

An Unlikely Friendship

A Curriculum and Video Guide



**A teaching guide
for the award-winning
An Unlikely Friendship
multicultural documentary
produced and directed by
Diane Bloom**

FPG Child Development Institute, and
Carolina Center for Public Service
The University of North Carolina at Chapel Hill
The Kenan Institute for Ethics, and
Office of Institutional Equity
Duke University

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A Curriculum and Video Guide

Teaching kit includes 35-minute DVD of the award-winning documentary by Diane Bloom.



The *Unlikely Friendship Curriculum and Video Guide* was written by Kirsten Kainz in collaboration with Diane Bloom, Camille Catlett, Bryce Little, David Markus, Anna Mitchell, Melanie Mitchell, Ben Reese and Pam Winton. Input was provided by Lori Brown, Derek Burns, Tito Craige, Kristen Greene, Darlene Head, Jamie Lathan, Howard Machtinger, Rob Helfenbein, Elaine Marcus, Perry Pike, Patsy Pierce, Florence Soltys, Lynne Vernon-Feagans, Tiffany Watts, and David Wiggins.

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An Unlikely Friendship 35-minute documentary film and DVD
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An Unlikely Friendship: A Curriculum and Video Guide
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Planning Team

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About This Curriculum Guide

This curriculum and video guide is intended to accompany Diane Bloom's film *An Unlikely Friendship* in fostering knowledge of the civil rights movement and encouraging understanding of personal transformation. Toward these ends, we have included material that instructors may use before and after the viewing of *An Unlikely Friendship*.

Suggestions for what to do before you show the video:

- Review the table of contents of this guide.
- Read/assign the background sections that explore the civil rights movement broadly.
- Read the capsule biographies.
- Use the previewing questions to generate student thought.

Suggestions for what to do after you show the video:

- Use the post-viewing questions to help students process and synthesize their reactions to the film.
- Use suggested activities from this guide to extend student learning.
- Use "Taking a Look at Learning" (p. 18) to evaluate the students' learning as a result of their experience with *An Unlikely Friendship* and the curriculum and video guide.

N.C. Standard Course of Study

The content provided in the video *An Unlikely Friendship* and this guide support the goals and objectives of the High School Economic, Legal and Political Systems in Action section of the Social Studies Curriculum for the North Carolina Standard Course of Study. Specifically, the video, curriculum and video guide address Competency Goal 2, Competency Goal 9 and Competency Goal 10. Please refer to the N.C. Department of Public Instruction's web site at <http://www.dpi.state.nc.us> for the definition and elaboration of the Goals and Objectives of the North Carolina Standard Course of Study (click on the "Curriculum" link at the top of the web page).

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Letter from the Videographer

I first became interested in making *An Unlikely Friendship* because I was intrigued by the story of the transformations of Ann Atwater and C.P. Ellis, the two heroes of this film. Although I am fundamentally an optimist, I have always been skeptical about the ability of people to make real and lasting changes. I wanted to talk in depth with Ann and C.P. to explore how two people as different as an embittered Klansman and an outspoken black woman activist could overcome their hatred for one another and form a life-long friendship.

After talking to them, I realized that Ann and C.P. are two exceptional people who had the capacity to break from the concrete of their fixed beliefs and learn something new about the world around them. The *charrette* was the other necessary element that provided a structure to bring them together in a way that allowed them to reexamine their core beliefs.

The day I met C.P. Ellis in front of his trailer in Durham, N.C., he handed me two links of his wife's broken bracelet. He said he wanted to give me a little gift so we would start out on the right foot. After completing the film, I realize how symbolic this gift was. If we could bring people together, one pair at a time, like the links of that bracelet, the world would be a much better place.

An Unlikely Friendship is not only about black/white issues in the United States. It is about all forms of group hatred that are so prevalent in our world today. It is a hopeful and optimistic film, because if two people as different as Ann and C.P. could transcend stereotypes and form such a strong and loving bond, so can the rest of us.

Diane Bloom
Videographer

May 6, 2003



Diane Bloom

Capsule Biographies

The people in *An Unlikely Friendship* behaved in extraordinary ways amidst struggle and turmoil. The capsule biographies in this section offer a brief view into the lives of Bill Riddick, Ann Atwater, and C.P. Ellis.



Bill Riddick

Born: March 13, 1938

Bill Riddick was born in Hertford County, N.C. Following high school, Bill attended North Carolina A&T State University in Greensboro, where he received a Bachelor of Science degree in Agricultural Engineering. After working as an agricultural engineer for three and one-half years, Bill decided that he had missed his calling. He returned to graduate school at North Carolina State University, where he received a master's degree in Continuing Education with a special emphasis in Adult Counseling. In 1971 the N.C. Department of Health, Education and Welfare asked Bill to pick two communities where a charrette would be held to discuss school desegregation. After Winston-Salem and Durham were chosen, Bill worked closely with Durham leaders, including Ann Atwater and C.P. Ellis, on their charrette. He has worked for more than 25 years in the fields of substance abuse therapy and health education. Currently, Bill is Dean of the Governor's Academy for Prevention Professionals at the University of North Carolina at Chapel Hill.

Ann Atwater

Born: July 1, 1935

Growing up as the youngest of nine children, Ann started working on the family farm in Columbus County, N.C., before she can remember. She credits her parents for teaching her the value of discipline and hard work, which has been the foundation for her success as a community activist. Ann married at 14, and soon after moved with her husband to Durham, N.C. While living in Durham, Ann was selected by Howard Fuller and trained as a Community Action Technician with the North Carolina Fund, a program operating under a grant to eradicate poverty. Her role as an activist led her into the Durham neighborhoods, walking door-to-door and motivating community members to speak out. Community members still seek Ann's assistance today, and her phone rings on a daily basis with questions and requests. Ann encourages young people to follow her dad's advice: "Make sure that what you stand on is right" and understand the importance of knowing the truth.

