confronted with advertisements for Africans such as, "Negroes for Sale. A cargo of very fine stout

men and women, in good order and fit for immediate service, just imported from the Windward Coast of Africa, in the ship Two Brothers. Conditions are one half cash or produce, the other half payable the first of January next, giving bond and security if [sic] required. The sale to be opened at 10 o'clock each day, in Mr. Bourdeaux's Yard, at No. 48, on Bay. May 19, 1784. John Mitchell."(Myers, p. 32) It is artifacts such as this that brings history alive for children.

Exploration of Thurgood Marshall, *Brown vs. Board of Education*, and high school students wanting an equal education helps students understand the sacrifice it takes for freedom and justice. The historical information presented in this book allows the reader to understand that once a person has tasted freedom, he can never lose it. Understanding the unsung and untold history of African-Americans is to understand the time line of economic, legal, and social trends in the United States for often the established "racism was not about white people liking or not liking black people. It was about controlling the economics of the country by keeping blacks dependent on whites." (Myers, 213)

Race Relations

Stereotyping and generalization are often the root of misunderstanding and ignorance. In *Billy*, by Albert French, is the story of a 10 year old boy from a small town in Mississippi who is playing in the woods one day with another African-American boy. A white girl starts a physical fight with Billy after approaching the two boys. During the fight, Billy takes out his knife and sticks the girl with his pocket knife. Quickly the two boys realize the girl is dead, and the story of racism, hatred, and capital punishment begins. The town's people lead by the dead girl's father set off to the other side of the tracks to lynch Billy, but a sheriff wants to make certain that the boy is given a fair trial. The sheriff refuses to let the mob harm the boy.

The trial takes place. Billy is convicted of the crime and sent to death row, for capital punishment is legal in the state of Mississippi. The 10 year old boy is locked up in a cell and awaits his execution without understanding that the girl is dead. He repeats to everyone, over and over again that he just "stuck her." He cries to go home, and for his mother. Billy is a child, and the electric chair needs major adjustments in order to secure him, for it

was sized for an average man not a child. And thus, Billy is electrocuted.

This story critically examines the age of reason. Billy never understood that the girl was dead. He had stuck many things with his knife: wood, bread, and dirt. To stick something simply meant to put a knife in it. He did not understand because of his young age. People of the town had learned the language of hate, prejudice, and racism. Whites used a kind of racial logic to reason away their behaviors and treatment of blacks. Blacks recognized that the whites were in control and there was little or nothing they could do about situations of injustice. The book teaches the hatred behind the language of prejudice and demonstrates the power of one group over another.

The Negro Leagues

The Negro Leagues of baseball are yet another untold story in the chapter of African-American history in the United States. Baseball is the game known to spectator and player alike as “America’s Favorite Pass Time.” Watching players as they throw, catch, and run has provided countless hours of entertainment for people for over 150 years. Like so many other things in the United

States, baseball became something that was either black or white. White baseball teams played other white teams, and Negro baseball teams played Negro baseball teams. The history of the Negro Leagues is steeped in society's inequalities. The history of Negro League baseball is one of stories of players who played games in front of hundreds of people, but who could not sleep in hotels because of the color of their skin. Society had dictated areas for "Whites Only" and "Coloreds Only" and baseball was no different. But, Negro players wanted to play ball—and they did, some holding records that have never been broken.

Players with names like James Thomas "Cool Papa" Bell, Oscar Charleston, Ray Dandridge, Martin Dihigo, Andrew "Rube" Foster, Josh Gibson, Monford "Monte" Irvin, William Julius "Judy" Johnson, Walter "Buck" Leonard, John Henry "Pop" Lloyd, Leroy "Satchel" Paige, Henry Lewis "Hank" Aaron, Ernie Banks, Roy Campanella, and Willie Mays can be found in the Hall of Fame. Their statistics are unsurpassable. Of these men only Dandridge, Irvin, Paige, Aaron, Banks, Campanella, and Mays were permitted to play in the majors. (McKissack & McKissack, 1994) In the book, *Black Diamond: The Story of the Negro Baseball Leagues* histories of the teams and players come to life.

