OPEN BOOK

Where Are You "Walking" and Why?

The Civil Rights Movement

Discovering American Jewish History Through Objects

01 WHO WILL I BE?

He [Rabbi Hillel] used to say: If I am not for me, who will be for me? And when I am for myself alone, what am I? And if not now, then when?

הוא היה אומר, אם אין אני לי, מי לי. וכשאני לעצמי, מה אני.
ואם לא עכשיו, אימתי.

Mishnah, Pirkei Avot 1:14

02 NOW IS THE TIME

Why do you think King says that "now is the time?"

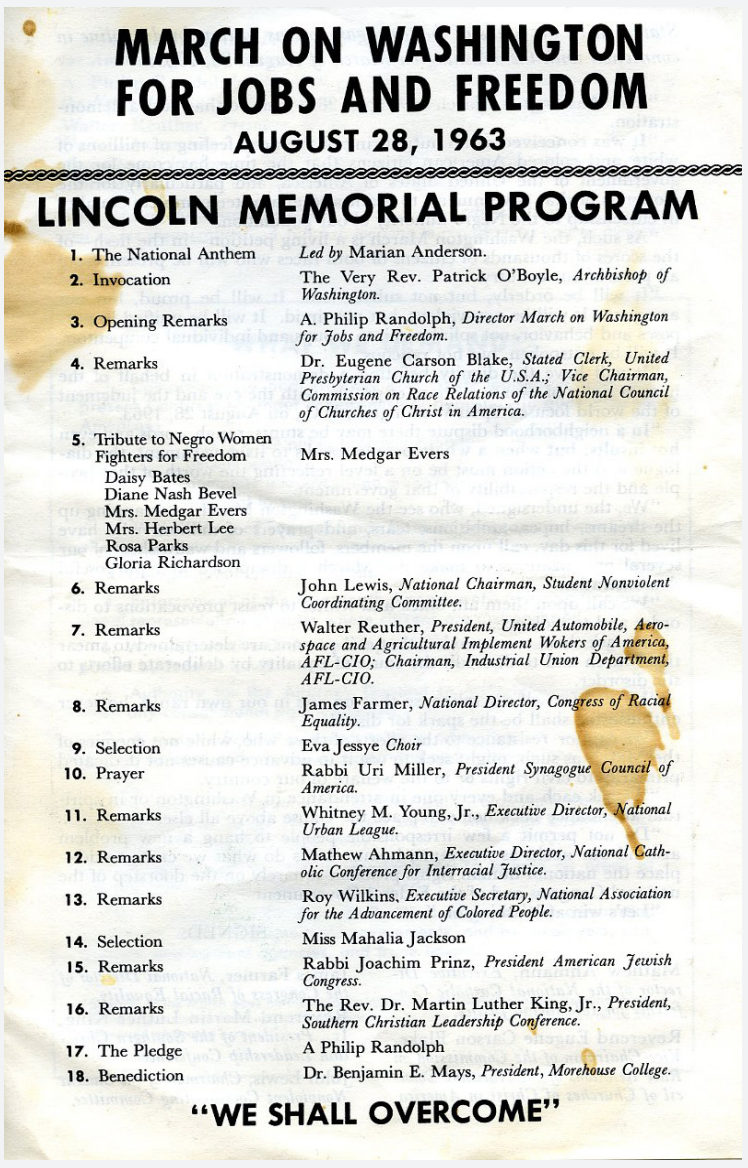
Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

Rev. Dr. Martin Luther King Jr., "I Have a Dream" speech at the March on Washington for Jobs and Freedom, August 28, 1963

03 AN APPEAL

I appeal to all of you to get into this great revolution that is sweeping this nation. Get in and stay in the streets of every city, every village and hamlet of this nation until true freedom comes, until the revolution of 1776 is complete.

John Lewis, national chairman, Student Nonviolent Coordinating Committee (SNCC), speech at the March on Washington for Jobs and Freedom, August 28, 1963



MARCH ON WASHINGTON
FOR JOBS AND FREEDOM
AUGUST 28, 1963

LINCOLN MEMORIAL PROGRAM

1.	The National Anthem	*Led by* Marian Anderson.
2.	Invocation	The Very Rev. Patrick O'Boyle, *Archbishop of Washington.*
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5.	Tribute to Negro Women Fighters for Freedom Daisy Bates Diane Nash Bevel Mrs. Medgar Evers Mrs. Herbert Lee Rosa Parks Gloria Richardson	Mrs. Medgar Evers
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15.	Remarks	Rabbi Joachim Prinz, *President American Jewish Congress.*
16.	Remarks	The Rev. Dr. Martin Luther King, Jr., *President, Southern Christian Leadership Conference.*
17.	The Pledge	A Philip Randolph
18.	Benediction	Dr. Benjamin E. Mays, *President, Morehouse College.*

"WE SHALL OVERCOME"

Program, March on Washington for Jobs and Freedom, August 28, 1963
National Museum of American Jewish History, 2010.51.1
Gift of the family of I. Martin and Selma Wekselman

04 SHAMEFUL SILENCE

Who do you think attended the March on Washington? Who do you think chose not to attend?