C.P. Ellis

Born: January 8, 1927

Claiborne Paul "C.P." Ellis was born and raised in Durham, N.C. Growing up poor and in a segregated society—a society divided by race and class—he discovered the lessons of exclusion early. As a young adult burdened by the weight of family responsibilities and business ownership, C.P. felt powerless. Membership in the Ku Klux Klan appealed to C.P. with its belonging, recognition and esteem. He climbed the ranks to become president of the local KKK chapter and C.P.'s voice became more known in the community. During the charrette (chronicled in the video and described on page 3) C.P. was forced to rethink the Klan's offerings, and he broke his ties with the group. His courage and character later extended to communities throughout North Carolina and the United States as a union organizer for the AFL-CIO. In this position, C.P. spent over 20 years ensuring the dignity and rights of workers. His children remember that C.P. would take calls in the middle of the night and drive for hours to promote safe and reasonable conditions for workers. Today, C.P. lives in a convalescence home. His three sons, daughter and friends remember him as a great man, an honorable man and a good friend.

FOR MORE INFORMATION about the people in the video . . .

Terkel, S. (1992). *Race: How blacks and whites think and feel about the American obsession*. New York: Anchor Books.

Davidson, O.G. (1996). *The best of enemies: Race and redemption in the new south*. New York: Scribner's Sons.

History of the Ku Klux Klan

During the turmoil of reconstruction following the Civil War, six Confederate veterans in Pulaski, Tennessee, created the Ku Klux Klan. Motivated by boredom in the post-war period, the group entertained themselves by generating ideas for an outrageous social club with mysterious purposes, fanciful costumes, and unusual roles. The actual name, Ku Klux Klan, is an alliterative play on the Greek word *kuklos*, meaning “circle” (Chalmers, 1965). Although the early founders’ intentions were social, members soon noticed that mysterious and costumed night meetings were an effective means of harassing newly freed slaves. The white leaders of the devastated and defeated Southern states were ripe for the opportunity to regain control of black residents, and within two years of its origin in Pulaski the Klan became a “night-riding vigilante organization for white supremacy” (Connecticut Education Association, 1981, p. 12).

The Klan violently targeted successful black people and those white people who supported freedom for blacks, including schoolteachers, shopkeepers and judges from the North. It is estimated that the Klan killed 3,500 black people in the South within 10 years of its origin in 1865, and brutally beat many more. The Klan’s pattern of violence increased as a result of political elections that undermined those who opposed the Klan and main-

tain the Klan’s power through political positions (Connecticut Education Association, 1981).

The Klan was most violent and most politically powerful during the early part of the 20th century (Southern Poverty Law Center, 1988). During this time membership increased greatly as the Klan extended its hatred to groups beyond blacks and included policies against immigrants, Jews, Catholics, labor leaders, socialists, Asians and perpetrators of moral crimes (i.e., sex outside of marriage, drug use, alcohol distribution and other behaviors considered scandalous). In 1921 alone the Klan recruited 100,000 dues-paying members, for a total membership greater than 2,000,000. During this period, the Klan established its headquarters in Washington, D.C., and in 1925, 40,000 robed Klan members marched on Washington to demonstrate their political strength. Such blatant demonstration, however, invited criticism from many fronts. Lambasting from political critics, clergy and members of the press forced politicians to disassociate themselves from the Klan, and the Klan’s power base suffered in the following decades.

Membership in the Klan dwindled in the later part of the 20th century. New white supremacist groups, however, have organized and may be recruiting potential Klan members. The modern-day Ku Klux Klan maintains a web

Questions for Extended Thinking

If you wanted to learn about Klan membership today, where would you go? What resources would you use?

What is Klan membership like today? How many people belong to the Klan? Are they men? Women? What states have the highest rates of Klan membership?

Is there Klan activity in your community? Your state?

The Klan employs specific strategies for recruiting and training youth. What kinds of education for young people might counteract invitations from the Klan?

site and television series to reach a wider audience. The Southern Poverty Law Center tracks the activities of white supremacist groups like the Klan to increase public awareness of hate crimes in the United States.

FOR MORE INFORMATION
about the Ku Klux Klan, see

Chalmers, D. M. (1965).

Hooded Americanism: The first century of the Ku Klux Klan, 1865–1965. New York: Doubleday.

Connecticut Education Association (1981). *Violence, the Ku Klux Klan, and the struggle for equality: An informational and instructional kit.* Hartford, CT: Author.

Southern Poverty Law Center (1988). *The Ku Klux Klan: A history of racism and violence.* Montgomery, AL: Klanwatch.

FOR ONLINE INFORMATION
about Jim Crow and integration, see

www.ferris.edu/news/jimcrow/who.htm

www.africana.com

www.stanford.edu/group/King

<http://www.charrettecenter.com>

Visit the Southern Poverty Law Center web site (www.splcenter.org) to learn more.

Defining “charrette”

An in-depth explanation based on quotes from *An Unlikely Friendship*

“Racial tension in Durham, and particularly in the schools, was reaching a boiling point and many feared the potential for violence. Bill Riddick, motivated by this fear, organized an intense 10-day community meeting, called a *charrette*, to find solutions.”

—Lewis Lipsitz, professor of political science, UNC–Chapel Hill

Charrette is a French word meaning ‘little cart.’ The use of the word *charrette* to describe a design process stems from the 19th century, when French art and architecture students busied themselves to finish their final projects. As the deadline came, *charrettes* (little carts) would be circulated through the hallways, and as they passed the rooms where the students were working, the students would toss their projects into the *charrette* to be taken to be reviewed. The word is now used, even when the carts are not, to describe an intensive design process.

