

EYES ON THE PRIZE

**America's Civil Rights Movement
1954-1985**

A Blackside Publication

A Study Guide Written by Facing History and Ourselves





BLACKSIDE

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FOREWORD

REP. JOHN LEWIS
5th Congressional District, Georgia

“If you will protest courageously and yet with dignity and love, when the history books are written in future generations, the historians will have to pause and say, ‘There lies a great people, a black people, who injected new meaning and dignity into the very veins of civilization.’ This is our challenge and our responsibility.”

**Martin Luther King, Jr.,
Dec. 31, 1955
Montgomery, Alabama.**

The documentary series you are about to view is the story of how ordinary people with extraordinary vision redeemed democracy in America. It is a testament to nonviolent passive resistance and its power to reshape the destiny of a nation and the world. And it is the chronicle of a people who challenged one nation’s government to meet its moral obligation to humanity.

We, the men, women, and children of the civil rights movement, truly believed that if we adhered to the discipline and philosophy of nonviolence, we could help transform America. We wanted to realize what I like to call, the Beloved Community, an all-inclusive, truly interracial democracy based on simple justice, which respects the dignity and worth of every human being.

Central to our philosophical concept of the Beloved Community was the willingness to believe that every human being has the moral capacity to respect each other. We were determined to rise above the internal injuries exacted by discriminatory laws and the traditions of an unjust society meant to degrade us, and we looked to a higher authority. We believed in our own inalienable right to the respect due any human being, and we believed that government has more than a political responsibility, but a moral responsibility to defend the human rights of all of its citizens.

When we suffered violence and abuse, our concern was not for retaliation. We sought to redeem the humanity of our attackers from the jaws of hatred and to accept our suffering in the right spirit. While nonviolence was, for some, merely a tactic for social change, for many of us it became a way of life. We believed that if we, as an American people, as a nation, and as a world community, are to emerge from our struggles unscarred by hate, we have to learn to understand and forgive those who have been most hostile and violent toward us.

We must find a way to live together, to make peace with each other. And we were willing to put our bodies on the line, to die if necessary, to make that dream of peaceful reconciliation a reality. Because of the fortitude and conviction of thousands and millions of ordinary people imbued with a dream of liberation, this nation witnessed a nonviolent revolution under the rule of law, a revolution of values, a revolution of ideas.

Fifty years have passed since the first days of the Montgomery Bus Boycott and the lynching of Emmett Till. Forty years have passed since that “Bloody Sunday” in Selma, Alabama and the passage of the Voting Rights Act. Gone are the legal barriers of segregation, but our freedom as a nation has not yet been won. We have come a great distance, but we still have much further to go before we lay down the burden of race in America. And if we are to fulfill the true destiny of this nation, then that struggle must continue. In the civil rights movement we used to say that our struggle was not for a month, a season, or a year. We knew that ours was the struggle of a lifetime and that each generation had to do its part to build the Beloved Community, a nation at peace with itself.

Consider those two words: Beloved and Community. “Beloved” means not hateful, not violent, not uncaring, not unkind. And “Community” means not separated, not polarized, not locked in struggle. The most pressing challenge in our society today is defined by the methods we use to defend the dignity of humankind. But too often we are focused on accumulating the trappings of a comfortable life.

The men, women and children you witness in this documentary put aside the comfort of their own lives to get involved with the problems of others. They knew that if they wanted a free and just society, they could not wait for someone else to create that society. They knew they had to be the change that they were seeking. They knew they had to do their part, to get out there and push and pull to move this society forward.

As American citizens and citizens of the world community, we must be maladjusted to the problems and conditions of today. We have to find a way to make our voices heard. We have an obligation, a mission and a mandate to do our part. We have a mandate from the Spirit of History to follow in the footsteps of those brave and courageous men and women who fought to make a difference.

This study guide for *Eyes on the Prize* reminds us of our legacy and our commitment. These readings will help you examine the power you have as an individual citizen to make a difference in our society, and they will help you examine the tools of democracy that can create lasting change.

Eyes on the Prize serves as an important reminder to all who view it of the sacrifices one generation made for the cause of civil rights. It serves as a reminder to all who view it of the sacrifices we may have to make again, if we do not value the freedom we have already won. It serves as a reminder to all who view it of the sacrifices it takes to answer the call of justice.