When I was the rabbi of the Jewish community in Berlin under the Hitler regime, I learned many things. The most important thing that I learned under those tragic circumstances was that bigotry and hatred are not the most urgent problem. The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence.

Rabbi Dr. Joachim Prinz, speech at the March on Washington for Jobs and Freedom, August 28, 1963

MONUMENTS 09

This was like the struggle of all these generations of black people to dismantle white supremacy. That's what it felt like and that's what I symbolized in that moment.

Bree Newsome, speaking about climbing a flagpole outside the South Carolina Capitol and removing the Confederate flag on June 25, 2015

RIDING FOR FREEDOM 08

What do you think being an activist means? Are there different ways to be an activist?

On June 2, 1961, I got on a bus in New York bound for Jackson. The bus went to Nashville, where we wrote our wills. When we arrived in Jackson, on June 7, I went into the bus station waiting room marked "Colored." I took three steps and was arrested and transported to the city jail.

Carol Silver, Freedom Rider and civil rights activist, in a April 14, 2011, *SF Gate* interview

STRONG PEOPLE DON'T NEED STRONG LEADERS 07

You didn't see me on television, you didn't read news stories about me.... The kind of role I tried to play was to pick up the pieces or put together pieces out of which I hoped organization might come. My theory is, strong people don't need strong leaders.

Ella Baker, civil rights leader, in a December 17, 1986, *New York Times* interview

MY LEGS WERE PRAYING 06

For many of us the march from Selma to Montgomery was about protest and prayer. Legs are not lips and walking is not kneeling. And yet our legs uttered songs. Even without words, our march was worship. I felt my legs were praying.

Rabbi Abraham Joshua Heschel, on the march from Selma to Montgomery, Alabama, March 21, 1965

THE PITFALLS OF COMPROMISE 05

It's just like when you've got some coffee that's too black, which means it's too strong. What you do? You integrate it with cream; you make it weak. If you pour too much cream in, you won't even know you ever had coffee. It used to be hot, it becomes cool. It used to be strong, it becomes weak. It used to wake you up, now it'll put you to sleep. This is what they did with the March on Washington.

Malcolm X, "Message to the Grass Roots," November 10, 1963

NATIONAL MUSEUM OF AMERICAN JEWISH HISTORY
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OPEN BOOK

Teacher Guide

7th – 11th Grade

Where Are You "Walking" and Why?

The Civil Rights Movement

NATIONAL MUSEUM OF AMERICAN JEWISH HISTORY
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Discovering American Jewish History Through Objects

Inspired by African-Americans' struggle for freedom, Jews participated in the Civil Rights Movement in disproportionate numbers, contributing funds, time, passion, and, on very rare occasions, even their lives.

The African-American struggle to overcome deeply entrenched racism struck a chord with Jews, who saw parallels in their own experiences. Some took part in the NAACP's 1909 founding and championed improved educational opportunities. Throughout the 1950s and 1960s, Jewish leaders spoke out to support equality. Others, however, feared that support for the Civil Rights Movement would harm Jewish interests and threaten America's social order. And many southern Jews worried that speaking out against racial injustice could harm their own tenuous sense of security.

Nevertheless, throughout the 1950s and 1960s, Jewish leaders spoke out in support of equality, believing that ending prejudice and discrimination against African-Americans would diminish antisemitism as well. Young Jews traveled south to register African American voters and stood firm even when they too became targets of violence. Passionate and committed, some Jewish activists did not fully appreciate that racial equality would not come as easily as religious equality. Many found themselves surprised and disappointed when the coalition of Jews and African Americans broke down in the late 1960s.

KEY QUESTIONS:

— What inspired so many Jews to support African Americans and fight for their civil rights?

— What were some of the tactics and techniques used during the Civil Rights Movement?

— What role did religion play in the Civil Rights Movement?

— Is a Civil Rights Movement still needed today? Why?

— What issues do your students feel passionate about? If their legs felt like they were praying, where would they take them?

LEARNING OBJECTIVES:

By the end of this unit students will be able to:

— Confidently use primary sources as historical evidence in order to contribute to larger conversations about the relationships between religion, politics, and social activism.

— Explore a historical question using critical thinking, text analysis, object interpretation, and discussion.

— Analyze and evaluate the roles played by various Jewish communities and Jewish individuals in the Civil Rights Movement.

— Make connections between the Civil Rights Movement and issues of racial equality and injustice in the world today.

— Appreciate different perspectives and real-world complexities.

— Identify how historical issues continue to be relevant in their lives today.

Suggested Pre-Lesson Activity

1. **Write the word "protest" on the board or easel paper. Ask students to define what a protest is and then give examples. Students can give either types of protest or specific examples of historic or contemporary protests. Record students' answers on the board.**

2. **Ask students to expand on each answer by responding to the following questions:**

— What are the goals of the protest? (e.g., to spread awareness, to disrupt mundane life, etc.)