Bill Riddick first heard about a *charrette* as an “intense, short-term problem solving tool” used by engineers when designing the construction of bridges and other large-scale projects that impacted a community. The engineers would stay in a room, listening to the opinions of their colleagues and the voices of community members. All questions and issues had to be addressed before they left the room with the final plan. “I saw it as a fascinating tool to solve community problems,” he said.

“The *charrette* brings the whole community together. The process starts with a steering committee and, hopefully, that steering committee is a microcosm of the community. This sent me looking for people who had status but didn’t have the approval of the, quote, people in charge,” Riddick said.

As a strategy to solve the problems associated with the desegregation of public schools, Riddick convinced Ann Atwater and C.P. Ellis to take the roles of co-chairs of Durham’s Save Our Schools (S.O.S.) *charrette* in July, 1971. The *charrette* was a success, as those on the committee worked from 9 a.m. until 9 p.m. during the week. On the final night, over a thousand people attended, listening to resolutions of the group. Perhaps one of the most telling moments was when C.P. Ellis tore up his Ku Klux Klan membership card, saying, “If schools are going to be better by me tearing up this card, I will do so.”

Greensboro Sit-in

During the middle part of the 20th century, before the huge growth of fast food chains, lunch counters were popular spots for quick, inexpensive meals. “Whites only” lunch counters dotted the main streets of cities across the South and were reminders of the dehumanizing forces of segregation.

On February 1, 1960, four African-American college freshmen attending North Carolina A&T State University decided to challenge the

“whites only” policy at the Woolworth’s lunch counter in Greensboro, N.C. Motivated and informed by the nonviolent protest movement, the “Greensboro Four” (David Richmond, Joseph McNeil, Exell Blair, Jr. and Franklin McCain) entered Woolworth’s, sat at the lunch counter, placed orders and remained at the counter waiting for their food until the shop closed later that day. Their act of peaceful defiance opened the doors for additional protests

in Greensboro, and within a week hundreds of students had joined the protest. The lunch counter protest movement spread to other cities in North Carolina and prompted numerous civil rights demonstrations throughout the nation. Through their nonviolent protest the “Greensboro Four” began a demonstration process that contributed greatly to the civil rights movement and the eventual integration of lunch counters and restaurants.

Source

News and Record Online (n.d.). *Greensboro sit-ins: Launch of a civil rights movement*. Retrieved on 10/30/02 from www.sitins.com

Civil Rights Glossary Starter

Brown v. Board of Education The United States Supreme Court case that overturned the precedent of “separate but equal” established in 1892 by *Plessy v. Ferguson*, a previous Supreme Court case.

Freedom Riders Black and white activists, often students, who rode interstate buses across the South to challenge segregation policies on buses and in bus terminals. These riders faced angry

opposition and were sometimes beaten or jailed for their defiance.

Jim Crow The term “Jim Crow” dates back to a character portrayed in song by Thomas “Daddy” Rice in his white minstrel act in the 1820s and 1830s. It is unclear how the term Jim Crow became a widely used term that referred to the racist laws and policies that segregated and marginalized African-Americans.

Southern Christian Leadership Conference (SCLC) Founded by Dr. Martin Luther King, Jr. and others in 1957, the SCLC promotes social justice and equity through nonviolent demonstrations and protest. Toward those ends, early SCLC members trained local community activists in nonviolence, maintained citizenship schools and facilitated voter registration.

Civil Rights Activities in Durham, N.C.

A sample of the events leading up to the *charrette* and the friendship of C.P. Ellis and Ann Atwater.

1957 Reverend Douglas Moore of Asbury Temple led the first North Carolina sit-in of the civil rights era at the Royal Ice Cream Parlor on Roxboro Road. Six protesters and Rev. Moore were arrested for trespassing. Moore turned for help to Mr. Floyd McKissick, Jr., a young lawyer in Durham. McKissick and his family eventually became prime movers of the civil rights movement in Durham. Moore, McKissick and Louis Austin (editor of the *Carolina Times*, Durham's black newspaper) were the voices of a new era in Durham politics, outspoken and unwilling to settle for the backdoor compromises of the past.


1960 The student sit-in movement began in Greensboro, N.C., on February 1. On February 8, fifty North Carolina College (now North Carolina Central University) students along with four Duke University students joined the sit-in movement by staging protests in Durham. Three lunch counters closed within two hours. This student-initiated movement spread like wildfire across the South. Reverend Martin Luther King, Jr. traveled to Durham on February 16 to deliver an address at White Rock Baptist Church in support of the students, praising their commitment to non-violence.

1963 The week of May 18, an election day, marked the apex of the student-led movement. Days of protests rocked Durham, with students demanding access and accommodation in public facilities. The largest protest in Durham history occurred on Sunday, May 19, when over 4,000 blacks and a few whites picketed the Howard Johnson's Motel in southwest Durham, demanding service.


1968 On July 27, the Black Solidarity Committee for Community Improvement (BSC) presented 88 demands to the Durham Chamber of Commerce and declared a boycott of selected white businesses until the demands were met. The businesses were located in downtown Durham and the Northgate neighborhood. When the boycott extended into the Christmas shopping season, the black community celebrated Black Christmas by creating ways to avoid shopping in downtown and by staging a separate Black Christmas parade. Complete with a black Santa, the parade followed Fayetteville Street through the black residential community of Durham known as Hayti. When the boycott officially ended on February 16, 1969, the loss to downtown merchants exceeded \$900,000.

1971 On July 19, the Durham Save Our Schools *charrette*, a federally mandated forum designed to open lines of communication concerning desegregation of the Durham public schools, commenced. Durham was propelled into the national spotlight when the two co-chairs of the event were C.P. Ellis, head of the local Ku Klux Klan, and Ann Atwater, chair of United Organization for Community Improvement and an outspoken local black activist for the poor. Ellis was changed by the experience when he realized that his children and Atwater's children faced the same issues in the public schools. He renounced the Klan and devoted himself to the fair and equitable education of all students in Durham's schools.