Let this study of history inspire you to make some contribution to humanity. You have a mission and a mandate from the founders of this nation and all of those who came before who struggled and died for your freedom. Go out and win some victory for humanity, and may the Spirit of History and the spirit of the modern-day civil rights movement be your guide.

REP. JOHN LEWIS, 5TH CONGRESSIONAL DISTRICT, GEORGIA

INTRODUCTION AND ACKNOWLEDGMENTS

JUDI HAMPTON

President, Blackside

When I read through the *Eyes on the Prize* study guide, it evokes emotional memories of my experiences as a young civil rights worker in Mississippi in the mid-1960's.

I remember the fear I felt about leaving my comfortable college life in New York and going down South to become a civil rights worker. I went down to Mississippi to work on the voter registration campaign and to build a Freedom School to provide remedial help to youngsters. It was shortly after the three civil rights workers, Goodman, Chaney, and Schwerner, had disappeared and tensions were high. Resentment was focused on us and there was an underlying threat of violence, but at the same time, community support was unparalleled.

I remember staying with an elderly couple who volunteered to have me in their home because they believed in the cause. The local police retaliated by sitting outside all night with their patrol car high beams glaring into the couple's house. This was, of course, terrifying for the volunteers—yet despite their fear they still wanted to shelter me.

I remember the day I felt I had truly made a contribution. A young black man with cataracts was going blind because he was afraid to go into Jackson to the “white” hospital to get his surgery. I went with him and together we met this challenge. He came by the Freedom House one day to hug me and say thanks. What a privilege for me!

I remember creating a Freedom School from a burned-out building. Members of the community came to help and together we cleaned up the site, got donations of books—and suddenly I was teaching. I loved it, and have continued to find innovative ways to educate and mentor throughout my career.

Learning, teaching, and giving back to the community have always been very important in our family. Our father, Henry Hampton, Sr., was the first black surgeon to become a Chief Hospital Administrator in St. Louis, Missouri. After the Supreme Court ruled in *Brown v. Board of Education* in 1954, my parents decided it would be in our best educational interest if my brother, Henry, my sister Veva, and I were to attend a previously all-white school. Later, in high school (which I integrated with a few other students), my classmates elected me class president, but the restaurant where the reception in my honor was to be held turned me away at the door because of my color. It was one of many experiences that strengthened our family's commitment to civil rights—and to spreading the message through education.

Although Henry Hampton was widely known and acclaimed as a brilliant filmmaker, he was also an educator at heart. Now, with this new study guide written by Facing History and Ourselves, the educational influence of *Eyes on the Prize* will be extended through many generations. This thorough and

balanced guide will teach young people the history and significance of the civil rights epoch. But beyond the historical value, the study guide and film series have another purpose: to provoke discussion about *today's* pressing human rights concerns. When Henry first made *Eyes*, his goal was to spark a national dialogue. This guide will help to rekindle it.

I would like to thank Margot Stern Strom, Adam Strom, Brooke Harvey and the staff and interns at Facing History and Ourselves for their excellent work on this study guide. Thanks also to Robert Lavelle and James Jennings for their careful reading and editorial guidance.

My deep thanks to Sandra Forman, Project Director and Legal Counsel for the *Eyes on the Prize* re-release, who took on the many challenges involved with bringing *Eyes* back before the public after a long absence. She raised funds, managed all aspects of the project, and was the driving force behind the return of *Eyes on the Prize* to public television and educational distribution.

Many thanks to the other dedicated and hard-working people on the re-release team, without whom the return of *Eyes* would not have been possible. I am also grateful to all the talented people who worked to create the *Eyes on the Prize* films and books in the 1980's and '90's.

Thanks to the Zimmermans: my sister Veva, David, Tobias and Jacob, and to the memory of our dear parents, who would expect nothing less than for us to continue to fight for what we believe in.

Since my brother's death in 1998, it has been my primary goal to preserve his legacy. In particular, I have struggled to make *Eyes on the Prize* available to a wide audience. With the rebroadcast and this superb study guide to accompany the educational distribution of *Eyes*, I feel assured that this monumental series will be a permanent resource for all generations.

Much love and gratitude to my big brother and soul mate, Henry Hampton, for giving me an opportunity to extend his great gifts to the world.