Accounts of discrimination and attacks by white team members at exhibition games leave permanent reminders of days when skill did not matter, one's skin color was paramount.

Only the Ball was White: A History of Legendary Black Players and All-Black Professional Teams, by Robert Peterson, describes the economic injustices of prejudice. Major league teams played practice and exhibition games with teams from the Negro Leagues. These games were filled to capacity with fans. Often the teams from the Negro Leagues did not have protective equipment because they could not afford it. During these games players tell of incidences of being spiked with cleats as they were covering bases, or of catchers who were playing without mitts and protective masks being intentionally hit with balls. And yet, in spite of all the abuse, they played baseball.

Baseball card collecting is the past time of many children and adults. In *Finding Buck McHenry*, by Alfred Slote, a boy named Jason is looking through baseball cards in a shop when he discovers the card of a player from the Negro Leagues. He had never heard of the Leagues before, and he peppered the shop owner with questions. Those who collect cards generally do so because they love the game, and Jason has a deep love for baseball.

However, his baseball skills are lacking, and the coach of his Little League team cuts him. The school janitor, Mr. Mack Henry, who agrees to help him become a better player, befriends Jason. When Mr. Henry's baseball skills are beyond expectation, and he states that he would rather not share stories from his past with Jason, the boy quickly becomes obsessed with the fact that Mr. Henry is Buck McHenry from the Negro Leagues. Mr. Henry teaches Jason all about the Negro Leagues and explains that black players were not permitted to play in the majors. The work of fiction reinforces the world of injustice, inequity, and prejudice found in the game of baseball.

Biographies

One More River To Cross: The Stories of Twelve Black Americans, by Jim Haskins, tells of people who were everything from warriors to scientists. The life of Madam C. J. Walker who was the first American woman to earn a million dollars is encrusted with the effects of economic oppression, and Jim Crow Laws serves as an inspiration to children that they can become anything they want to be. At one time in American history, blacks were not permitted to receive treatment in white hospitals, and

many blacks bled to death while seeking help. Dr. Charles R. Drew discovered a technique for isolating and storing plasma so that it could be stored for long periods of time. The effects of racism and prejudice leave one asking the question, “What color is blood?” Drew was a soldier during World War II and witnessed the black soldiers bleeding to death because they were not to be given blood from white soldiers. The other biographies in the text are equally impressive and inspiring for the reader.

The arts have been one place throughout the history of humankind where people with all sorts of beliefs, lifestyles and socioeconomic status have come together to create things of beauty to share with others. Marian Anderson was one voice that crossed continents and color barriers. In *What I Had Was Singing: The Story of Marian Anderson*, by Jeri Ferris, the story of a remarkable woman who simply loved to sing comes to life. Peppered with photographs, the biography traces Marian’s life from a child singing in a choir in Philadelphia, to a young woman performing on concert stages throughout Europe, and as a mature woman singing on the steps of the Lincoln Memorial in Washington, D.C. But hidden within these accomplishments are stories of bigotry. Marian was told she could not attend a music school in

Philadelphia because “coloreds” were not allowed. In Europe she was able to travel the continent with a white accompanist and stay in the finest hotels, but in the United States her accompanist had to be white and no hotels would allow her to rent a room. Marian tells of how her husband was lighter skinned than she, so he was the person who would locate their housing, for many people did not want to, nor were they required to sell to African-Americans.

There are other biographies available from which children can learn the lives of courageous people, one of which is *Rosa Parks: My Story*. Rosa Parks is one of those people who was simply in the right place at the wrong time for her, but not for society. Tired from work, she refused to go to the back of the bus, and the Montgomery Bus Boycott was born. A lady who just wanted to sit in an empty seat inspired a boycott that crippled a city economically. Through this, and other biographies of African-Americans, children and adolescents can learn the meaning of integrity, tenacity, and ethics. They can also learn what it takes to be a true hero. The story of Rosa Parks allows the reader to ponder the question, “What is greatness?”