— Who can or cannot participate in the protest? Can an individual engage in this protest or does it need a large group in order to work?

— What does one need in order to engage in the protest?

— Who is meant to be the audience for the protest?

— How do others learn about the protest?

3. **As a class, put the listed protests into categories. Allow students to choose how the categories will be defined.**

4. **Ask students to name contemporary protests that were not mentioned in step #1, especially protests that students have engaged in, and put them into the categories.**

5. **Debrief with students about how the activity went. Was it difficult to think of protests or to fit them into categories? Were there any protests that were difficult to fit into a category? Did students find anything about this activity surprising?**

Procedure

1. Refer to the *OpenBook* Overview and follow the instructions for the "See, Think, Wonder" activity as a class. Consider using the following discussion questions.

See:

— What text do you see that's larger than the rest?

— How many religions can you see represented in the program?

— What other organizations do you see represented in the program?

— Do you see any names you recognize?

— How many men can you count? How many women can you count?

— Which parts of the program do you see that are related to "jobs?"

— Which parts of the program do you see that are related to "freedom?"

— What condition is the paper in?

Think:

— Why do you think the march is called "March on Washington for Jobs and Freedom?" Why do you think those two topics are paired?

— Why do you think the program says, "We shall overcome?"

— Why do you think so many religious leaders are represented?

— Why do you think the paper has stains and folds in it?

Wonder:

— I wonder why they chose the speakers listed on the program.

— I wonder why they have so many religions represented.

— I wonder why some religions (e.g., Islam) aren't included in the program.

— I wonder how they publicized the event and how many people showed up.

— I wonder what all the speakers actually said during their "remarks."

— I wonder why the person who donated the program kept it after the March.

— I wonder how it felt to stand in a large crowd in an open area in August.

2. If you haven't already, divide students into pairs or trios. Distribute one Talmud page to each group and Student Guide to each student.

3. Refer to the *OpenBook* Overview and follow the instructions for the *havruta* study.

4. Refer to the *OpenBook* Overview and follow the instructions for the Wrap up activity. Consider using the following discussion questions.

— Can you find two authors who agree with each other?

— Can you find two authors who disagree with each other? What do you think they would say to each other?

— Which text were you most surprised by and why?

General prompting questions:

— How many different modes of protest can you find?

— Whose responsibility do you think it is to actively oppose social injustice?

— How do you think people from different demographics could come together to fight larger issues of oppression?

— Do you think that religious communities have a responsibility to fight forms of oppression that have nothing to do with religion? Why or why not?

— Can you think of any forms of oppression that are occurring today?

— Have you ever participated in a protest? How did that make you feel?

Suggested Post-Lesson Activity

Note: This activity could be done individually or in their havruta groups.

1. **Ask students to choose a favorite text that they would want to share with others. Have students write a short reflection explaining why they chose their text and why others should see it.**

2. **Have students design and draw a poster featuring their chosen text. It could be a literal representation of the text, an abstract representation, or any eye-catching design that reflects the message of the text.**

— (Optional) If the students need more time, consider asking them to complete it at home.

3. **Once students are done, have them present the posters to the class, explaining why they chose their text and why they created the design they did.**

4. **(Optional) Have students put up their posters around their school or community.**

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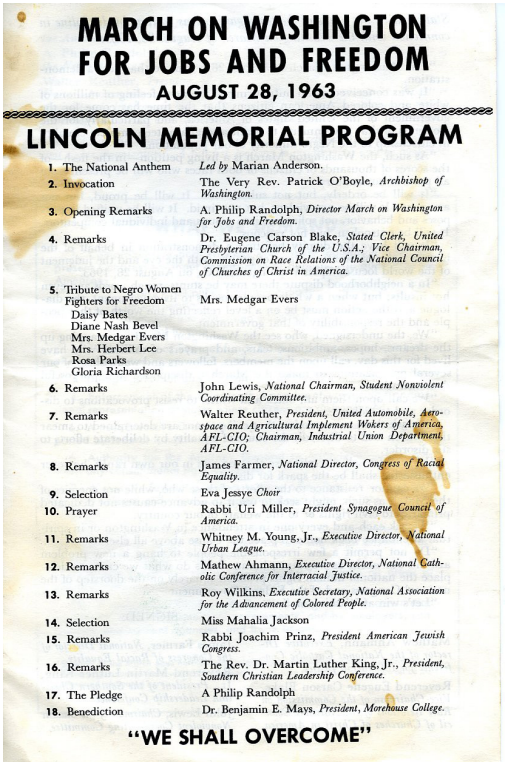
Object Information

Program, March on Washington For Jobs and Freedom, August 28, 1963.