Overview of Durham History Prior to the Charrette



1848	Dr. Bartlett Durham purchases land that will become Durham Station.
1849	Dr. Durham donates three acres for a station on the North Carolina Railroad; a small settlement develops before the Civil War.
1865	The last major surrender of the Civil War takes place at Bennett Place just outside Durham Station, when Gen. Joseph Johnston surrenders 88,000 men to Gen. William Sherman. Looting by Union soldiers of John R. Green's small tobacco factory, which uses a bull as a symbol, in the village (of less than 100) leads to sudden popularity for brightleaf tobacco. Washington Duke, ex-Confederate soldier, walks home 134 miles from Richmond to Durham and starts selling tobacco.
1869	William Blackwell buys Bull Durham factory and brand from Green's heirs, adds Julian Carr as partner, and opens first tobacco warehouse.
1874	Washington Duke builds his first tobacco factory in growing town.
1881	Durham County formed from parts of Orange and Wake; by this time black neighborhood of Hayti developing across tracks from downtown. Acquisition of patent for Bonsall machine for mass production of cigarettes, plus massive international advertising, makes Washington Duke and his three sons multimillionaires.
1887	Julian Carr builds sumptuous Somerset Villa.
1889	Dukes form American Tobacco Company, which soon becomes a tobacco monopoly.
1891	St. Joseph's AME Church is rebuilt in brick as leading black church (with White Rock Baptist), with stained glass window honoring Washington Duke.
1893	Dukes construct enormous Erwin Cotton Mills and associated company town in west Durham.
1898	N.C. Mutual Insurance, which will become the largest black-owned business in the nation and the cornerstone of "Black Wall Street," is founded by John Merrick, Dr. Aaron Moore, William G. Pearson, Dr. James Shepard, Charles Clinton Spaulding and others.
1901	Lincoln Hospital, for black residents, is built; Durham population is approximately 7,000.
1908	George Watts, a Duke executive, donates massive, whites-only hospital complex to Durham (now N.C. School of Science and Math).



1911	American Tobacco broken up by antitrust suit, but by now Dukes have diversified into textiles and electric power.
1916	Present Durham County courthouse built; by now, Durham is a small city of over 20,000. In <i>Proud Shoes</i> , Pauli Murray recalls her childhood in a black neighborhood during this period.
1924	Bequest of “Buck” Duke leads to renaming of small Trinity College as Duke University, and rapid expansion.
1927	C.P. Ellis begins childhood in small cramped house in east Durham where his father worked as a mill hand.
1934	Present Durham Post Office built; boom of tobacco business during Depression lures Piedmont blues artists, such as Blind Boy Fuller, to the town.
1935	C.P. has moment of awakening when racial insults end a baseball game of white boys against black.
1942–45	Durham downtown undergoes final boom with thousands of soldiers from nearby Camp Butner; a black soldier is shot by a white bus driver for refusing to change seats; C.P. Ellis, 17, marries Mary Dixon, 16, and begins work at service station.
1951	UNC admits five black graduate students.
1953	Ann Wilson (later Atwater) arrives from tiny Hallsboro, N.C. and takes a job as a domestic, living in deteriorating Hayti.
1955	Ann is inspired by news of Montgomery bus boycott.
1957	Rev. Douglas Moore leads a small group of black students into white section of Royal Ice Cream Parlor; first civil rights protest in city.
1959	Joycelyn McKissick becomes first black student at Durham High.
1961	Duke integrates graduate schools (undergraduates the next year); C.P. joins Klan.
1962	Largest civil rights protest in Durham history at Howard Johnson’s.
1963	Wense Grabarek, a member of the white community, is elected mayor and attempts to forge racial peace by hastening desegregation of downtown while refusing radical black demands.
1963	Governor Terry Sanford launches the North Carolina Fund, a statewide initiative to combat poverty by promoting community activism, education and institutional change. Volunteers from across the nation join newly trained local activists in Durham.
1965	Ann is humiliated by white employees at Department of Social Services; she is soon recruited by Howard Fuller for civil rights work with Operation Breakthrough, starting with confronting slumlords.

Bryce Little, an upper school history teacher at Carolina Friends School in Durham, N.C., developed this timeline.

Leading the Discussion

The following questions and activities are designed to promote self-reflection and group discussion around issues of civil rights, race relations and justice.

To promote optimal outcomes within these activities it is important to provide a safe environment for people to process and

share their ideas and experiences. Please keep in mind that issues of race and discrimination are extremely sensitive, and the manner in which discussions and activities are conducted may determine whether participants generate new understanding or fortify old biases.

The Multicultural Super-site, located online, describes important ground rules for conducting meaningful discussions around multicultural issues: www.mhhe.com/socscience/education/multi/activities/groundrules.html

Before you view the video

- 1** Is it possible for people to make real changes in their lives? If so, then how do people change? Under what circumstances does it happen?
- 2** What does it mean to belong to a group? How does a need for belonging affect people's behavior?
- 3** Why do people discriminate against those they consider to be different?
- 4** How do institutions like schools and businesses discriminate against people?
- 5** Now consider your answers to question number 1. Is it possible for institutions to make real changes? If so, then how do institutions change? Under what circumstances does it happen?
- 6** Is your school divided by who is "in" and who is "out"?
- 7** Can you describe a time when you felt "out" or excluded?
- 8** Can you think of ways to bring together the "in" and "out" crowds?
- 9** What do you know about the civil rights era?
- 10** If you were a member of the Ku Klux Klan, what event would prompt you to change your position or philosophy?
- 11** If you were a black activist working for civil rights, what event would prompt you to change your position or philosophy?
- 12** If you were the leader of a business, classroom or school that used discriminatory practices, what kind of event would prompt you to change your position or philosophy?