Peaceful Resistance

Four college students in North Carolina who just wanted to be able to sit down and eat at the Woolworth's Lunch Counter followed the peaceful resistance inspired by Rosa Parks. Woolworth's 5 & 10 would allow African-Americans to order food from their lunch counter, however, the store's policy would not allow them to sit down to eat. White patrons were permitted to sit down to eat. So on February 1, 1960 Joseph McNeil, Ezell Blair, Jr., Franklin McCain, and David Richmond sat down and attempted to place an order, but were denied service. *Lunch at the 5 & 10*, by Miles Wolff, tells the story of the Greensboro sit-ins and how the events surrounding the issues evolved into the civil rights movement in the United States. There were Woolworth stores throughout the nation with lunch counters and slowly but surely sit-ins were occurring everywhere. Unlike the Montgomery Bus Boycott where leaders of the civil rights movement like Dr. Martin Luther King, Jr. served as mouth pieces, the sit-ins were overlooked in terms of their initial economic impact because "this movement had no charismatic leader and needed none; sitting in was something almost any group of Negroes could do with little

planning.” (Wolff, 102) However, the sit-ins lead the way for the procurement of integrated lunch counters across the counter.

These four students continued the sit-ins in spite of being hit with eggs, spat upon, and hearing hateful voices shouting, “Nigger, go home,” “Back to Africa, nigger,” and “Nigger, Nigger, Nigger.” (Wolff, 130) Their courageous endeavor poses the question to readers, “What public places do you avoid? Why?” Today there are few places where one is not admitted because of the color of one’s skin, socioeconomic status, or gender. Some of this freedom can be attributed to the four students who sat in the 5 & 10 waiting to be served.

Children and Civil Rights

In 1954 the Supreme Court ruled in *Brown vs. the Board of Education*, schools must desegregate. It was not until May 17, 1957 that nine high school students integrated Little Rock High School in Arkansas. Mildred Pitts Walter’s novel, *The Girl on the Outside*, tells of nine black students who enrolled in at all-white Chatman High School. The story parallels the fears of two girls, one black and one white as the desegregation is put into play. The white girl, Sophia, questions in the language of prejudice such as,

“Why do they have to come to our school? The thought of Negroes at Chatman brought resentment. Why did things have to change now? This was her (Sophia) last year at Chatman High. She had dreamed of being a senior, doing all the fun things: homecoming, senior day, the senior prom, and, at last graduation. What would the year be like with them there?” (Walters, 3) Eva just wants to attend a school where she will be able to receive a good education. She stands as a representative for her community, but she too has questions that center around whether or not all of the discord is worth the price. When the National Guard Troops are called upon to escort the new students into the school, they are spat upon and called names. Sophia embraces Eva and tells her not to let them get to her, whereupon she too is spat upon and called a “Nigger Lover.” The ‘us & them’ argument is one that embodies the language of prejudice, and the author integrates the argument to show that it is two-sided.

To understand history, children need to understand that there are people of all ages living at any given time. This understanding allows children to make effective connections between historical events. The civil rights movement in the United States is a part history that effected children greatly in that it

changed the way schools determined enrollment. This period in the country's history also saw the deaths of African-American children as evidenced in the church bombing in Birmingham, Alabama. Christopher Paul Curtis' book, *The Watsons Go to Birmingham—1963*, tells the story of a family from Flint, Michigan who travel by automobile to Birmingham. It is told through the eyes of a boy named Kenny and is riddled with themes related to the civil rights movement. Northern migration, segregation, light vs. dark skin, and the welfare system are all themes referred to throughout the story.

A major event in this work of historical fiction is the bombing of the 16th Street Baptist Church where four girls, Addie Mae Collins, Denise McNair, Cynthia Wesley, and Carole Robertson were killed. Kenny witnesses the bombing and thinks that his sister was one of the victims. All members of the Watson family escaped harm, however, historically speaking this event is perceived to be the one event of the period of unrest that “brought national attention to the evil of racism. The tragedy sparked a surge of support for federal civil rights legislation, and it led to an intensive voting rights campaign in Selma, Alabama.

