



TEACHER'S GUIDE: GRADE LEVELS 6–12

NUMBER OF CLASS PERIODS: 3



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## COMMON CORE STANDARDS

**CCSS.ELA-LITERACY.RH.11-12.1:** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

**CCSS.ELA-LITERACY.RH.11-12.2:** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

**CCSS.ELA-LITERACY.RH.11-12.6:** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

**CCSS.ELA-LITERACY.RH.11-12.7:** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

## LOUISIANA SOCIAL STUDIES GRADE-LEVEL EXPECTATIONS

**6.1.1, 7.1.1, 8.1.1, US1.1:** Produce clear and coherent writing for a range of tasks, purposes, and audiences.

**6.1.3:** Analyze information in primary and secondary sources to address document-based questions.

**US.1.5:** Analyze historical periods using timelines, political cartoons, maps, graphs, debates, and other historical sources.

**US.5.4:** Describe the role and importance of the civil rights movement in the expansion of opportunities for African Americans in the United States.

## THE HISTORIC NEW ORLEANS COLLECTION

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An interactive version of this guide is available at:

<https://www.hnoc.org/interactive-lesson/nola-resistance>

# Lesson 1: Stories of Resistance

## Lesson Objectives

Students will learn the basic principles of oral history, then work with excerpts of oral histories collected as part of the NOLA Resistance project to see those principles in action.

## Materials

Handout: Stories of Resistance—Introduction

Worksheet: Examining Stories of Resistance

Handout: Stories of Resistance—Oral History Transcripts

## Procedures

1. Distribute “Stories of Resistance—Introduction.” Share read the text.
2. Distribute “Examining Stories of Resistance.” Play the oral history excerpts linked [here](#), then have students respond to the prompts on the worksheet. Use “Stories of Resistance—Oral History Transcripts” for reference or distribute to students after they listen to the audio clips.
3. Allow students to share their reactions to the oral history and their responses to the worksheet prompts.

## LESSON 1 HANDOUT

# Stories of Resistance—Introduction

When we want to learn about a particular person, historical event, or idea, we turn to primary sources. Primary sources are the raw materials of history—original documents and objects that were created at the time under study. By contrast, secondary sources are accounts or interpretations of events created by someone without firsthand experience. Primary sources can come in many different shapes and sizes, such as:

—Entries in Anne Frank’s diary that tell us about people and events in Nazi-occupied Amsterdam during the Second World War.

—Prehistoric cave paintings in Lascaux, France, that can show us what kinds of animals lived during that era, what kind of materials people used to create dye and paint, and how the painters thought of the world around them.

—Oral histories with Vietnam veterans that describe their experiences returning home after the conflict ended.

The last category on the list is our focus in this activity—to learn what oral histories are and how we can use them as historical sources.

Oral history is a type of historical source that uses recorded interviews to preserve firsthand memories, accounts, and interpretations of a person’s life, an event, a place, a way of life, or a

period.<sup>1</sup> The process of creating an oral history begins with an audio or video recording of a conversation between a subject and an interviewer. During the conversation, the interviewer can use guiding questions to prompt the subject to touch on certain topics, but mostly allows the subject to tell the stories that they want to share. The finished product is the oral history, which ideally is preserved and made available to researchers and the public.<sup>2</sup>

The oral histories included in this lesson are from the NOLA Resistance project, whose goal is to capture the experiences of New Orleans residents who were active and instrumental in the civil rights movement of the 1960s. In 2017–2019, participants were interviewed by THNOC oral historian Mark Cave about their experiences with civil rights organizations like the Congress of Racial Equality (CORE), their participation in marches and sit-ins, and events and people in their daily life while participating in the fight for equality. Audio and transcripts of these interviews are kept at THNOC so that researchers can access them to learn more about the civil rights movement in New Orleans.

Now, meet the three people whose stories you'll be listening to soon.

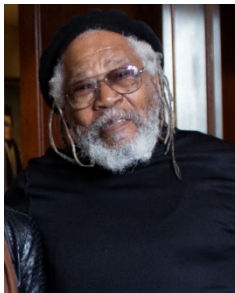
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<sup>1</sup> Glen Whitman, *Dialogue with the Past: Engaging Students and Meeting Standards through Oral History* (Rowman & Littlefield, 2004), 1.

<sup>2</sup> "Principles and Best Practices," *Oral History Association*, October 2009, <http://www.oralhistory.org/about/principles-and-practices/>.



Don Hubbard (b. 1939) is a civil rights activist and community organizer. He was a leader of the New Orleans chapter of the Congress of Racial Equality (CORE) and co-founded the Southern Organization for Unified Leadership (SOUL). He is the owner and operator of the Hubbard Mansion, a bed and breakfast on St. Charles Avenue.



Malik Rahim (b. 1947), a former Black Panther, is a housing and prison activist and community organizer. He is a co-founder of Common Ground Relief.



Doratha (Dodie) Smith-Simmons (b. 1943) is a former civil rights activist who was a member of the New Orleans chapter of the Congress of Racial Equality (CORE) and a Freedom Rider.

## LESSON 1 WORKSHEET

# Examining Stories of Resistance

As you listen to the oral histories, use the space below to jot down words or phrases that catch your ear—or anything that strikes you while you listen.

After you listen to **Don Hubbard** speak, please respond to the questions below:

1. Why do you think Don's experience at McDonogh Day left such a lasting impact on him?
2. How did Don's mother inspire him to work for change? Who in your life has inspired you to work for something important?



After you listen to **Malik Rahim** tell his story, please respond to the questions below:

1. What reason(s) does Rahim give for his entrance into activism?
2. What were the reasons for starting the community programs that Rahim describes? Why do you think Rahim and other National Committee to Combat Fascism /Black Panther Party members took it upon themselves to create these programs?

After you listen to **Dodie Smith-Simmons** speak about her experiences, please respond to the questions below:

1. According to Dodie, what was the relationship between CORE members and police like?
2. Practicing nonviolence was one of CORE's main tenets. What examples of nonviolent protest from CORE members can you see in Dodie's story?