On August 28, 1963, one hundred years after President Lincoln's Emancipation Proclamation freed the slaves in the Confederate states, nearly three hundred thousand people, most of them African American, gathered on the National Mall to protest racial segregation and economic discrimination. Organized by African American activists A. Philip Randolph and Bayard Rustin, the March on Washington for Jobs and Freedom became one of the largest political rallies ever to take place in the United States. The March is best remembered for Rev. Dr. Martin Luther King Jr.'s "I Have a Dream" speech. Broadcast live on TV and radio, this speech is widely considered to be the most significant of the civil rights era. King evoked the Declaration of Independence, the United States Constitution, the Emancipation Proclamation, and the Hebrew prophets Isaiah and Amos. Indicating the importance of this speech in American history, the National Park Service in 2003 added an inscribed marble pedestal at the exact location on the Lincoln Memorial where King spoke.

The March opened with the national anthem, sung by one of the most celebrated singers of the twentieth century, Marian Anderson—an icon and activist. In 1939, after Anderson had been blocked from singing at Constitution Hall, near the White House, by the Daughters of the American Revolution, an all-white women's society, First Lady Eleanor Roosevelt intervened and invited Anderson to perform in an open-air concert at the Lincoln Memorial. Those who attended the March on Washington would have known this history and understood the symbolic importance of Anderson's presence that day.



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"WE SHALL OVERCOME"

National Museum of American Jewish History, 2010.51.1
Gift of the family of I. Martin and Selma Wekselman

In his speech at the rally, Rabbi Joachim Prinz drew on the biblical narrative of slavery and on his experiences as a rabbi in Nazi Germany to declare that "America must not be a nation of onlookers. America must not remain silent. Not merely black America, but all of America. It must speak up and act, from the president down to the humblest of us, and not for the sake of the Negro, not for the sake of the black community but for the sake of the image, the idea and the aspiration of America itself."

Several African American activists spoke during the "Tribute to Negro Women Freedom Fighters." One was Myrlie Evers, whose husband, the prominent activist Medgar Evers, had been murdered by a member of a white supremacist group several months before the March. Myrlie Evers had worked alongside her husband for more than a decade on campaigns such as voter registration and school desegregation. After her husband's death she

continued their activism and became the chairperson of the National Association for the Advancement of Colored People (NAACP). Ms. Evers later delivered the invocation at President Obama's second inauguration. Other women featured in this tribute included Daisy Bates, who led the 1957 integration of a white high school in Little Rock, Arkansas; Diane Nash, a Freedom Rider and cofounder of the Student Nonviolent Coordinating Committee (SNCC, also cofounded by Ella Baker); Rosa Parks, notable for her role in the Montgomery Bus Boycott; and Gloria Richardson, founder of the Cambridge Movement, a militant civil rights group in Cambridge, Maryland.

Other prominent individuals featured on the program included John Lewis, a member of SNCC who would play a major role in the 1965 marches from Selma to Montgomery and now serves as a U.S. Representative from Georgia; James Farmer, founder of the interracial civil rights organization Congress for Racial Equality (CORE) that helped desegregate Chicago's schools and organize the Freedom Rides, among other activities; Walter Reuther, representing labor unions; Mahalia Jackson, an internationally recognized gospel singer well known for her civil rights work; Roy Wilkins, head of the NAACP; and Matthew Ahmann, representing the Catholic community. Rabbi Uri Miller, leader of the Beth Jacob Congregation in Baltimore and president of the Synagogue Council of America, which included rabbis from the Orthodox, Conservative, and Reform movements, led the rally attendees in a prayer that asked God to "enable us, through this demonstration, to sensitize all Americans—and especially those in positions of power and authority" to recognize the equality of all people.

Appendix A – Historic Background

After struggling for centuries to attain the benefits of American freedom, many Jews considered it their responsibility to fight for social justice for all Americans. Believing that a peaceful world without discrimination would be a better world for all, many Jews joined other Americans in fighting for civil rights – as well as protesting the war in Vietnam, campaigning for women's equality, and seeking freedom for Soviet Jews. These movements, if sometimes controversial in their day, decisively shaped American Jewish life.

The Civil War ended slavery on paper and new laws extended the benefits of citizenship to African-American men for the first time, but reality looked far different. Throughout the nineteenth and twentieth centuries discrimination and segregation continued to dominate American society, often enforced through violence and use of the legal system to prevent African-Americans from access to education, upward mobility, and political agency. Throughout the country restrictions on voting, segregation in housing and transportation, employment discrimination, and widespread violence, including lynching, continued to be the norm. In this environment, African-Americans and their allies built a social movement for civil rights and civil liberties through sit-ins, marches, boycotts, political advocacy, voter registration, and mass protests.

Expanded opportunities made possible by the GI Bill and new postwar laws against employment discrimination transformed American society and spurred the growth of America's middle class. With the help of the GI Bill, by the mid-1950s, more Jews than ever before attended college, pursued professional careers, and owned homes and automobiles. African Americans did not enjoy the same opportunities to achieve middle-class goals, often because they were actively prevented access to education, mortgages, health care, or jobs that led to upward mobility – and continued to face voter disenfranchisement and segregation. All of these injustices spurred black activists and their white allies to advocate for political, legal, social, and economic change in every aspect of American life.