After you view the video

- 1** Have your ideas changed now that you have seen the film? In what ways?
- 2** How did C.P.'s need to belong influence his decision to join the KKK?
- 3** Moral courage refers to the courage to do what is right even when it may cause difficulty, or put you in the "out" crowd. What did C.P. give up when he tore up his Klan card?
- 4** What is a hero? Do you think that C.P. and Ann are heroes? Why or why not?
- 5** What percentage of people in Durham live below the poverty line? Did conflict between rich and poor forge a bond between poor whites and poor blacks? Did the presence of a thriving black middle class influence the turn of events? How does one define upper-, middle- and lower-class?

Prompting Discussion: Memorable Quotes from the Film

"There are Ann Atwaters and C.P. Ellises in every community . . . in every community! They just need to be brought together as we did in Durham in the charrette." (Howard Clement)

Who are the Anns and C.P.s of your community?

"What hurt the most was losing the friends in east Durham. There's a soda fountain there. I bet I could walk up to that soda fountain today and there wouldn't be two people that would talk to me. That's how long it's lasted!" (C.P. Ellis)

What price did C.P. pay by tearing up his Klan membership card?

"We felt that white folks felt they were better than we were. They had the first words." (Ann Atwater)

What types of experiences might have caused Ann and her non-white friends to believe this?

"How do people get so screwed up?! They don't have any evidence for the opinions they have—they just have them!" (C.P. Ellis)

What opinions do you have that may not be based on evidence? How do those opinions affect the way you interact with people?

"I wish more people would like me. . . . I sure wish more people would like me." (C.P. Ellis)

If you were sitting with C.P. when he said this, how would you respond?

"The people at the City Council meeting turned their chairs around because we were black and they didn't want to look at us. So, I just took an umbrella and knocked the chairs around to tell them we were there for a reason. We weren't just there wasting our time." (Ann Atwater)

What do you think about Ann using violence to get people's full attention?

- 6 Can you identify with C.P. or Ann? Do you know anyone like C.P. or Ann?
- 7 What moments in the film were most powerful or unexpected for you?
- 8 What were some of the turning points that led Ann to change her view of white people?
- 9 What were some of the turning points that helped C.P. change his views about blacks, Jews and Catholics?
- 10 Did C.P. and Ann make equivalent changes in their lives?
- 11 Have you ever experienced one event, interaction or conversation that dramatically changed your viewpoint about a person or issue?
- 12 Consider that some discrimination is personal, like a bias or belief, and other discrimination is institutional, like hiring practices, standardized test formulation, and college admission policies. Can you name examples of the institutional discrimination that people experienced during the civil rights movement? Today?

Group Activities for Students

The following pages contain a series of suggested follow-up activities designed to be used with *An Unlikely Friendship*.



Learning through Interviews

Overview Students will determine their interest area: school integration or diversity. In an effort to explore their own and others' meanings of the interest area, students will develop and conduct an interview. Students interested in school integration will contact someone who lived during the period of school integration. Students interested in diversity will contact someone they consider to be "different" or perhaps isolated.

Objective Students will explore diversity issues and the history of school integration through interviews. Through the development of an interview protocol (set of questions and prompts) and the actual interview experience, students will gain exposure to perspectives other than their own.

Materials

- ▶ Tape recorders, audiocassettes, pens, paper.
- ▶ Interview with David Wiggins ("Perspectives on Teaching in Charlotte before Integration," next page)

Instructions You may want to begin this session by presenting effective interviewing techniques such as, but not limited to: asking open-ended questions as opposed to questions that elicit yes/no responses; using prompts to guide or expand responses; and using a tape recorder to capture the interview. The David Wiggins interview on pages 11–14 provides a nice example.

- ▶ Have students select an individual to interview.
- ▶ Have students communicate the nature of the interview (types of questions, time limit, purpose for interview) to the respondent.
- ▶ Have students create an interview protocol, i.e., a list of questions (with prompts) that they intend to ask.
- ▶ Have students record and take notes during the interview.
- ▶ Guide students as they turn their field notes and recordings into a finished product.

Discussion questions

- ▶ How do you reconcile or understand Mr. Wiggins's account of segregation with the view that schools needed to be integrated?
- ▶ Is there someone in your community who attended segregated schools? What is his or her perspective?

Interview with David Wiggins:

Perspectives on Teaching in Charlotte before Integration

Kirsten Kainz, a student in the School of Education at UNC–Chapel Hill, conducted the following interview on November 21, 2002, with David Wiggins, an energetic, effective man who has worked in the North Carolina schools before and after integration. Before launching a 27-year career at IBM, Mr. Wiggins taught history for three years at West Charlotte High School in Charlotte, N.C., and spent several years in the U.S. Army. During the time Mr. Wiggins taught in Charlotte, which was several years before the integration of schools, West Charlotte was a high school for black students only. Mr. Wiggins is currently retired from IBM and again at work in the public schools where he is the administrative assistant at Forest View Elementary, a school with a racially diverse student body (one-third black students, one-third white students and one-third students from other races) in Durham, N.C.



Anna Mitchell

David Wiggins

This interview can serve as a model for the group activity, “Learning through Interviews” on page 10. The interviewer consistently asked questions that elicited detailed responses, not merely “yes” or “no,” and this allowed her to learn more information about Mr. Wiggins’ life.

Kainz Tell me about the time you spent at West Charlotte High School.