## LESSON 1 HANDOUT

# Stories of Resistance—Oral History Transcripts

### Don Hubbard

*Hubbard was interviewed by Mark Cave at Hubbard Mansion Bed and Breakfast on September 18, 2017, for the NOLA Resistance oral history project. This is an excerpt from their 120-minute interview.*

There was a thing that when I was in school, I remember we got dressed up to go down to the McDonogh monument, which is a square that's right across the street from Gallier Hall, and the kids in public schools would bring flowers to put at the monument for John McDonogh. My mother dressed me up and got me ready to go to the monument and I remember my mother came and it was mandatory, that public school children had to do that. I remember, I might have been in second grade, we were lined up to go and put our flowers at the monument and my mother came and she took me by the hand and said, "Come on let's go," and I didn't understand why we left. Later on I found out that my mother was concerned that they had the black kids waiting in the back of the line in the hot sun while the white kids went first. And we were to be last in line, and she refused to allow me to stand out in that hot weather, waiting to go put a flower at McDonogh's monument, so she came and took me. And the school told her that it was mandatory that all the kids go to the McDonogh monument, and my mother said not only was I not going to do it, but they were still going to allow me to go to school. So I never went. So then from that, you start to understand different things that your parents put into your head.

Like, for an example, you know if you went to Canal Street, you were not going to be hungry, you'll eat before you leave home, you're not going to need a hot dog. This is the way that we have to go to Canal Street. When my mother went to pay a bill or to shop, if we saw the kids at the lunch counters, we were not going to be hungry because my mother had conditioned me not to want anything, because she didn't want to tell me that I couldn't eat there. But I was always a kid who wanted to know why. Why, momma, why we can't sit in the front of the streetcar? Why can't we ride in front of the bus? My mother always—and it stuck with me—she always had one answer. She said, “Baby, they're waiting for you to change it.” And I didn't understand it. She said, “They're waiting for you to change it.” So, later on in life, you get to say well, now I understand what she means, they're waiting for you to change it. So that was my introduction to civil rights, between my dad and my mom, and my grandmother teaching voter registration in our home, and figuring I had to do something to change it.

### **Malik Rahim**

*Rahim was interviewed by Mark Cave at his home in Algiers, Louisiana, on February 27, 2018, for the NOLA Resistance oral history project. Below are two excerpts from their 95-minute interview.*

CAVE: How did you get involved in activism?

RAHIM: I got involved—I was working on a job at, on Peters Road doing pipeline construction and I was hired as the welder's helper. And I asked about, how could I become a welder? And he told me they didn't hire niggers as welders. We got into some words. The foreman came, and I was

immediately fired, you know. Wasn't no questions of what happened. It's just that, you know, you talk back to this white guy, you fired. And I was let go. Mind you, I was a veteran. He never served in the service. And I wasn't even asked. So, with that, I knew I wasn't going to work anymore. I knew then I couldn't work on no job and tolerate this. So, I then get into activism. I got into selling weed in the projects and Fisher homes and I once told Geronimo, up in LA, before I left to move back to New Orleans, that if the party was started in New Orleans, that I would get involved. And one day one of the guys came in the breezeway that I used to hang out in and—with a Panther paper. And when I seen the paper, I said, "Man, where you get the pa—?" He said, "Man, they got some brothers on Canal Street selling Panther papers." So, I went out there and a brother from Plaquemines Parish named Alton Edwards sold me the paper. We talked a while. And I told him that if he ever come across the river, that I would show him around. And the next day, he came. And that evening, I went to their meeting, at that time it was in a residence, a public housing home, up in St. Thomas housing project. I went to the meetings there. I started going on a regular, just every day. And soon as we was able to get enough money saved to rent an apartment, my wife and I, and at that time I had two children, we all joined the party. We was the first family to join the NCCF in New Orleans. The NCCF was the National Committee to Combat Fascism. That was the first step in becoming a party—a chapter of the Black Panther Party.

...

CAVE: What kind of community actions did you engage in when you were in the Desire projects?

RAHIM: Well one of the first things we did, we established a free breakfast program. My first wife, Barbara Thomas, she ran the—she started the breakfast program. But by the time that we found—

the end was a community-driven breakfast program. Then we did a cleanup program. We believed that no civilized people live in filth, so at that time, the projects was in deplorable condition. So, we did a cleanup. Then we started a pest control program to deal with the fact that this housing development was allowed to become inundated with rodents and different insects, roaches, so we did community pest control. It wasn't like what was known to happen, like, you spray for the roaches in your house and they just go to your neighbor's house. And then when they out, they come back to yours. But in the interim, you and your neighbor is constantly battling among each other, because they didn't know that all these roaches is coming because you didn't spray at your house. So, again, you know, that made us start the pest control program.

And then we went into a crime abatement program. The first, what you would call neighborhood watch in New Orleans, we started. And the first drug-free zone in New Orleans, we started. We went out and asked guys that was selling drugs, "Don't sell them around children. Don't sell them around the elderly. If you have to do this, then don't do it where it have this type of impact upon your community." Because all of us was from other public housing, basically, other housing developments in other part of the city, you dig, but we was there to help them in their city, I mean, in their community. And for that, we had to respect, you know, what guys would give us. We started the first cleanup program in the city, the first drug-free zone, and then we started the sickle cell awareness, which is one of the things I'm truly proud of out of the things that we did at Desire, you dig, but we started the sickle cell. But not only did we start sickle cell awareness and testing, but we also started testing for high blood pressure and diabetes and a lot of people found out that they was diabetic or that they had high blood pressure by coming to our office.

## Dodie Smith-Simmons

*Smith-Simmons was interviewed by Mark Cave at the Williams Research Center in New Orleans on August 21, 2017, for the NOLA Resistance oral history project. Below is an excerpt from their 96-minute interview.*

SMITH-SIMMONS: So. And like I say, we never had a problem with the police, per se, and—with CORE, you always let the police know what you're doing. Nothing was a surprise. The Freedom Ride—James Forman sent a letter to President Kennedy stating what was going to happen. Kennedy never responded to the letter, but he had a copy of the letter. So we did it as a way of having the media protect us against the police, the police to protect us against the mob or the crowd. So every time we did something, they knew. It was not a surprise. And I think that's why when we went to McComb, the bus terminal was closed; said there was a gas leak. A photographer got out and was beaten. And—when we did these test rides—you had testers and you had an observer. Jerome was the observer. That meant he didn't have—on the bus, he had no contact with us. He'd sit by himself. When we went back—after we'd gone to the black community and stayed a while, then around noon we went back to try to reenter the terminal. It was open.