Overcoming deeply entrenched racism struck a chord with many Jews, who saw parallels in their own experiences. For example, many Jews like Carol Silver participated in the 1961 Freedom Rides, when African-American and white men and women embarked on nearly 60 bus trips to the South as a means of testing the 1946 U.S. Supreme Court decision in Morgan v. Virginia, which found that segregated bus seating was unconstitutional. Twenty two-year old Carol Ruth Silver was arrested upon her July 1961 arrival in the South. Released from jail 40 days later, she smuggled out scraps of paper upon which she had written an account of her ordeal. Silver's charges were eventually dropped, and she went on to attend law school, work in politics, and write a memoir based on the journal she'd kept on the smuggled paper scraps.

Rabbi Abraham Joshua Heschel, who had personally experienced discrimination and violence in Nazi-occupied Europe, drew inspiration from the biblical story of the Exodus and the words of prophets such as Amos and Isaiah. In 1965, Rabbi Heschel invited Dr. and Mrs. King to his family's Passover Seder, believing that the ritual meal celebrating

Hebrew slaves' Exodus from Egypt would have special meaning to King, who often used the Exodus motif in his sermons. Heschel once said of his King, "Martin Luther King is a sign that God has not forsaken the United States of America. God has sent him to us. His presence is the hope of America."

At the 1963 March on Washington, Rabbi Joachim Prinz (1902-1988) declared that "under the Hitler regime" he had learned that "the most urgent, the most disgraceful, the most shameful and the most tragic problem is silence." Heeding his call, Jews headed south to register African-American voters. Some succeeded. Others met tragedy. On June 21, 1964, Michael Schwerner, head of CORE's Meridian, Mississippi, office, drove to a nearby town with James Earl Chaney and Andrew Goodman to investigate the burning of a black church. Two carloads of Ku Klux Klan members overtook the group on their return trip. On August 4, FBI agents investigating discovered their bodies.

A majority of American Jews supported the Civil Rights Movement, but opinions about integration and equality were not unanimous. Atlanta resident, Rabbi Jacob Rothchild of the Hebrew Benevolent Congregation Association, known simply as "The Temple," developed a lasting friendship with Dr. Martin Luther King, Jr., and spoke out in favor of civil rights. A bomb destroyed The Temple in the early morning hours of October 12, 1958. Another Atlanta resident, Charles Lebedin, owner of Leb's Restaurant refused to integrate his establishment until required by law to do so. Protestors frequently targeted Leb's in 1964, some carrying signs reading "As Jews we protest / SHAME."

In the later 1960s, fissures between African-Americans and Jews began emerge, especially as the fight for Civil Rights moved Northward. Issues such as public schools, which had benefitted Jews so mightily in their becoming middle class, became flashpoints in places like New York City when African-American demanded equal access to excellent schools, often pitting Jewish teachers or labor leaders against Black residents. Similarly, growing militancy, as advocated by Malcolm X and the Black Panthers, gave rise to tensions over white involvement in general as well as specific conflicts over Jewish perceptions of rising antisemitism in the Movement. Thus, whereas the early years of the Civil Rights Movement had been characterized by commonalities, new generations of Jewish and African American activists found themselves at odds over seemingly different agendas. Nevertheless, the vast majority of Jews' continued to support civil rights and civil liberties as core American values and as the key to Jews' ongoing sense of comfort in American society.

Appendix B – Supplementary Information for Talmud Page

01 WHO WILL I BE?

Hillel the Elder (c. 110 BCE–c. 10 CE) is considered one of the most important interpreters of Jewish law and text. A Babylonian woodcutter-turned-rabbi who lived around the turn of the common era, Hillel is known for his debates with his primary disputant, Shammai. He is most known for this

statement, recorded in *Pirkei Avot,* "If I am not for myself, who is for me?" And "if I am for myself, what am I?" And if not now, when?" According to tradition, Hillel lived for 120 years: partially in Babylon and partially in the land of Israel which he spent as the spiritual head of the Jewish people. He was later appointed *Nasi*, president of the *Sanhedrin* (tribunal). Hillel's most famous practices include the practice of lighting one candle on the first night of Chanukah, and adding an additional candle each night; and the custom of the "Hillel sandwich" commemorated during the Passover seder, in which he would eat the Paschal lamb in a sandwich with matzah and bitter herbs. A famous story, recorded in the Talmud, tells of a Jew who approached Shammai and asked to be taught the entire Torah while standing on one foot. Shammai rejected the man out of hand. The man then went to Hillel, who agreed to do so, and said, "That which is hateful to yourself, do not do to your fellow. The rest is commentary; go and learn it."