Wiggins I went to West Charlotte fresh out of college and I was given a 10th grade homeroom and five history classes. One of those classes was United States History that was taught by television from UNC. . . . The lady who taught the class, taught it all over the state. We were all connected to her classroom in Chapel Hill. We had about three or four television sets that we had set up in a large room, the music room. At a designated time, say 10 or 10:30, all of the 11th grade students came to the music room and we turned the televisions on and this lady began to teach the lesson. . . . It didn’t work out very well. I don’t think the kids learned

a lot from that setting. It took away the personal touch. We spent a lot of time trying to re-teach things she had touched on. She couldn't see the faces of the kids she was talking to—couldn't see who was understanding or not—so she just moved on through the subject matter. We got the opportunity to go back and re-teach. There was so much re-teaching done. . . .

K At West Charlotte High School, that was an all-black high school. What was that like? Was there much talk about integration?

W It was an all black high school. It must have had 1,400 or 1,500 students at the time. It was a middle-class school, I think that would be the correct characterization. In 1962, and prior to 1962, there wasn't a lot of talk in the schools about

segregation or integration, only to the extent that it became an issue in the newspaper. For most black folks during that time it had become a way of life. It wasn't something that we felt we were missing out on or that we thought was different. This was the black school, and across town, Myers Park and Garringer were the white schools, so that is the way it was. We had all black students, all black faculty. It was the same in Charlotte as it was in Durham when I went to high school. I went to Hillside High School in Durham between 1954 and '58. We didn't feel that we were missing something as students or missing something as staff. We knew the issues—we knew what segregation and integration were about. We came up under Jim Crow rules and environment. We weren't even anxious to see it go away. It was really a non-issue with me until I left and came back. Now, I will say that prior to my leaving West Charlotte two white teachers came on staff. One lady taught Bible and another lady taught English. Mrs. Wyles and Mrs. Biederbeck, she was the Bible teacher. No big fuss, no big issues, they were just there. They were teachers like the rest of us. They went about their chores as teachers, and we went about ours. At that time I'm not sure if there were black teachers at the white schools, but Charlotte did begin by putting white teachers at the black schools.

K I'm interested in this idea that you are talking about, the fact that people at your school weren't necessarily pushing for integration. You didn't feel the need for integration. What do you think the motivations for integration were?

W As I said, West Charlotte was a middle-class school. The school was relatively new, relatively well equipped by standards in 1962. Make no mistake, that school was nowhere near as well equipped as Myers Park High School. But I didn't know what Myers Park had across town: I never went into Myers Park across town. I knew that we had facilities and resources that we had to work with, and we did a good job with what we had. However, in many areas, particularly rural areas, not only in North Carolina but across the South there



Courtesy David Wiggins

David Wiggins in 1962–63

Mr. Wiggins taught World and United States History at West Charlotte High School, Charlotte, North Carolina.

were some poor schools. Those people knew the difference. I think therein was the push for integration. But even then we did not feel deprived or that we needed more resources. To us at West Charlotte, schools in South Carolina, Mississippi or Alabama were poverty-stricken schools. So at West Charlotte we didn't feel that we were missing anything—and I'm not sure that we did miss anything. I'm not sure that we missed a thing [*he laughs*]. Now, if you drive a Volkswagen from here to New York, you can get there in the same amount of time as if you were driving a Cadillac, but at the end of the ride you will surely know if you were in a Cadillac or a Volkswagen, if you had a chance to sample the two. We rode in the Volkswagen, but it got us where we needed to go in perfectly good time.

K Tell me about the staff at West Charlotte. Were they well trained?

W We had a very well trained staff. Very dedicated people. As teachers, and I was the youngest thing on the staff when I went to work there, they were a mature group. Let me put it that way. [*He smiles.*] Many of them had been teaching way before I entered high school. There was a different type of black teacher then. Teachers then were more nurturing and more personal. Teachers didn't hesitate to snatch you up and take you aside and discipline you, or to teach you things that they felt you needed to know. I recall very well a 5th grade teacher taught us about personal hygiene. She would take us back behind the coatroom and tell us to raise our armpits. She'd sniff and spray deodorant on you. Teachers did things like that. Even as I was working at West Charlotte, teachers took an interest in their students and they were not hamstrung by all the guidelines that we have today. Teachers could deal more directly, more emphatically with the students than they can now. Teachers were well trained, they were very well trained. They came from North Carolina Central, from A&T, some came from out of state. Predominantly they came from A&T and North Carolina Central.

K I have heard that in the black schools before integration there was a wonderful community network that may account for some of this caring. People knew each other; students and teachers saw each other in the community. Was that your experience?

W Yes. I didn't have that benefit at West Charlotte because I was away from my hometown. Seventy to eighty percent of the staff I worked with, as these students came through, they knew their students' parents, their grandparents, their neighbors. They knew all of these people so they were very well connected. I wasn't, but I utilized what they knew, their familiarity with these people. That was a big help to me, too. We worked as a team. They taught you that early in the game. There was a lot of networking. That probably played as much of a part in educating the child as the book learning. Just the fact that you knew the mom, you knew the dad, you taught the mom, you taught a brother, anybody that child could identify with, then if you had trouble with the child that person was a resource you could go to, to get that child on track. Of course, kids weren't as off-track as they are now.