Jerome got off first. And when he tried to get into the terminal, there was an elderly white man holding the door so he couldn't get in, when somebody from the inside had to come out, he stood aside and that's how Jerome got in, so—the rest of us got in. When we—Jerome went to the ticket counter to purchase our return tickets and the four of us testers, George Raymond, Tom

Valentine, Alice Thompson, and myself, we went to the lunch counter and sat there. The manager came out screaming, "Greyhound does not own this terminal. Please leave." George Raymond say to the waitress, "May I have a cup of coffee, please?" and the manager was still ranting and raving. George say to the waitress again, "May I have a cup of coffee, please?" Young, white McComb citizen went to the coffee pot, poured a cup of coffee, walked around the back of George Raymond, poured the hot coffee over his head and hit him in the base of the neck with the coffee cup.

At that point people hadn't realized that Jerome was a part of the group until he signaled for Alice and I to go sit in the waiting room. And when he did that, all hell broke loose. About four or five guys beat him with brass knuckles and through our training we'd been taught how to protect ourselves. Hands behind the back, you fell on the ground in a fetal position and they were kicking him and beating him and Tom Valentine was a little, short, slight guy; they'd pick him up off the stool, throw him to the ground, he would bounce up like a ball. George Raymond was being chased. This was the lunch counter, glass partition like that. He would jump over that glass position, partition. They come around and get him. He'd jump back over. And when he saw how badly Jerome was being beaten, he went over that area and they started beating on him, too. And I think had he not done that, they would have killed Jerome that day.

So when we finally got out of the terminal, Jerome was running, I was behind him. Tom Valentine tried to get into a taxi, was pulled out, was kicked in the head, was beat, I don't know what happened to George and Alice. A pickup truck drove by, being driven by a black man. Jerome dove into the back of the truck. And I'm saying, oh my God, I'm left alone. So I just ran. When we got there, there were no policemen, the first time. No policemen. Never saw one black person. But

when I ran around the terminal to the colored section, the terminal was on Canal Street and there's a group of black people and they just encircled me. And I think had it not been for those black McComb citizens, I may not be sitting here today talking to you.

So I say to myself, you're going to calm yourself down. You're going to walk out of this crowd and walk up the hill, like you're going to work in Miss Ann's kitchen and then when you get out of sight you're going to run like hell. Never been to McComb. Not knowing I was in a white neighborhood. But that's what I did. Then I heard—"Dodie!"

Looked around. These white folks know my name. And I ran even faster and when we went on these campaigns we'd dressed like we go to church. I had on heels and I ran even faster. And I heard my name again and I ran faster until the truck overtook me and it was the truck that Jerome had dove into. They had collected the other people. They took us back to the black section of McComb, to the White Castle Hotel and Café. We were treated by a doctor named James Anderson. I didn't know his name at the time, but when I went back for the 50th anniversary of the Freedom Ride I met him and got to thank him, after we cried for a while. And—so after the doctor had treated Jerome, Jerome came over to me and say, "Get Bobby Kennedy on the phone," and I'm looking at him like, man, you've had one too many hits. And I'm looking at him. He say, "Get Bobby Kennedy on the phone," so I'm just looking at—and when I went on these campaigns I always had a pad and a pencil, so I was writing down and singing in my head as the guys was being beaten. So he gave me Bobby Kennedy's direct line, which I didn't know it was his direct line at the time. So I put the money in the payphone, dialed the number. This man answered the phone and I say, "Hello. May I speak to Attorney General Bobby Kennedy?" he said, "This is he," I say, "My



name is Doratha Smith and I'm calling for Jerome Smith," he said, "I'm aware of the situation. There are FBI agents out front waiting to take you back to New Orleans." Being all of 18 and a half years old I say, "Oh no they won't. We're going back to New Orleans the way we came, by bus," and I handed the phone to Jerome. I'm sure his conversation started off with Jerome, with what he said to me about FBI agents and—we got into a taxi. Went back to the bus terminal. The crowd had doubled in size. There were police in the cell. And we say, we didn't want another beating. So we went to the highway and we flagged the bus down on the highway and that's how we got back to New Orleans. But during that time when Jerome and I was running and the crowd was—it always bothered me—there was these young white mothers with babies on their hips saying, "Kill the niggers! Kill the niggers!" and I say, I didn't understand—their babies. Why are they out here?

# Lesson 2: Young Leaders of New Orleans

## Lesson Objectives

Students will analyze the oral history transcripts of students who were a part of the Congress of Racial Equality during the civil rights movement.

## Materials

Handout: Young Leaders of New Orleans—Introduction

Handout: Young Leaders of New Orleans—Oral History Transcripts

Worksheet: Examining Young Leaders of New Orleans

## Procedures

Have the students do the lesson in small groups of two or four people.

1. Distribute “Young Leaders of New Orleans—Introduction.” Share read the text.
2. Distribute “Young Leaders of New Orleans—Oral History Transcripts.” Share read the texts. You can also play the audio versions of the oral histories linked [here](#).
3. Distribute the worksheet. Encourage students to work collaboratively and talk about the documents.
4. Reconvene as a class to discuss students’ answers to the worksheet.

## LESSON 2 HANDOUT

# Young Leaders of New Orleans—Introduction

On February 1, 1960, a student-led movement swept over the southern United States. Four students at North Carolina A&T University sat at a whites-only lunch counter and refused to move until they were served. This act of defiance against segregation began the sit-in movement that spread rapidly throughout the South in the 1960s. Nearly two months later, seven students from Southern University in Louisiana sat at the lunch counter of the Kress store in downtown Baton Rouge. In both instances, the students leading these protests were a part of an organization called the Congress of Racial Equality (CORE). The actions taken by these students inspired university students from New Orleans to create a local CORE chapter in an effort to join the civil rights movement.<sup>3</sup>

CORE was founded in 1942 in Chicago, by James Farmer and a number of students from the University of Chicago. Following an experience dealing with racism, Farmer had a moment of awakening. When Farmer went home to his native South, he was reminded of the humiliation of segregation when he was forced to walk up the steps to the “crow’s nest” reserved for Negroes in the local movie theater. Afterwards, Farmer circulated a memo calling for actions to end racial discrimination.<sup>4</sup> CORE emphasized a non-violent strategy of civil resistance to combat racial

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<sup>3</sup> Kim Lacy Rogers, *Righteous Lives: Narratives of the New Orleans Civil Rights Movement* (New York: New York University Press, 1993), 124.