“But more importantly, it made the pain of racism felt among whites who would never experience it themselves. The day after the bombing, a white lawyer named Charles Morgan gave a speech in Birmingham. He asked his audience: ‘Who did it?’ and gave his own anguished answer: ‘We all did it ... every person in this community who has in any way contributed ... to the popularity of hatred is at least as guilty ... as the demented fool who threw that bomb.’ (Free At Last, 39)

The Magnolia State

The state of Mississippi has a history of plantations, magnolias, cotton, and slavery. During the period of slavery in the United States, “The treatment of slaves in Mississippi was so cruelly harsh that owners in other states found that the most menacing threat to recalcitrant slaves was a promise to sell them ‘down the river’ to the Yazoo Delta.” (Walters, 17) The history of the state deserves a place in the history of civil rights for it was a battle that was fought by ordinary people. Mississippi’s history stretches from cotton plantations to Freedom Summer when buses were loaded with people who followed the words of Fannie Lou Hamer when it came to voter’s rights; they were “tired of being

tired.” *The Mississippi Challenge*, by Mildred Pitts Walter, chronicles the history of the struggle for justice in Mississippi.

Walters provides a history of the Ku Klux Klan in order to foster an understanding of the fact that the White Supremacist Group has been an active hate group for over 100 years. The politics of hate can be found woven into the fiber of the history of Mississippi. Lynchings were done on a regular basis for the most minor of offenses. It was said that Mississippians categorized lynchings into two categories: good or bad. “A good lynching was one in which ‘a relatively few disciplined whites swiftly executed a ‘bad niggah’ charged with a heinous crime. A bad lynching featured a surfeit of liquor and firearms and an unruly, indiscriminate mob that threatened the peace and dignity of an entire community ... A bad lynching means a burning.” (Walters, 77) It was with definitions such as these that whites were able to justify the murder of blacks.

Relationships

Children need to develop relationships with people of all different races, cultures, socioeconomic status, and religions. Friendships can be formed between diverse people when they are

nurtured with the core of the relationship centered in acceptance. *I Hadn't Meant to Tell You This*, by Jacqueline Woodson, tells the story of two girls of different races who are sharing life's secrets. The character Marie is a popular African-American student in what the author describes as a middle class black suburb. Her father is raising her. Lena is a white girl who arrives at the school. Her father too is raising her. The two girls become friends, and their relationship is one that provides comfort to both of them. They play together, and take care of Lena's little sister. Aspects of Lena's life puzzle Marie, and one day while playing basketball with her father they have the following dialogue about the language of hate:

"Daddy..." I began.

He took a shot. It bounced off the backboard and sat on the rim a second before falling in. 'Yo!' he said, retrieving the ball and tossing it to me.

'I heard somebody say that whitetrash are the niggers of white people.' I stopped dribbling the ball and looked at him. He was staring off down the block as though he were expecting somebody.

'I don't like you using that word – niggers.'

'How come it's okay to say whitetrash?'

Daddy put his hands on his waist and moved his lips to one side of his face. He was silent for a moment. 'Neither one's okay,' he said. 'Whitetrash is easier. Gives us someone to hate.'

'Hate...' I said.

‘Not hate, maybe. It’s not as strong as that.’ He was thoughtful. After a moment he said, ‘Neither one’s right, Marie. None of it’s right. Just how the world is. White people hate us, and we go on hating them right back.’

‘I would think whitetrash is just as disenfranchised as black people ...’ (Woodson, 28)

This incidence of name calling demonstrates the power of language in the development of human understanding. Children learn the language of prejudice from the society in which they live.

During the story Marie learns that Lena’s father has been abusing her. Marie asks Lena why she has not reported the abuse, and Lena responds that Social Services will take her sister and her away. The newfound knowledge Marie has of her friend allows her to extend her friendship even more. She permits the sisters to bathe at her home, and protects them in whatever ways she can from their father. In the end, Lena and her sister run away. Lena feels that the only way to protect her sister from her father is to leave.