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- K** How about the ethic for education at West Charlotte? What was the general understanding about the importance of education?
- W** Unquestionably, students had to behave, students had to try. At that time, students were given a conduct grade in addition to the academic grades. That conduct grade had better be either A or B, no less than A or B. You were expected to maintain an A or B in conduct. You might not do that well in Spanish or World History but you were expected to maintain that in conduct. That was an expectation by the school, by the parents, by the community. I can recall friends of mine who got Cs in conduct, the whole neighborhood knew about it—all up and down the street. There was an expectation for learning. People were quick to tell you, black people, older people were quick to tell you that you need that education. Many of them did not have it. My mother and father were not educated people. They insisted that I and my brother and sister were going to go to school, going to get educated. That was the thrust of the neighborhood. You children are going to get educated. It was kind of expected that you had to learn, you had to do well, because people were not going to take less than that.
- K** If you could leave college and high school students with one thought, one very important idea about the public schools before integration, what would it be?
- W** They were not difficult times. It was a pleasant time for me. As I look back I can see now how much more could have been accomplished had things been different then as they are today. What happened at that time, the learning, the lack there of, it was just a sign of the times. I don't know what I would want a person to know, except it was not a difficult time. If you are thinking that black folk had it bad, always going up against it, not so. If we had it bad we didn't know it necessarily [*he laughs*]. We had not experienced the, quote, good. Many of us had to read about certain things to know that we were missing it—a science lab for example. Our science lab at West Charlotte wasn't a very well equipped science lab. We grew up and looked at other places, other science labs. My God, it was like being in a log cabin [*he laughs*]. What could we have done with that? Who knows? My point is we didn't do bad with what we had, and it was not a difficult time from my perspective. Now, I can't say that was always the case for some of the more rural, some of the more underprivileged areas. I'm sure things were much, much different there to the extent that I can't even identify with them because I didn't come up under that.



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Oral History Activity



Overview Through oral history techniques, students will learn to interconnect the histories of individuals to larger historical contexts in which individuals are situated.

Objective Each student will contact and interview a local figure who experienced the civil rights movement and/or school segregation and desegregation. During the interview, the student will gather information that is specific to the individual yet related to local historical events. The student will balance and integrate information from the individual with local history.

Materials Pens, paper, tape recorder, audiocassettes.

Timeline

Week 1 Students will research the local history of the civil rights movement and school desegregation. Each student will choose one to three specific events in local history to frame the interview questions and determine the key local figures involved. The student will develop approximately 10 interview questions that focus on the interviewee's (one of the key figures) specific history and the interviewee's connection to events from local history.

Week 2 Each student will interview his or her local figure, using questions developed in the previous week. Interviews should be audio-taped for transcription.

Week 3 Each student will transcribe the interview questions as worded during the interview and the interviewee's responses. Each student will generate three discussion questions based on the interview that might be used for a group discussion about the civil rights movement.

Understanding Privilege Activity

Overview Peggy McIntosh's essay, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies," clearly exposes the systemic practice and consequences of privilege in United States society. In her essay, McIntosh provides several springboards for discussion and activity.

Another major source of privilege in the United States and abroad is socioeconomic status or social class. bell hooks' book, *Where We Stand: Class Matters*, details her experience of, and reflections on, being a member of various social classes within the United States. Throughout the book, hook reminds the reader that the war on drugs, the feminist movement, the provision of university education and many institutions and practices are shaped by class values and class oppression.

Objective Students will learn firsthand about the concept of privilege through observations of natural settings.

Materials Pen, paper, posters, markers, computer spreadsheets (if desired).

Instructions Send small groups of students to observe settings such as grocery stores, hospitals, fast food restaurants, college dormitories, high school Academically and Intellectually Gifted (IG) classes or Advanced Placement (AP) classes, public transportation, etc. Using pen and paper, students should record the following about the setting: (1) the number of people; (2) the number and nature of roles; and (3) the inferred racial, gender, economic descriptions of participants. A tabular form, like the one below, may be helpful.

Number of people	Nature of roles	Inferred descriptions of participants

Suggested Conclusion:

1. Have the small groups present their results in tabular form.
2. Display the tables/visual data from all groups. Encourage the class to look for patterns among the tables.
3. Ask students to generate plausible explanations for patterns in the results.
4. Ask students to explore the way privilege may explain the patterns they have observed.
5. Reflect on how privilege or the absence of privilege brought Ann and C.P. together.



To read McIntosh's essay

"White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies" is available from the Wellesley Centers for Women, Wellesley, MA.

Excerpts of the full paper are available online under the title, "White Privilege: Unpacking the Invisible Knapsack," at www.utoronto.ca/acc/events/peggy1.htm

To read bell's book

hooks, b. (2000). *Where We Stand: Class Matters*. New York: Routledge.

Cultural Values Activity



Overview Examining one's own roots and experiences is an important starting point for increasing cultural awareness and sensitivity. Creating comfortable opportunities to think and talk about this can be a challenge for teachers and students. This activity can be a way to start the process.

Objective To explore each student's cultural heritage and experiences with individuals from other cultural groups

Materials Paper and pens for notes, questions (below)

Instructions Ask students to think about (or write down) their answers to the following questions.

- Can you think of one piece of advice that has been handed down through your family that reflects the values held by your ancestors? What is it?
- What can you remember about particular family members' attitudes toward people who are culturally or ethnically different from you (e.g., white Americans, African Americans, Native Americans, Asian Americans, Hispanics/Latinos, gays/lesbians, people with disabilities, Muslims)?
- What were you encouraged to believe about people of other racial or cultural groups?
- Did your family discuss racial issues? If yes, what was the gist of the discussions? If no, why do you think this topic was avoided?
- When you were growing up what did your parents and significant others say about people who were different?
- What are some features of your ethnic group, socioeconomic class, religion, age, or community that you find positive? What are some features you find embarrassing or wish you could change?

Ask students to find a partner and share answers with that partner. Circulate during the discussion to pick up themes or challenges. Use those themes to probe and generate discussion about key issues related to bias and prejudice (e.g., What if your views are different from the views of your family? What can be done to change stereotypes people have about specific groups?). Finally, ask students to share one discovery about their family that stands out the most.

Adapted from Linda Brooks. (1999). *Activity for EDSP 210*, University of North Carolina at Chapel Hill, School of Education.

Taking a Look at Learning

Please take some time to consider what you have learned from *An Unlikely Friendship* and respond to the following items:

- 1 What did you learn about the civil rights movement and school integration from watching *An Unlikely Friendship*?

- 2 Did you participate in class activities related to *An Unlikely Friendship*?

In which activities did you participate?