02 NOW IS THE TIME

Rev. Dr. Martin Luther King, Jr. (1929-1968) is synonymous with the civil rights movement and preached the attaining of civil rights through nonviolent civil disobedience. King was born in Atlanta, Georgia and attended Morehouse College, a historically black college, in Atlanta, beginning at age 15, and then entered seminary to become a Baptist minister like his father at age 18. He later received his doctorate in theology from Boston University in 1955. That same year, he became a leader of the Montgomery bus boycott, protesting racially segregated buses, and was arrested for the first time. In 1957, he co-founded the Southern Christian Leadership Conference, which helped bring black churches into the civil rights movement. In 1963, King gave his famous "I Have a Dream" speech at the March on Washington. King was assassinated in 1968 while supporting sanitation workers on strike in Memphis.

03 AN APPEAL

John Lewis (b. 1940) was born in Alabama to parents who were sharecroppers. Lewis attended college at a Baptist seminary and then at Fisk University, a historically black university in Nashville, Tennessee. He became politically active while a student at Fisk, leading a series of sit-ins to end racial segregation at lunch counters there in 1960. He then participated with the Freedom Riders, black and white activists who traveled south on buses to protest racial discrimination, and became a leader in the Student Nonviolent Coordinating Committee (SNCC). Lewis helped organize the March on Washington in 1963 and led SNCC's organization of "Freedom Summer" in 1964, an initiative to register black voters across the South. In 1965, he participated in the first Selma-to-Montgomery march, when his skull was fractured by an Alabama State Trooper. In 1981, Lewis was elected to the Atlanta City Council, and in 1986 he was elected to the U.S. House of Representatives for Georgia's 5th District, a seat he continues to hold.

04 SHAMEFUL SILENCE

Rabbi Joachim Prinz (1902-1988) was born in Germany and became active in a Jewish youth group as a teenager. He received his doctorate

in philosophy at age 21, and was ordained as a rabbi shortly thereafter. He served as a rabbi in Berlin in the late 1920s and 1930s, when he began to speak out against the Nazi movement. This led to him being arrested multiple times by the Nazi secret police, and eventually resulted in him being expelled from Germany. Rabbi Prinz was able to immigrate to the United States in 1937 due to the support of Rabbi Stephen Wise, and soon became the spiritual leader at Temple B'nai Abraham in Newark, New Jersey. It was his experiences in Europe that led Prinz, a frequent public speaker and pulpit rabbi, to devote himself to civil rights causes. Prinz became the president of the American Jewish Congress and served as the Chairman of the World Conference of Jewish Organizations. Dr. Prinz made this speech on August 28, 1963, at the March on Washington.

05 THE PITFULLS OF COMPROMISE

Malcolm X (1925-1965) was an outspoken activist who believed in achieving civil rights "by any means necessary," a challenge to Martin Luther King's pursuit of integration through nonviolence. Born Malcolm Little in 1925, Malcom X's parents raised their children to be self-reliant and feel a sense of black pride. After a period of his life characterized by poverty, drug-dealing, and petty crime, he spent time in prison, where he began to read widely, and was exposed to the Nation of Islam, an African American religious movement advocating self-reliance and the return of black Americans to Africa. He converted to Islam in 1948, and began using the name "Malcolm X" shortly thereafter, claiming the "X" symbolized his family's original last name, which was unknowable due to enslavement and forced migration. Throughout the 1950s, he became a prominent leader of the Nation of Islam. These words are from a November 10, 1963, speech in which he argued for international resistance of black and brown peoples against white racism. In 1964, Malcolm X left the Nation of Islam, announcing that he was organizing his own black nationalist political party. He criticized the Civil Rights Movement for settling for compromises within the white power structure, and called for black Americans to take part in "active self-defense" against white supremacists all over the country. Malcom X was assassinated on February 21, 1965, by members of the Nation of Islam at a rally in New York City.

06 MY LEGS WERE PRAYING

Rabbi Abraham Joshua Heschel (1907-1972) was born in Warsaw to a prominent Hasidic family. After being educated in a yeshiva and studying for traditional ordination, Heschel received a doctorate in philosophy in 1933 from the University of Berlin as well as liberal rabbinical ordination. In 1938, he was arrested by the Gestapo and deported to Poland. Just before the German invasion of Poland, Heschel received a visa allowing him to travel to London, and then on to New York. In 1946, he became a professor of Jewish ethics and mysticism at the Jewish Theological Seminary, where he remained for the rest of his life. A scholar and author of numerous books, Heschel also spoke out on contemporary political issues. He marched alongside Rev. Dr. Martin Luther King, Jr., in the Selma-to-Montgomery marches in Alabama in 1965, and was one of the first prominent clergy members to speak out

against the Vietnam War.