In the last sentence of the book the author poses the question, “Why can’t we all just be people here?”(115) This question is one that allows the reader to question the essence of understanding human diversity. Prejudice is a learned behavior, and this story teaches the prevalence of racism in all neighborhoods.

One Peace Maker

Readings in issues surrounding Civil Rights in the United States are not complete without the inclusion of Dr. Martin Luther King, Jr. King's life was influenced by the actions and beliefs of his father. Armed with a philosophy of non-violence Martin spent his life fighting against southern laws designed to oppress all minorities. Robert Jakoubek's book, *Martin Luther King, Jr.: Civil Rights Leader*, follows the life, works, and violent death the man who won a Nobel Peace Prize for his work for desegregation and rights for African-Americans.

Jakoubek's work allows children to see the frame house in which Dr. King was raised, view photographs of the Ebenezer Baptist Church, witness the vicious teeth of German Shepard biting at an African-American man during a Civil Rights demonstration in Birmingham, examine the faces of his wife and children, and stare at the extended fingers pointing across the street from the Lorraine Hotel in Memphis, Tennessee on April 4, 1968 when the assassin's bullet killed him. The reader can slowly turn the pages and examine the photographs of the funeral for Dr. King. His simple roots are delineated by the mule drawn wagon carrying the casket of the man who saw unjust laws and worked for justice.

A fictional account of Martin Luther King's life can be found in *Just Like Martin*, by Ossie Davis. Isaac Stone wants to attend the Freedom March in Washington, D.C. on August 28, 1963, but his father will not permit him to go. His father is a Korean War veteran, and believes that "Nonviolence is the same as cowardice." The author weaves the events and feelings of the Civil Rights movement by juxtaposing the bombing of a church into the story. The story demonstrates the struggle between father and son, good and evil, war and peace. After the bombing of their church, Isaac and his father begin the healing process between themselves by assisting the community in rebuilding its church.

Conclusions

The lessons to be learned from the Civil Rights movement in the United States are those that help people to understand individual differences. Child and adolescent literature incorporating the issues surrounding civil rights can assist children in developing an awareness of the journey that was taken by many strong willed people who refused to live in hate. The power of the written word helps the reader in identifying ways in which they might act on their values, understand the feelings of minority

groups, examine their personal treatment of others, and explore a portion of history that was steeped with injustice.

Author's Note

On Easter Sunday of 1998 I visited the National Civil Rights Museum in Memphis, Tennessee. The Museum is built around the Lorraine Hotel and chronicles African-American history in the United States from its roots in slavery. I was struck by the strength of African-American women in the ability to maintain family. An aspect of the museum's presentation that struck me was the simple fact that all of the stature was white to create a ghostlike appearance to the history being conveyed. But perhaps the single most powerful event from my visit was when I turned to leave the rooms of the Lorraine Hotel that were the last place that Dr. King seen alive, and faced a stained glass portrait of Dr. King. This piece of stained glass was the end of the museum. The journey of civil rights was over with the death of Martin Luther King, Jr. It is my hope that we will continue to pursue the principles established by Dr. King, and help children make the world a peaceful place.