JUDI HAMPTON
PRESIDENT, BLACKSIDE
CAMBRIDGE, MASSACHUSETTS
AUGUST, 2006

INTRODUCTION AND ACKNOWLEDGMENTS

MARGOT STERN STROM

President and Executive Director, Facing History and Ourselves

A black-and-white photograph of Henry Hampton sits perched on a shelf overlooking the table where the Facing History and Ourselves writing team assembled to create these educational materials to accompany the film *Eyes on the Prize*, Henry’s magnificent, truly groundbreaking documentary series on the history of the civil rights movement in the United States. I knew Henry; he was my friend and understood Facing History’s mission. We both believed education must help citizens confront controversial and difficult aspects of our history if we are ever to understand the responsibility of living in a just society. He demanded the highest standards and would have been pleased with the process that Adam Strom and Brooke Harvey have led for the “*Eyes on the Prize*” team at Facing History.

We are grateful for the trust and support of Judi Hampton, President of Blackside, the production company founded by Henry in 1968, and Sandra Forman, Project Director and Legal Counsel for the *Eyes on the Prize* re-release project, and are honored to have spent this collaborative year together. Facing History’s partnership with Blackside will enable us to deliver workshops for teachers and the community and continue to offer timely and relevant resources online for students and teachers.

As stacks of books, videos, and computers invaded our writing table, the conversations deepened. The learning community that emerged from this project included Facing History staff who had assembled from our offices worldwide, both face-to-face and virtually. This team included Dan Eshet, a historian and writer; photo and archival researcher Jennifer Gray; Dadjie Saintus, who interned as a researcher; Aliza Landes, who interned as an editor; the editorial team of Phredd Matthews-Wall, Howard Lurie, Jennifer Jones Clark, Jimmie Jones, Tracy Garrison-Feinberg, Marty Sleeper, Marc Skvirsky, and myself. We met regularly to read aloud drafts—often many drafts—for each of the fourteen parts of this series. We searched memoirs, biographies, and histories of the movement and considered the viewpoints of the advisors Adam had consulted. The comments of historian and activist Vincent Harding, Robert Lavelle, former head of publishing at Blackside, and James Jennings, Professor of Urban and Environmental Policy and Planning at Tufts University, helped us interpret our perspectives and evoked memories of the events depicted in the series. Congressman John Lewis, our friend who accompanied the staff and board of Facing History and Ourselves on a trip to the South in 2001 to learn more about the civil rights movement, agreed to pen the introduction to these materials.

Together we meditated in a group setting—black and white, young and old—marveling at the beautiful principles of freedom exemplified by the moral dilemmas that faced not only the leaders, but also the ordinary men, women, and children who, dedicated to nonviolence, struggled to force a nation to reckon with brutal injustice and to transform itself. Indeed, we were all students. For the younger

among us this was “ancient” history—it happened before they were born. For others of us, we were rediscovering new meaning for the history we had come of age in. For me the work was personal.

I grew up in Memphis, Tennessee, before the civil rights movement began—at a time when separate meant never equal. For it was in Memphis that simple childhood notions of logic and fairness were shattered. It was there that water fountains for “colored only” didn’t spout water which reflected the colors of the rainbow as the child might expect but instead, as one learned later, stood as symbols of the unchallenged dogmas and practices of racism—dogmas that attempted to instill indignity, shame, and humiliation in some and false pride and authority in others, and practices that reflected centuries of unchallenged myth and hate.

I grew up in Memphis at a time when black libraries housed books discarded from the white library; when there were empty seats in the front of the bus for young white girls on a shopping trip downtown, while those of darker skin color crowded the back of the bus on their way to work; when Thursdays were “colored day” at the zoo and a rear entrance led to a colored section in the movie theatre balcony—if admission was allowed at all.

I remember an officer of the law in that Memphis explaining to me that I shouldn’t ride in the front seat of the family car with a colored man—a man who had worked for my family and with whom I had ridden in the front since I was very young, but was suddenly suspect now that I was an adolescent. (I felt his discomfort—part shame, part anger, part humiliation—as the policeman righteously walked away from the car.) Later I listened when the phone call came from family friends in Mississippi warning my parents to keep my brother, then a Justice Department lawyer working on voting rights legislation, out of Mississippi (They, like Judge Cox of the Circuit Court, questioned why a white Southerner and a Jew would be causing such “trouble.”) Later, I read the letters sent to our home declaring that my brother’s work for Negroes must be inspired by the Jewish-communist conspiracy and that he would have to be cremated, for his body, if buried, would contaminate the earth just as fluoridation had done.