<sup>4</sup> Marvin Rich, “The Congress of Racial Equality and Its Strategy,” in *Annals of American Academy of Political and Social Science* 357, “The Negro Protest” (January 1965): 114.

inequalities in the United States. The first successful US sit-in had been staged in 1942 by a group of University of Chicago students. In its early inception CORE was a white-dominated, integrated organization centered in northern cities, supported by middle-class intellectuals who were pacifists.<sup>5</sup> CORE drew students because it was an “intellectually oriented organization, concerned as much with broad intellectual issues as with racial equality.”<sup>6</sup>

CORE would expand as it began to develop summer training institutes for leaders of local chapters around the country. It would first enter the South in 1957 starting with South Carolina, and almost from the beginning there was a far higher percentage of black members in these southern chapters.<sup>7</sup> As CORE grew larger and moved into new communities, the organization adapted their techniques of resistance to address the issues faced in various locales.<sup>8</sup>

Leadership of the New Orleans CORE chapter took root during the Consumer League Boycott of the Dryades Street business sector. In 1959, Dryades Street was the second largest shopping district in New Orleans after Canal Street. It was estimated that black consumers constituted 95 percent of the clientele on Dryades Street; however African Americans were not hired as clerks or managers there. The Consumer League Boycott occurred simultaneously with the growing sit-in movement in southern cities. The future leaders of New Orleans CORE—Rudy

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<sup>5</sup> Rich, “The Congress of Racial Equality and Its Strategy,” 114.

<sup>6</sup> Rogers, *Righteous Lives*, 123.

<sup>7</sup> Rogers, *Righteous Lives*, 123.

<sup>8</sup> For a firsthand account of this experience, see Dodie Simmons-Smith’s oral history.

Lombard, Jerome Smith, and Oretha Castle—met on picket lines of the boycott.<sup>9</sup> Inspired by the sit-ins of North Carolina A&T University and Southern University in 1960, the group organized themselves into the New Orleans chapter of CORE by the summer of that year.

New Orleans's CORE members felt connected to an exciting student movement that offered them dramatic risks, visible political victories, and intense intellectual stimulation. In December of 1960, leaders of CORE organized 200 black college students to march to protest recent events in Baton Rouge, where 292 people were arrested.<sup>10</sup> Throughout 1961, the students in the New Orleans chapter staged pickets and protests on Canal Street and at other major shopping areas. They participated in the dangerous Freedom Rides of 1961, and fed and housed waves of riders who came to New Orleans.<sup>11</sup>

The local chapter increased tremendously because of their visibility from demonstrations and because they served as the welcoming chapter for the hundreds of Freedom Riders. Initially, the New Orleans CORE chapter supported around 20 members, and this relative isolation increased the black CORE leaders' allegiance to each other. However, the membership swelled to 350–400 people, with a huge influx of new white students from Tulane University and LSU–New Orleans. With the increase in members, internal frictions took place, largely due to racial tensions. A number of CORE members felt as though some of the new white male membership had ulterior motives in joining the

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<sup>9</sup> Arnold R. Hirsch, "Simply a Matter of Black and White: The Transformation of Race and Politics in Twentieth-Century New Orleans," in *Creole New Orleans: Race and Americanization*, ed. Arnold R. Hirsch and Joseph Logsdon (Baton Rouge: Louisiana State University Press, 1992), 285.

<sup>10</sup> For a firsthand account of this experience, see Claude Reese's oral history.

<sup>11</sup> For a firsthand account of this experience, see David Dennis's oral history.

local New Orleans chapter. In 1962, the chapter leadership decided to expel a great number of whites from the chapter. Some members left to pursue other community organizing opportunities in 1963 and 1964, further depleting its leadership. Following these events, the local CORE chapter in New Orleans began to slowly lose its influence.<sup>12</sup>

The young activists who gravitated toward the New Orleans CORE chapter were part of a worldwide generational youth revolt, taking a stand against racial injustice in the mid-1960s. An estimated 69 percent of all black students in the South took part in civil rights movement's activities and politics.<sup>13</sup>

As you read the transcripts of New Orleans CORE chapter members, do you recognize similar issues facing your country and your community today? How can you implement non-violent strategies to effect positive change on issues you deem unjust or discriminatory? Should other methods be considered?

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<sup>12</sup> Hirsch, "Simply a Matter of Black and White," 286.

<sup>13</sup> Rogers, *Righteous Lives*, 123.

## LESSON 2 HANDOUT

# Young Leaders of New Orleans—Oral History Transcripts

### Dodie Smith-Simmons

*Smith-Simmons was interviewed by Mark Cave at the Williams Research Center in New Orleans on August 21, 2017, for the NOLA Resistance oral history project. Below is an excerpt from their 96-minute interview.*

CAVE: Talk about the training that you went through to be a member of CORE?

SMITH-SIMMONS: Well, we had to listen to talks about non-violent direct action. We had to listen to them talk about Gandhi. We had to go to the library and get books on Gandhi. We had to do a fast at St. Aug School in the middle of the winter on their—I guess playground. We couldn't talk, we couldn't eat. This was the way of learning discipline. Then we had social dramas where some of the CORE members would be the "sit-in-ers" and the others would be the perpetrators. We were slapped, we were thrown off the chair and we were called names. And those kinds of techniques.

My mother didn't think I should join. Because when Dorothy told her what they had to do, my mom says to me, "The first time somebody look at you wrong, they got a fight on their hand," but I learned to overcome that. I'm non-violent to this day. I not only use it as a technique; I use it as a way of life.

## Claude Reese

*Reese was interviewed by Mark Cave at his home in New Orleans on October 12, 2017, for the NOLA Resistance oral history project. Below is an excerpt from their 123-minute interview.*

I learned how to spell the word solidarity in elementary school or middle school, I'll bet you. I learned what it really means from Oretha because—don't ask me dates because I don't know that I remember any. But when the students across the nation finally found the means—the means to resist what we had been subjected to forever and ever, it was mainly black students from the black schools across the country. And so, when I went back to school in the spring of '61, I met Oretha. She recruited me to the local CORE chapter, and I became a part of the energy and the effort of the local cha—the students at CORE. Well, things started to happen with students at the flagship school in Scotlandville, at Southern in Scotlandville. And so, we were going to school every day. And, boy, I mean the kids at Southern, our sister school in Scotlandville, were getting worn out [laughs] by the authorities at Baton Rouge, in Scotlandville. Day in and day out. I mean we were getting the word that these kids were suspended. These kids were arrested. This happened in downtown, in Baton Rouge. And one day, Oretha had me and another person—Don Hubbard is the other person, he lives in New Orleans. In her kitchen. And she said, "Oh, no. This has got to stop. We can't keep—we can't continue to keep going to school and doing what we've always done at school. Going to school, having a pretty normal school day when our fellow students on the main campus are being—are committed to the struggle being beaten, suspended, jailed. And we can't just keep going to school like none of this is happening." And so, she said, "No. This has got to stop." And so, she



probably was the leader in the conversation after that about how we thought we needed to act like—well, those of us down here at Southern in New Orleans understood the solidarity. We kind of act out in solidarity with our fellow students. And what we hatched in Oretha's parents' kitchen at 917 North Tonti Street—what we called our “freedom house” for a long time. Still call it that now.