What did you learn from these activities?

- 3 Consider what you thought about race, class and school integration before watching *An Unlikely Friendship*. Have your thoughts changed? How?

How did the class activities/discussion promote changes in the way you think about these issues?

Additional Resources for the Instructor

You may find the following resources helpful in providing context and content for teaching about bias, prejudice and civil rights issues.

Group Activities, Games and Simulations

Myers, S., & Lambert, J. (1996). *Diversity icebreakers: A trainer's guide*. Amherst, MA: Diversity Resources.

Myers, S., & Lambert, J. (1996). *More diversity icebreakers: A trainer's guide*. Amherst, MA: Diversity Resources.

McGraw Hill Multicultural Supersite:
<http://www.mhhe.com/socscience/education/multi/activities.html>

O'Malley, M., & Davis, T. (1994). *Dealing with differences: A training manual for young people and adults on intergroup relations, diversity and multicultural education*. Efland, NC: Crossroads Communications.

Thiagarajan, S., & Steinwachs, B. (1990). *Barnaga: A simulation game on cultural clashes*. Yarmouth, ME: Intercultural Press.

UNC-TV Bridges to Diversity Videos and Workshop Guides: <http://www.unctv.org/bridgestodiversity/>

Videos

ABC News. (1970). *The eye of the storm*. Mt. Kisco, NY: Guidance Associates.

ABC News. (1991). *True colors*. Buffalo Grove, IL: corVISION Media, Inc.

Kanter, R.M. (2000). *A tale of "O."* Cambridge, MA: Goodmeasure.

PBS. (1997). *A class divided*. Alexandria, VA: Author.

Southern Poverty Law Center/Teaching Tolerance. (2000). *A place at the table: Struggles for equality in America*. Montgomery, AL: Author.

Southern Poverty Law Center/Teaching Tolerance. (2002). *Mighty times: The legacy of Rosa Parks*. Montgomery, AL: Author.

Print Materials

Beriak, A., & Sekani, M. (2001). *Taking it personally: Racism in the classroom from kindergarten to college*. Philadelphia: Temple University Press.

Buchner, R.D. (1999). *Diversity consciousness: Opening our minds to people, cultures, and opportunities*. Upper Saddle River, NJ: Prentice-Hall.

Catlett, C., Winton, P.J., Parrish, R.N., & White, C. (2001). *Walking the walk: A guide to diversity resources for trainers*. Chapel Hill, NC: FPG Child Development Institute, UNC-CH. Available online at <http://www.fpg.unc.edu/~walkingthewalk/pdfs/RG10-DWTW.pdf>

More on next page.

Print Materials *(continued from previous page)*

- Chafe, W.H., Gavins, R., & Korstad, R. (Eds.). (2001). *Remembering Jim Crow: African Americans tell about life in the segregated South*. New York: New Press.
- Derman-Sparks, L., & Phillips, C.B. (1997). *Teaching/learning anti-racism: A developmental approach*. New York: Teachers College Press.
- Gay, G. (2000). *Culturally responsive teaching: Theory, research & practice*. New York: Teachers College Press.
- McIntosh, P. (1988). "White privilege: Unpacking the invisible knapsack," excerpted from "White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies." Wellesley, MA: Wellesley College Centers for Women.
- McIntyre, E., Rosebery, A., & González, N. (Eds.). (2001). *Classroom diversity: Connecting curriculum to students' lives*. Portsmouth, NH: Heinemann.
- Okun, B.F., Fried, J., & Okun, M.L. (1999). *Understanding diversity: A learning-as-practice primer*. Pacific Grove, CA: Brooks/Cole Publishing Co.
- Olsen, L., Bhattacharya, J., Chow, M., Jaramillo, A., Pulido Tobiassen, D., & Solorio, J. (2001). *And still we speak . . . Stories of communities sustaining and reclaiming language and culture*. Oakland, CA: California Tomorrow.
- Payne, R.K. (2001). *A framework for understanding poverty*. Highlands, TX: aha!Process, Inc.
- Perry, T., & Fraser, J.W. (Eds.). *Freedom's plow*. New York: Routledge.
- Peters, W. (1987). *A class divided: Then and now*. New Haven, CT: Yale University Press.
- Robins, K.N., Lindsey, R.B., Lindsey, D.B., & Terrell, R.D. (2002). *Culturally proficient instruction: A guide for people who teach*. Thousand Oaks, CA: Corwin Press.
- Stern-LaRosa, C., & Betterman, E.H. (2000). *Hate hurts*. New York: Scholastic.

Online Resources

- All One Heart: Diversity Tolerance Education:
<http://www.alloneheart.com/>
- The Anti-racism Network:
<http://www.antiracismnet.org>
- Beyond Heroes and Holidays Resource List on the Teaching for Change web site:
<http://www.teachingforchange.org>
- Facing History and Ourselves:
<http://www.facing.org>
- Multicultural Pavilion: Resources and Dialogues for Equity in Education:
<http://www.edchange.org/multicultural/>
- National Coalition Building Institute:
<http://www.ncbi.org/>
- Public Television's Videos and Workshop Guides: <http://www.pbs.org>
- UNCTV Bridges to Diversity Videos and Workshop Guides: <http://www.unctv.org/bridgestodiversity/>
- Walking the Walk: Links to Diversity:
<http://www.fpg.unc.edu/~walkingthewalk/pages/links.cfm>

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A Curriculum and Video Guide

“About 25 years ago, I met the two heroes of *An Unlikely Friendship*. C.P. Ellis was the Grand Cyclops of the Ku Klux Klan, and Ann Atwater a civil rights activist. Their story is one of redemption. It’s one of the most important documentaries I’ve seen, and may be the most hopeful film in years.”

– *Studs Terkel*

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– *Charlie Abourjilie, Director, North Carolina Character Education Program*



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