All this and more I brought to our writing table. Each of the other team members brought their own experiences, and the sum of these experiences—and more—can be felt in these educational resources.

At our editing sessions we all found a renewed appreciation for the contribution—the gift—of “Eyes.” Our appreciation grew as we saw how carefully and honestly Henry and Blackside had prepared their teaching tool—their documentary of history for a new generation of students of all ages who, in classroom, home, and community settings, will use their work to confront the fundamental reality that a strong democracy depends on the education of its youth to the meaning and responsibility of freedom. This is the “Prize” Henry left us. Facing History and Ourselves is dedicated to bringing important and challenging history to the teachers who will tap the next generation of moral philosophers ready to be engaged in the hard work of thinking and acting with head and heart.

That is the promise we make to Henry and to the future.

MARGOT STERN STROM
PRESIDENT AND EXECUTIVE DIRECTOR
FACING HISTORY AND OURSELVES

USING THE STUDY GUIDE

This study guide serves as a classroom companion to the acclaimed *Eyes on the Prize* film series, the most comprehensive television documentary ever produced on the American civil rights movement. The series was created and executive produced by Emmy award-winning filmmaker and historian Henry Hampton, who endeavored to honor the voices and perspectives of those who shaped the civil rights movement in the United States.¹ The guide focuses on the individuals and groups that over three decades fought to dismantle the laws and customs used to discriminate against black Americans. Often at great personal risk, these civil rights activists forced America to face its entrenched culture of racial injustice and extend its promise of equal rights to all its citizens.

Each episode in the series has a corresponding chapter in the study guide. Each chapter includes a brief overview of the episode and a series of questions designed to stimulate a discussion on its basic themes. A timeline in each chapter identifies the episode's key events and dates.

The documents were selected to reflect themes and events in the episode. A brief introduction frames the documents, each of which is followed by "connections"—a list of questions that underline the broader themes within the episodes. These questions are also designed to promote personal engagement with particular aspects of the events described in the episodes and to encourage viewers to explore their own perspectives, as well as the national and international context of these developments.

The readings were selected from memoirs, oral histories, public documents, declarations, and news stories. In addition to a number of recent reflections and commentaries, many documents came directly from the interviews and other materials produced for the series.² Others were selected from earlier *Eyes on the Prize* study guides edited by Steve Cohen.

Most episodes cover two stories. In an effort to update the stories, we elected in some cases to include materials produced after the series was originally aired. In a few cases, we highlighted aspects we deemed especially important for contemporary viewers. Sample lesson plans using the film and the guide are available on the Facing History and Ourselves website: www.facinghistory.org.

The introduction to the study guide was written by Congressman John Lewis, who, like the individuals discussed in the series, aspired to compel America to fulfill its promises of equality and justice for all its citizens. By shattering stereotypes, opening public dialogue, and striving to empower black citizens politically and economically, Lewis and other activists in the civil rights movement transformed the attitudes of both black and white Americans and inspired other

groups around the world to explore their ethnic, religious, and cultural heritage.

Over 50 years ago, civil rights movement leaders articulated a vision for social change in America. Embedded in their vision was the belief that voting is the primary engine for nonviolent change in a democracy. We hope that the series and the new study guide will inspire a new generation of students to explore this idea, to become informed citizens, and to aspire to fulfill the movement's commitment to a diverse and tolerant democracy.

In addition to this study guide and to *The Voices of Freedom: An Oral History of the Civil Rights Movement from the 1950s through the 1980s* (published by Bantam Books), educators will find the first series' companion book quite useful. That book, *Eyes on the Prize: America's Civil Rights Years 1954-1965*, by Juan Williams with the *Eyes on the Prize* Production Team (published by Penguin Books) is now in its twenty-third printing and has been a resource to countless secondary and post-secondary students.

¹ Blackside, Inc., founded by the late Henry Hampton in 1968, is a production company devoted to raising awareness about America's social issues and history through documentary films and other educational materials.

² Clayborne Carson, David J. Garrow, Gerald Gill, Vincent Harding, and Darlene Clark Hine, *The Eyes on the Prize Reader: Documents, Speeches, and Firsthand Accounts from the Black Freedom Struggle* (New York: Penguin Books, 1991); Henry Hampton and Steve Fayer, *Voices of Freedom: An Oral History of the Civil Rights Movement from the 1950s through the 1980s* (New York: Bantam Books, 1990).