Bibliography

- Beals, M. P., *Warriors Don't Cry*. New York: Pocket Books, 1994.
- Davis, O., *Just Like Martin*. New York: Puffin Books, 1992.
- Ferris, J., *What I Had Was Singing: The Story of Marian Anderson*. Minneapolis: Carolrhoda Books, Inc., 1994.
- French, A., *Billy*. New York: Penguin Books, 1993.
- Jakoubek, R., *Martin Luther King, Jr.: Civil Rights Leader*. New York: Chelsea House Publishing, 1989.
- McKissack, P.C., and McKissack, F., *Black Diamond: The Story of the Negro Baseball Leagues*. New York: Scholastic, 1994.
- Haskins, J. with Parks, R., *Rosa Parks: My Story*. New York: Scholastic, 1992.
- Stine, M., *The Story of Malcolm X: Civil Rights Leader*. New York: Yearling Books, 1994.
- Taylor, M.D., *The Friendship and the Gold Cadillac*. New York: Bantam Skylark Books, 1989.
- Walter, M. P., *The Girl on the Outside*. New York: Scholastic, 1982.
- Walter, M. P., *Mississippi Challenge*. New York: Aladdin Paperbacks, 1992.
- Wolff, M., *Lunch at the 5 & 10*. Chicago: Ivan R. Dee Publisher, Inc., 1990.
- Woodson, J., *I Hadn't Meant to Tell You This*. New York: LaurelLeaf, 1994.

U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

ERIC REPRODUCTION RELEASE

I. Document Identification:

Title: An Imperfect World: Resonance from the Nation's Violence (2002 Monograph Series)

Editor: Lemuel Berry, Jr., Ph.D.

Corporate Source:

Publication Date: 2002

II. Reproduction Release:

In order to disseminate as widely as possible timely and significant materials of interest to the educational community, documents announced in the monthly abstract journal of the ERIC system, Resources in Education (RIE), are usually made available to users in microfiche, reproduced paper copy, and electronic media, and sold through the ERIC Document Reproduction Service (EDRS). Credit is given to the source of each document, and, if reproduction release is granted, one of the following notices is affixed to the document.

If permission is granted to reproduce and disseminate the identified document, please check one of the following three options and sign the release form.


Level 1 - Permitting reproduction and dissemination in microfiche or other ERIC archival media (e.g. electronic) and paper copy.

Level 2A - Permitting reproduction and dissemination in microfiche and in electronic media for ERIC archival collection subscribers only.

Level 2B - Permitting reproduction and dissemination in microfiche only.

Documents will be processed as indicated provided reproduction quality permits. If permission to reproduce is granted, but no option is marked, documents will be processed at Level 1.

Sign Here: "I hereby grant to the Educational Resources Information Center (ERIC) nonexclusive permission to reproduce and disseminate this document as indicated above. Reproduction from the ERIC microfiche or electronic media by persons other than ERIC employees and its system contractors requires permission from the copyright holder. Exception is made for non-profit reproduction by libraries and other service agencies to satisfy information needs of educators in response to discrete inquiries."

Signature: 

Printed Name: Lemuel Berry, Jr.

Address: PO Box 325
Biddeford, ME 04005-0325

Date: 5/20/03

Position: Executive Director

Organization: NAAAS, NAHLS, NANAS, IAAS

Telephone No: 207-282-1925-839-8004

III. DOCUMENT AVAILABILITY INFORMATION (FROM NON-ERIC SOURCE):

If permission to reproduce is not granted to ERIC, or, if you wish ERIC to cite the availability of the document from another source, please provide the following information regarding the availability of the document. (ERIC will not announce a document unless it is publicly available, and a dependable source can be specified. Contributors should also be aware that ERIC selection criteria are significantly more stringent for documents that cannot be made available through EDRS.)

Publisher/Distributor:
Address:
Price:

IV. REFERRAL OF ERIC TO COPYRIGHT/REPRODUCTION RIGHTS HOLDER:

If the right to grant this reproduction release is held by someone other than the addressee, please provide the appropriate name and address:

Name:
Address:

V. WHERE TO SEND THIS FORM:

Send this form to the following ERIC Clearinghouse:

ERIC/CHESS
2805 E. Tenth Street, #120
Bloomington, IN 47408

However, if solicited by the ERIC Facility, or if making an unsolicited contribution to ERIC, return this form (and the document being contributed) to:

ERIC Processing and Reference Facility

4483-A Forbes Boulevard
Lanham, Maryland 20706

Telephone: 301-552-4200

Toll Free: 800-799-3742

FAX: 301-552-4700

e-mail: ericfac@inet.ed.gov

WWW: <http://ericfacility.org>