But, anyway, we decided to do a rally at—on campus. Went to school the next day, the plan was to do a rally at noon, at lunchtime. And remember, Southern University in New Orleans at that time was a grand total of one building. [laughs] This was 1961, the fall of—the spring of '61. Yeah. So, Don and I got the assignment to do the rally. Yeah. Don wasn't in school. He just came and met me at lunch time. We got upon the hood of a car and started making noise and starting speech making. I think Don was more able at that than I was. And so, I think he made the bigger difference. And we got stu—more and more kids coming to the car where we were standing—where we were standing on the hood. And so, the rally went through—a few kids, some more and more. And we said, “Okay. Good. Well, that went so well.”

And so we decided, well, why don't we just do a march around campus? So we started that. And when we started the march around the campus, the president of the student body kind of got touched a little, apparently, by it. So, he got in the march. And he was president of the student body, so we were just quote “rabble rousers.” [laughs] Although I was in school there. Don wasn't. We kind of said, “Okay. Good. Why don't you take over?” And so, he led the march. Well, that went so well. And so we said, “Wait a minute. I think we ought to think about taking this energy and this action downtown in the city to—let's do a prayer vigil at City Hall.” Well, as it turns out—as it turned—as it was, Don's daddy was in the bus transportation business. And so, we had to call his

daddy to ask—have his daddy—ask his daddy—have his daddy to meet us at Dillard University because we decided that we would do the march from SUNO’s campus all the way to Dillard. We did. We went on Dillard’s campus, picked up some Dillard students, and then boarded the buses. The buses took us to Saint James Church on Roman between Canal and Iberville where we stopped at the church consistent with the plan to kind of get the students we had—who were not everyday activists kid—young people, mind you. And so, we thought we’d better give them a little bit of an orientation to what was happening now.

### David Dennis

*Dennis was interviewed by Mark Cave at Dillard University in New Orleans on September 27, 2017, for the NOLA Resistance oral history project. Below is an excerpt from their 60-minute interview.*

CORE is now planning a Freedom Ride. And so Jerome Smith and them supposed to be on that first bus and everything, and so I’m—at this time, I’m a little bit into [where more?] of the movement is. But I’m still chasing Doris, I’ve been to jail now, you know. [laughing]

CAVE: [laughing]

DENNIS: Didn’t do any good. But at the same time, where the house is—her house is like a meetings place, you know, so her mother worked at Dooky Chase. So they used to have all this good food. So I’m in college, school, so I was over there almost every evening, chasing Doris, chasing food, [laughing] listening to stories and stuff. And so then you have the Freedom Ride piece is. So we’re there in—I’m in the buses attacked in Anniston, Alabama. So everybody’s gathering at Doris’s

and Oretha's houses, they have to do something about this. And so Rudy Lombard, everybody—and so the, I mean this is horrific. So I'm seeing it on TV, so I am getting angry, I'm upset about it. So there is this conversation going on with Oretha is on the phone with the Kennedys, and everybody, Jim Farmer and them is, we've got the [Contain Meets Rise?], and the court wanted to stop them, and Oretha and them was saying "No." And then you had in the other end in Tennessee, in Nashville, you had Diane Nash and them saying "no." But Oretha was just as much involved as Diane Nash, she just never got the credit for it, you know, to keep those rides going. So the idea was that, we go send—the CORE is going to send some people from [laughing] New Orleans up to the things. And so, Jerome and them were saying, well, we've got to get some people—"Dave, you've got to go. We need you to go." I'm like, "Uh, man, look, I'm trying to get out of school," you know. I'm trapped here, and Doris is looking at me staring, she says, "I'm going to go!" and everything, looking at me. And I say "Nah." You know, my manhood is being challenged. [laughing]

So we don't—I got an excuse not to go, because everybody—people who were beaten in Anniston, Alabama, and in Birmingham couldn't get medical care. So now we have to figure out what to do in New Orleans piece is. So I'm involved now to a large extent. And so we had a friend, Goodrich, was a black hospital, and he had black doctors here, so we were able to get them down here, and Rudy made arrangements for them to stay at Xavier University. Norman Francis was there, I think the dean of men. And we got him in there, and so then the idea was, OK, it was just rush, rush, everybody, we got to go. We got to go. And so we end up—I ended up volunteering to, reluctantly, you know, to follow Doris again. [laughing]

So there were five of us, Doris, and the Thompson sisters. Jerome Smith, Julia [Umbles?], and myself, five of us. So we take a train to Montgomery, Alabama, to join in. So we get there, things are heated up and riots are going on, we have is. And I get off the bus, we go to I think it was Dr. Harris's house, is where we stayed at. And so everybody was there, and so we—they're talking about whether to continue to ride. And the ride [inaudible] the next day. So you've got Martin Luther King, you got Abernathy, you got all the great ones. All the leaders—every other civil rights organization is there, plus the people like [Doubles?], Diane Nash, and all these people, gathered in this room. [Well the big goal is?] the young people, [saying we can go?]. So I'm really caught in the middle here, because I'm not sure yet. You know, I'm really not sure yet. I'm like, why am I here? I'm really beginning to question myself is, you know this is crazy. This is crazy. You've got a mob outside this house here; they're talking about going down to get on a bus that you know you're going to die on. [laughing] [You know this is not to be] this crazy.

So this is where my life turned. This is my turning point in my life, [where I see?], was trying—in the middle of this question is, somebody in that room said loud and clear: "There's not enough space in this room for both God and fear. Make your choice." It was all over. And so from that day on, it was like—it was like a boom, flash of lightning. You know, so I'd never questioned what I did is, and I had these moments of fear at times is, but it wasn't the type that... You can't ever say you weren't afraid in what you did, but you didn't have—fear or paralysis you might say that caused you not to do things. It was like a whole different ball game. So, you know, being in the places, you didn't think about it anymore. So we got up that next morning, went on down and we

had to go through a mob to get on the bus. We had no way of knowing what the government—that Kennedy decided he had enough; he was going to make this bus go safely.