07 STONG PEOPLE DON'T NEED STRONG LEADERS

Ella Baker (1903-1986) was born in Virginia, and grew up in North Carolina, listening to her grandmother's accounts of life under slavery. Baker attended Shaw University, a historically black university in Raleigh, N.C., where she graduated as class valedictorian in 1927, before moving to New York City. She served as director of branches of the National Association for the Advancement of Colored People (NAACP) in the 1940s, and then moved to Atlanta to help establish the Southern Christian Leadership Conference and to run a voter registration campaign. Baker then co-founded the Student Nonviolent Coordinating Committee in 1960, mentoring emerging young activists in new civil rights campaigns such as the Freedom Rides and voter registration efforts. Baker was a strong advocate for participatory democracy, arguing that political movements should rely on direct action by small groups of people who were historically disempowered, such as sharecroppers and women. She continued her work as an activist until her death.

08 RIDING FOR FREEDOM

Carol Ruth Silver (born 1938) grew up in a Jewish family in Worcester, Massachusetts. After graduating from the University of Chicago in 1960, she joined the Freedom Riders, black and white activists who traveled south on buses to protest racial discrimination. In early June 1961, Silver got on a bus bound for Jackson, Mississippi. When the bus arrived there, Silver walked into the "Colored" waiting room at the bus station and was immediately arrested. She spent 40 days in jail. Reflecting on her experiences years later, she said, "We were doing something to change the world in a very direct and dangerous way. Just like the kids in Libya with their Facebook apps are changing the world, we changed the world." Silver went on to attend law school and from 1977-1989, she served on the San Francisco Board of Supervisors, working with LGBT civil rights pioneer Harvey Milk. Since the American incursion in Afghanistan in 2002, Silver has been traveling to Afghanistan to support educational programs for girls and women there.

09 MONUMENTS

Bree Newsome (born 1985), is a political activist who grew up in Maryland, the daughter of the Dean of the Divinity School at Howard University, a historically black university, and studied filmmaking at New York University. In 2013, she was arrested for the first time participating in a sit-in organized to oppose legislation aimed at marginalizing black voters. She served as a field organizer for Ignite NC, a youth-and-student-led social justice organization. Gaining national attention in 2015, Newsome climbed the flagpole outside of the South Carolina capital building and removed the Confederate flag. The flag was originally raised in 1961 as a public showing of opposition to lunch counter sit ins and the ongoing civil rights movement. The massacre of nine black parishioners by a white supremacist at Emanuel African Methodist Episcopal Church in Charleston reignited controversy over South Carolina's flag that

summer, and spurred activists such as Newsome to make a bold public action. Even before her arrest, Newsome was an activist. In 2014, she said, “For as long as I can remember, I just became aware that simply being myself was an act of defiance. The space that exists for many of us, as a young black girl, is so extremely limited so that you really can’t go very far without being an activist, without being in defiance of something.”

OPEN BOOK

Student Guide

Where Are You "Walking" and Why?

The Civil Rights Movement

NATIONAL MUSEUM OF AMERICAN JEWISH HISTORY
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Discovering American Jewish History Through Objects

NOTES

Read the texts around the image. Beginning in the upper left corner, follow the commentary counter clockwise. Read each text out loud and discuss it with your partner. Make sure you carefully look at the image and use its details to support your opinions. You can choose whether to use the following questions to guide your discussion:

01 WHO WILL I BE?

Hillel the Elder (c. 110 BCE–c. 10 CE) is considered one of the foremost interpreters of Jewish law and text. The hundreds of debates between Hillel and his contemporary Shammai helped to clarify and improve understanding of Jewish law. This quote from Pirkei Avot (Words of the Fathers) is perhaps Hillel's most famous.

1. What do you think these questions mean? Why do you think Rabbi Hillel asked them?
2. What does it mean to "be for" someone else? What do you need to do or know to "be for" someone else?
3. Why do you think it's important to act now, instead of waiting?
4. Can you think of a time you supported someone else?

02 NOW IS THE TIME

Rev. Dr. Martin Luther King Jr. (1929–1968) is synonymous with the civil rights movement and with the nonviolent civil disobedience he supported. A Baptist minister and president of the Southern Christian Leadership Conference, he was the driving force behind the 1955 Montgomery Bus Boycott as well as the 1963 March on Washington, where he gave his famous "I Have a Dream" speech. King was assassinated in 1968 while in Memphis to support striking sanitation workers.

1. Underline all the negative adjectives in this text. Circle all the neutral or positive adjectives. What kind of picture does this text paint?

NOTES

2. Why do you think King said that "now is the time?" What was happening before this time? What do you think he hopes will happen after this time?
3. Why do you think Rev. King said we need to "lift our nation?" How can one accomplish this? How is this different from lifting up a single person?

03 AN APPEAL

John Lewis (b. 1940) is a prominent American civil rights leader and U.S. Representative for Georgia's Fifth Congressional District. His activism began as a student in Nashville, and in 1963 he became the chairman of the Student Nonviolent Coordinating Committee (SNCC). He spoke at and helped organize the March on Washington. In 1965 Lewis led the marches from Selma to Montgomery with King and other civil rights activists.

1. Where was Lewis telling everyone to go? What's the difference between fighting for freedom in the streets versus in one's home?
2. What was Lewis referring to when he said "the revolution of 1776?" Why do you think Lewis referenced it? Can you think of a specific text from that revolution that Lewis might have used to support his appeal?
3. If you were listening to Lewis's speech, how do you think you would feel? Would you answer his appeal? How?