So we were actually under arrest when we left Montgomery, because when they got us on that bus, it was totally surrounded with National Guard—on the bus, top of the bus, side of the bus. [laughing] And so the bus made one stop, you know, we couldn't—[only?] stop to go the bathroom, all the way from Montgomery, Alabama, stopped at the Mississippi-Alabama line, and changed guards, all right, National Guard. Straight to the bus station in Jackson, Mississippi—that was when we got out the bus, there was a line of police on each side. So you had no way to go but all straight to the white—waiting room is, and the cops were there to—chief of police was there is, and he said “You are now under arrest, go this way,” and they kept you walking straight onto a paddy wagon! [laughing] So actually, we were under arrest when we left Montgomery. From [the federal?], to the state, to local police department.

So that was my baptism, getting involved into the civil rights movement. So when I got out, I dropped out of Dillard University is, and I went and did some fundraising with CORE, to help raise money to train people to go to continue the rides.

## LESSON 2 WORKSHEET

# Examining Young Leaders of New Orleans

Respond to the questions below by gathering evidence from the NOLA Resistance Oral Histories.

1. What inspired the young students of New Orleans to create a local CORE Chapter?
2. In its early inception CORE was supported by middle-class intellectuals who were pacifists. Part of their training was to study peaceful non-violent philosophical beliefs. According to Dodie Smith-Simmons, what were ways in which CORE members trained for non-violent direct action?
3. What was the “Freedom House”? Can you explain its importance?

4. What did New Orleans university students do in response to the arrest of Baton Rouge student protesters?

5. What was the “turning point” in David Dennis’s life that convinced him to be a freedom fighter with no fear?

# Lesson 3: Integrating McDonogh 19

## Lesson Objectives

Students will use text and audio excerpts from oral histories, along with contemporary newspaper articles and secondary source material, to examine multiple perspectives on the integration of the McDonogh 19 elementary school in New Orleans.

## Materials

Handout: Integrating McDonogh 19—Introduction

Handout: Integrating McDonogh 19—Oral History Transcripts

Handout: Integrating McDonogh 19—Newspaper Clippings

Worksheet: Examining Integrating McDonogh 19

## Procedures

1. Distribute copies of the three handouts. Read “Integrating McDonogh 19—Introduction” as a group, then have students carefully read “Integrating McDonogh 19—Oral History Transcripts” and “Integrating McDonogh 19—Newspaper Clippings” individually or in small groups. You can also play the audio versions of the oral history excerpts linked [here](#).

2. Have students complete the “Examining Integrating McDonogh 19” worksheet individually. After they’re finished, begin a class discussion by allowing students to share their initial reactions, then move into a discussion of the questions on the worksheet.



## LESSON 3 HANDOUT

### Integrating McDonogh 19—Introduction

On May 16, 1960, Judge J. Skelly Wright mandated a plan for integration of New Orleans’s public schools. Wright believed this action was necessary because the school board had not complied with *Brown v. Board of Education*’s directive to integrate “with all deliberate speed” in 1954 or Wright’s previous 1956 order to the Orleans Parish School Board (OPSB) to prepare for integration. The judge’s plan was the first court-ordered school integration plan in the country and was originally scheduled to take effect at the start of the 1960 fall semester. Wright’s plan gave families an option—all children entering first grade could choose to attend the school nearest their home, whether it was a formerly all-white or formerly all-black school, or stay at the school they had attended the previous year.<sup>14</sup>

While debate raged among parents, politicians, and community leaders about whether schools should comply with Wright’s order or close, OPSB was granted a stay in the desegregation order. Instead of taking effect at the start of the fall semester, the date of implementation moved to November 14, 1960.<sup>15</sup> In an act of rebellion against the looming desegregation deadline, the state legislature declared November 14 a holiday and ordered all parish school boards to close their

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<sup>14</sup> *The New Orleans School Crisis*, report by the Louisiana State Advisory Committee to the United States Commission on Civil Rights (Washington DC, Government Printing Office, 1961), 6.

<sup>15</sup> *The New Orleans School Crisis*, 10.

schools. OPSB was the only school board in the state to open its schools as usual, in direct defiance of the state legislature.<sup>16</sup>

Although it technically complied with Wright's order, OPSB also used tactics designed to thwart the actual integration of its schools, such as the pupil placement law. This law placed the burden of integration on black families: black children were automatically assigned to a black school, unless they applied for a transfer to an all-white school. Some of the criteria used to evaluate transfer applications included intelligence tests, scholastic aptitude, the student's home environment, and fourteen other categories—many of which were vague and subjective. OPSB received 138 applications for transfer for the fall 1960 semester; one was from a white student (it was rejected), and 137 were from black students—only five were approved.<sup>17</sup>

Three of the approved transfer applicants were Gail Étienne, Tessie Prevost, and Leona Tate, and they became the first black students to attend McDonogh 19 Elementary School on November 14, 1960. The three six-year-old girls were accompanied by their parents and US marshals so that they could safely pass through the large mob that was screaming and yelling insults at them outside of the school.<sup>18</sup> White parents immediately began pulling their children out of the school, and by the end of the day on November 14, no white students were attending classes at McDonogh.<sup>19</sup> Gail,

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<sup>16</sup> *The New Orleans School Crisis*, 14.

<sup>17</sup> Adam Fairclough, *Race and Democracy: The Civil Rights Struggle in Louisiana, 1915–1972* (Athens: University of Georgia Press, 1995), 234–35.

<sup>18</sup> Liva Baker, *The Second Battle of New Orleans: The Hundred-Year Struggle to Integrate the Schools* (New York: HarperCollins, 2007), 401.

<sup>19</sup> *The New Orleans School Crisis*, 14, 25.

Tessie, and Leona continued to attend classes as the sole students at McDonogh for the rest of the 1960–1961 school year.

Each of the three women who, as girls, integrated McDonogh 19 has vivid memories of that event. As you hear from Tessie, Gail, and Leona about their experiences, listen closely to the words and imagery that each person uses to tell her story.

## LESSON 3 HANDOUT

# Integrating McDonogh 19—Oral History Transcripts

### Tessie Prevost Williams

*Williams was interviewed by Mark Cave in at her home in LaPlace, Louisiana, on August 3, 2017, for the NOLA Resistance oral history project. Below is an excerpt from 75-minute interview.*

CAVE: Talk about the drive to school. Who was with you?

WILLIAMS: My daddy. And he told me—they only thing he told me I remember is that, “Once we get out this car give me your hand and look straight ahead. And don’t you worry about a thing. I’m here. I’m here to protect you. I’m here.” And I remember seeing the picture of me with him, and of course I didn’t look straight ahead. I was looking around to see what was going on. And you could hear this crowd screaming and hollering, screaming and—and I was like—well, and then you saw the police on horses. And it was like Mardi Gras. That’s what it looked like. And we got up and we went up the steps. I went up and he came behind me, and then when we got in there they didn’t know what to do with us. So, I remember my daddy sitting—we were sitting outside the principal’s office in the hallway. He was sitting down. I sat down a little while and might jump, hopscotch, or whatever. And I’m like, “Daddy, well what are we going to do?” He said, “I don’t know baby. I don’t know. You know, I don’t know what they going to do.” So, I don’t remember Leona and Gail while we were in the hallway. I don’t know where they were. I don’t remember them. The only thing I remember is once we got in the classroom it was the three of us. But um....

CAVE: What were you thinking when the kids were being pulled out?

WILLIAMS: I was just wondering what was going on. And I asked the teacher, “Well, where are the children going?” And she said, “Just don’t worry about it. Just don’t worry about it.” And I’m like—because I always was a very inquisitive child, and I would ask and ask and ask and ask until I got an answer. You know, sometimes my mother would always tell me, “Sometimes Tessie...” If I see somebody and I know I know their face, I’m going to keep saying, “Well, I know you from somewhere.” And you’ll say, “Well, no, no, no, no.” And my momma says, “Sometime people don’t want to answer.” You know? But that’s how I was. I always was like that, from a child. And so, she was like, “Well, just don’t worry about it.” And I’m looking around and I’m like, “Well, where they going? Well, where are—why we can’t leave?” You know? And after a while it was just the three of us. And then after that it was just the three of us for an entire year.

### Leona Tate

*Tate was interviewed by Mark Cave at the Lower Ninth Ward Living Museum in New Orleans on February 21, 2018, for the NOLA Resistance oral history project. Below is an excerpt from their 62-minute interview.*

CAVE: I know you’ve told the story many times, but walk us through very slowly and in detail that first day.

TATE: When I woke up that morning my house was—family members was all over. You would have thought it was a Christmas holiday and everybody was getting ready and preparing the food for the dinner. But they were there to help my mama prepare me to leave, and I remember everybody having a task. There was somebody when my mom combed my hair. Somebody got me dressed. It was a happy moment, I remember, but when a car pulled up, a black car which was the marshals, the house got real quiet. I can remember that silence. I remember it like it was yesterday.

My mother and I left with the two men. It was two white men. Not that I knew they were white then, but it was two white men with the hat and the banner on they arm. I do remember that. Got in the car, and I can remember Mama telling me, “Sit to the back. Do not put your face to the window and look straight ahead.” Still not thinking of anything. Still not thinking. So we drove to the school and once we made that turn—we came in from the back of the school, and once we made that turn on St. Claude, masses of people were there. And anybody from New Orleans would have thought the same thing we thought, that we were about miss a parade because we had to go to school. I could hear the yelling and screaming. I couldn’t make out what they were saying and had no idea all of that was focused on me. I remember seeing the police on horseback holding the people back, and I’m thinking, they’re holding them back so the car that I’m in wouldn’t hit them.

So we got in the building. We walked up the steps that morning and went through the door. The principal’s office was straight ahead. I guess we were asked to sit outside the office. We sat out there for a long time. We were out there long enough for the three of us to play hopscotch in the blocks on the floor, so I’m sure we were there quite a while. Once we did get placed in the classroom, I can remember trying to speak to a little girl and it was like I was invisible. She didn’t

even—it was like she didn't even hear me, and I know we were like almost shoulder to shoulder. She didn't look my way. She didn't move. She didn't do anything. No response at all. It was like I didn't even—I wasn't even there. But in a few minutes all the students that were there when we got there were gone. By the end of the day, we were the only three in the entire building, and that lasted a year and a half.

### **Gail Etiénne-Stripling**

*Etiénne-Stripling was interviewed by Mark Cave at the Lower Ninth Ward Living Museum in New Orleans on November 18, 2017, for the NOLA Resistance oral history project. Below is an excerpt from their 61-minute interview.*

CAVE: Talk about that first day at school—your dad's decision to make you go to school.

ETIÉNNE-STRIPLING: I don't remember before being—just having a conversation about my going to school. I remember—what I remember about that first day was driving up to the school in the car. I don't even remember getting in the car, but I remember driving up to the school, and then seeing all the people and the crowds of people, and I didn't know what was going on. And it looked like they wanted to kill us. I mean as a kid that's probably—that's what I thought, and I'm just looking out the window trying to see what was going on. I'll never forget that day. I'll never forget that day. I remember going up the stairs. I remember sitting in the hallway at the school. I think Tessie, Leona—we were all out there with our parents. That's basically all I remember the first day.

CAVE: Who took you to school that day?

ETIÉNNÉ-STRIPLING: If I'm not mistaken, my mom and my dad was there, and then afterwards, it was my mom, and then I think my dad, and then later on, it was just the mothers was walking with us.

CAVE: So you lived within walking distance of the school?

ETIÉNNÉ-STRIPLING: Oh, yeah.

CAVE: Okay, what was your address?

ETIÉNNÉ-STRIPLING: Fourteen oh three, Charbonnet Street. That was one of the reasons why my daddy wanted me to go there too. Why pass up a school to go to another school when I could walk to this one? It was so close.

CAVE: Yeah, do you remember anything about the morning before you left? Was it—could you tell something was different?

ETIÉNNÉ-STRIPLING: I don't remember that. You know, I don't know if that's my way of protecting myself as a kid. A lot of that stuff that happened before I got to the school. I don't have any recollection of it at all.

CAVE: Talk about going into the school that first day.

ETIÉNNÉ-STRIPLING: I remember walking up the stairs going to the school, and I remember the crowd—the bigger thing to me that day was the crowds of people, the way they were acting and making all the noises, and hollering at us, and I'm wondering what did I do to make them act the way they were acting? You see grown people, and I think one lady was pregnant, and they were on neutral ground, and all I see is all of these white people. I don't see any black people, but they tell me



that they were there, but all I can see is just the white people and the police trying to keep them back like they want to get to us, and I just didn't understand why.

# Integrating McDonogh 19—Newspaper Clippings

## NEW ORLEANS STATES-ITEM

LARGEST AFTERNOON CIRCULATION IN LOUISIANA

VOL. 84—NO. 125 Associated Press, United Press International (UPI), AP Wirephoto, UPI Photos MONDAY, NOVEMBER 14, 1960 Listen for The States-Item Chimes at 9, Noon and 5 PRICE 5c

### RED FLASH

# Marshals Escort Four Negro Girls Into Two Schools as Crowds Jeer

## House Calls Louisiana's U.S. Solons

BATON ROUGE (AP) —The Louisiana House today passed a resolution summoning the state's two U. S. senators and eight congressmen for a joint legislative session at 10 a. m. Wednesday in the continuing fight against school integration.