04 SHAMEFUL SILENCE

Rabbi Dr. Joachim Prinz (1902-1988) served as a rabbi in Berlin before being expelled from Germany by the Nazis in 1937 and immigrating to the United States with his wife and children. It was his experiences in Europe that led Prinz, a frequent public speaker and pulpit rabbi, to devote himself to civil rights causes. Dr. Prinz made this speech on August 28, 1963, at the March on Washington

NOTES

organized by Martin Luther King.

1. Why did Dr. Prinz say that "the most shameful ... problem is silence?" Who was he talking to?
2. Was Dr. Prinz making a comparison between 1960s racism in the United States and that of Nazi Germany? Would you make such a comparison? Why or why not?
3. Do you think you would have attended the March on Washington? Who do you think did attend? Who do you think chose not to attend?

05 THE PITFALLS OF COMPROMISE

Malcolm X, born Malcolm Little (1925-1965), was an outspoken activist who believed in achieving civil rights "by any means necessary," a challenge to Martin Luther King's pursuit of integration through nonviolence. He became closely associated with the Nation of Islam movement and converted to Islam in 1948. These words are from a November 10, 1963, speech that argued for international resistance of black and brown peoples against white racism. He eventually distanced himself from the Nation of Islam, after which Nation members assassinated him on February 21, 1965 at a rally in New York City.

1. How did Malcolm X use the analogy of cream in coffee to describe the civil rights movement? Who or what is the coffee? Who or what is the cream?
2. Hillel argued that one should not be "for myself alone." Do you think Malcolm X would have agreed or disagreed, especially regarding white allies supporting the civil rights movement?
4. Think about the importance of Judaism, Christianity, and Islam to Rabbi Heschel, Rev. Dr. Martin Luther King Jr., and Malcolm X. Why do you think religion played such an important role in the civil rights movement?

NOTES

06 MY LEGS WERE PRAYING

Rabbi Abraham Joshua Heschel (1907-1972), one of the twentieth century's most prominent theologians and philosophers, spoke these words to describe his feelings about walking alongside King in the March 21, 1965, march from Selma to Montgomery, Alabama, to protest voting restrictions against African Americans in southern states. Heschel escaped Nazi-occupied Poland in 1940 and taught at the Jewish Theological Seminary in New York City until his death in 1972.

1. Have you ever felt as if your "legs were praying?" How would you describe that feeling?
2. What do you think Rabbi Heschel was expressing about the relationship between protest and prayer?
3. Who do you think Rabbi Heschel was speaking to?
4. What do you think the hardest part of taking political action might be?

07 STRONG PEOPLE DON'T NEED STRONG LEADERS

Civil rights leader Ella Baker (1903-1986) believed in the necessity of grassroots organizing and the critical importance of individual and group action in the success of the civil rights movement. In 1960 Baker, a lifelong civil rights activist, co-founded the Student Nonviolent Coordinating Committee (SNCC), one of the most important organizations to the civil rights movement. SNCC focused on voter registration and helped to organize the 1961 Freedom Rides and the 1964 Freedom Summer.

1. What was Ella Baker's model for achieving civil rights? Do you think this could be an effective way to achieve civil rights?
2. Ella Baker emphasized grassroots activism over following individual leaders. What is the difference?
3. Can people effectively work together to achieve a common goal without a strong leader? Can you describe an example from your own life to support your response?

NOTES

08 RIDING FOR FREEDOM

Carol Silver (b. 1938) grew up in a Massachusetts Jewish family. After graduating from the University of Chicago in 1960, she joined the Freedom Riders, activists who traveled south on buses to protest racial discrimination. They faced taunting, beatings, and imprisonment.

1. Why do you think Carol Silver decided to risk beatings, imprisonment, and even her life to support the civil rights movement?
2. What do you think being an activist means? Are there different ways to be an activist?
3. How do you think Carol Silver connected her Jewish identity with her activism?

09 THE CIVIL RIGHTS MOVEMENT TODAY

Bree Newsome (b. 1985) drew national attention on June 25, 2015, when she climbed the flagpole in front of the South Carolina Capitol building and lowered the Confederate flag. The flag was originally raised in 1961 as a statement of opposition to the civil rights movement and lunch counter sit-ins occurring at the time. The June 17, 2015 massacre of nine black parishioners by a white supremacist at Emanuel African Methodist Episcopal Church in Charleston reignited controversy over South Carolina's flag.

1. What did the Confederate flag mean to Bree Newsome? Can you think of any other meanings it may have to other people?
2. Do you think activists like Newsome are continuing the tradition of civil rights activism of the 1950s and 1960s? Why or why not?
3. After Newsome removed the flag, authorities immediately put it back up. Why? Do you think actions like Newsome's are politically effective? Would you have made the same decision as Newsome?

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