Simultaneously, Rep. John Garrett, chairman of the joint legislative committee on segregation, shouted the Legislature "will not back up" in the fight. He suggested the state should arrest U. S. Dist. Judge J. Skelly Wright and federal marshals, in Louisiana's move to interpose its state sovereignty between the federal courts and the New Orleans schools.

**List Provision**

House concurrent resolution 20 called upon U. S. Sens. Allen J. Ellender and Russell Long and the eight Louisiana congressmen "to join forces with us in bringing to an immediate halt" all attempts by federal forces to interfere with the Louisiana Legislature in its actions.

Copies would be sent to the See LEGISLATURE—Page 6-B

★ — ★ — ★ — ★ — ★

**Today's Chuckle**

"Do you live within your income?"

"Certainly not. I have all I can do to live within my credit."

★ — ★ — ★ — ★ — ★

## No Violence As City Cops Keep Watch

By EMILE COMAR

Federal marshals escorted four Negro girls past jeering, booing mobs today into previously all-white McDonogh No. 19 and William T. Frantz schools.

It was the first desegregation of public educational facilities in Louisiana since Reconstruction. There was no violence as hundreds of city police officers patrolled the school grounds.

More than 100 policemen encircled McDonogh No. 19 school, 5819 St. Claude, as 100-150 students from Nicholls High school marched to the Battle Hymn-of-the-Republic singing "Glory, Glory Segregation."

Three Negro girls, unidentified, entered McDonogh at 9:15 a. m. with parents and deputy marshals.

**Crowd Shouts Disapproval**

One Negro child was taken into Frantz school, 3811 N. Galvez, at 9:25 a. m. as crowds on the street's neutral ground shouted disapproval.

Reaction of white parents at both schools was similar. Many went into the schools and brought their children out, leaving some classrooms with as few as six children.

At Baton Rouge, the Legislature continued in session though it had apparently lost the key round with federal (See Page 6-A for photo story of school desegregation.)

Judge J. Skelly Wright, who ordered the desegregation. Lawmakers called on Louisiana's congressional delegation to join the state in its efforts to stop integration.

**Jack Critical of Wright**

Rep. Wellborn Jack of Caddo parish questioned whether Judge Wright was "mentally right" after issuing last night's restraining orders against the entire Legislature to prevent lawmakers in Baton Rouge from wresting control of schools here from elected Orleans parish school board members.

The Legislature last night declared itself to be the governing body over New Orleans 118 public schools and Wright promptly set aside the action with restraining orders against the state's 140 lawmakers.

State police made a last vain attempt to close schools in New Orleans today in compliance with another legislative order knocked down by Judge Wright with a restrainer.



NEGRO PUPIL ESCORTED INTO M'DONOGH 19 SCHOOL TO END SEGREGATION —States-Item photo.



TEACHER LEAVES WILLIAM FRANTZ SCHOOL FOLLOWING INTEGRATION —States-Item photo.

Front page of the November 14, 1960, *New Orleans States-Item*. The article "Pickets, Booming Greet Students," by Bert Hyde (reproduced on the following two pages) appeared in this newspaper.

# Pickets, Booing Greet Students

By BERT HYDE

A gang of teen-agers demonstrated with signs and shouted outside McDonogh No. 19 elementary school today after three Negro girls accompanied by parents entered the building.

M. Hepburn Many, US attorney, visited the school two hours after the Negro students were admitted about 9:15 a. m.

Some 100-150 high-school-age boys stood in the neutral ground on St. Claude, carrying signs, "We want segregation," and singing to the tune of the "Battle Hymn of the Republic" "Glory, Glory Segregation."

## 72 Policemen

A busload of 72 policemen took up stations, along with about 30 officers already on the

See GIRLS— Page 4

## Girls--

scene, completely encircling the school about 10 to 20 feet apart. The teen-agers claimed they were from Nicholls High school.

The Negro girls arrived with federal marshals in three automobiles which stopped directly in front of the school. Two of the girls, accompanied by their mothers, were the first to go up the steps of the school.

They were followed by the

girl with her father, who were about 20 feet behind.

White women in the crowd on the neutral ground of St. Claude ave. booed.

Negroes in the crowd, mostly women, held their hands high over their heads and clapped.

Neither the marshals nor the parents of the girls looked back but continued walking toward the front entrance of the school.

One mother tried to force her way through the heavy

traffic that continued to pass.

Mrs. Amelia Plunkett, 6321 St. Claude, said she has three daughters, Gail, 13; Diane, 10, and Ellen, 7, at McDonogh 19 and just as soon as she could get to the school she would take them home.

"I'll get them out of there just as quick as I can," she said.

"You're right, do it," several persons cried.

Mrs. Beatrice Graf, 5528 Dauphine, brought her three small redheaded children, two daughters and a son, out of McDonogh 19, almost immediately after the Negroes entered the school.

She left by a front door, first floor entrance, holding the three, Paulette, 11; Dorky, 8, and Margaret, 5, by the hand.

She stopped at the corner to talk to newsmen.

"When I left home to bring the children to school," she said, "I understood the schools were not going to be integrated. That's why I left the children at the school."

#### **Depends on Others**

Asked if she would return the children to school tomorrow, even if it is integrated, she said, "It depends on what the others do."

She said "the others" were her neighbors with whom she had talked about the situation. She said her neighbors are also rushing to get their children out of school.

"Just as soon as we heard what school would be integrated all of us headed over here to get our children."

There were wild cries of "Yea! Yea!" every time a white mother came out of the school with her children.

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## LESSON 3 WORKSHEET

### Examining Integrating McDonogh 19

1. What are similarities in the way that each person describes the crowd they encountered while entering McDonogh 19? What are some differences?
2. What types of emotions does each person's narrative evoke? Give examples of specific words, phrases, and/or points in the narrative.
3. Do you think that the newspaper articles give an accurate and objective report of the events of November 14, 1960? Give specific examples to support your opinion.

4. Look carefully at how black and white New Orleanians are discussed in the newspaper articles.

Are they treated the same, or differently? Give specific evidence to support your response.

5. What images or language from these oral histories and newspaper articles do you think are most impactful?