



Hello Sojourn Families-

I know we are all very disappointed about the trip, however, I am so excited so many of you are able to come on the 2021 Feb or April trips. We have a glimmer of good news to share. Feather River College is going to allow you to earn 3 transferable college units whether or not you come on the Sojourn journey. This means, even if you are not able to come on Sojourn in 2021, everyone can receive the units for this year.

To earn the units, you must do the following:

1. Finish all of the readings from *Walking with the Wind* by John Lewis. I am not collecting the study guide. The honor system will be in place. Your word that you completed this will be very important.
2. Read all of *Elizabeth and Hazel*. I am not collecting the study guide, again, your word of honor that you have read the entire book, will be accepted.
3. Complete the *Braveheart* article about Reverend Fred Shuttlesworth (**pages 14-23** of the PDF). The 10 questions need to be completed and submitted (**page 15** of the PDF).
4. You must do the *Oral History Component*. Remember, to earn a "B", all you need to do is the interview, which you can submit to us via email. If you wish to earn an "A", you will need to complete parts 2, 3 and 4 of the oral history component.
5. Make sure to fill out the final page of the PDF and include it with your submission.
6. We are canceling the community service requirement and the speaking piece - Although it will no longer be necessary for the college units, we always encourage community involvement and service!

All work needs to be completed and submitted by May 8th to Jeff@sojournproject.org.

We will be submitting your grades to the college in June, and after June 30 you may call the college for your transcript. We have included the Request Form for your transcript, that you will need to submit directly to Feather River College.

Please feel free to reach out with any questions or concerns.

Feather River College Credit

Feather River College History 172 - Landmarks of Civil Rights (3 Units), Section 7430

On Journey Instructor: Mr. Jeff Steinberg **Email:** jeff@sojournproject.org **Office Telephone:** 650-952-1510

Communication is the key to success! Call or email us with any questions as soon as an issue arises. We are here to support you, but late work may impact your grade if you have worked out an extension date with us in writing.

A. COURSE DESCRIPTION:

As a reaction to the injustice happening in our country, we as an organization want to give young adults the opportunity to meet the extraordinary leaders of our past who are still with us today. The greatest stories of our world have been told from the viewpoint of young, curious eyes. Our future is dependent on knowing our past and taking action in the present.

Oral History Interview

In this The Sojourn Project / Voice of Witness college credit project, students will be using edited excerpts from a recorded oral history interview they have conducted to tell an inspiring story of their narrator (interview subject). Students will take on the role of storyteller by representing their narrator with honor and dignity, using direct quotes to reflect upon the theme, "Ordinary People Doing Extraordinary Things." Students will push themselves to think deeply about impactful moments in their narrator's life. Through the written student reflection, students will articulate their thought process as they balanced creative choices with their ethical responsibility to their narrator. The written reflection will form the basis of an oral presentation where students will share their experience as an oral historian, and their narrator's story, to an audience of peers, family, teachers, and other community members.

- 1) **Oral History Interview:** Conduct a 30-minute interview with a relative, teacher, counselor, friend, neighbor, coach, or any other community member about an "extraordinary" moment in their life. This can range from a challenge they overcame, or a happy memory and experience, or a goal they reached, or any part of their life they are willing to share.
- 2) **Oral History Excerpts:** Select quotes and paragraphs from the interview to transcribe and edit to create a glimpse into your narrator's life.
- 3) **Written Student Reflection:** This one-page reflection will describe in detail the experience of conducting and editing your oral history interview. Reflections should include specific examples of highlights, challenges, and things you learned about your narrator and yourself.
- 4) **Oral Presentation:** Using information from your written reflection and your interview, create a short oral presentation to share your narrator's story with an audience and your experience as an oral historian.

Notes: For an A you must complete all 4 components of this project. For a B, submit just the recording of interview via Google Classroom.



ORAL HISTORY PROJECT CHECKLIST

	Decide who you will interview
	Plan a date, time, and place for your interview
	Write questions to guide your interview
	Have your narrator sign the release (permission) form
	Conduct and record your interview (30 minutes)
	Take a portrait photograph of your narrator
	Transcribe your interview
	Select 3-5 excerpts from the interview to feature
	Proofread and edit the excerpts
	Take 3-5 photographs total (including narrator portrait)
	Write a 100-word artist statement that explains your choices
	Write a 1-page reflection of the highlights and challenges from this project
	Prepare your oral presentation and speak with a teacher to choose a date, time, and place

TIPS FOR YOUR INTERVIEW

1. **GIVE YOUR NARRATOR YOUR UNDIVIDED ATTENTION.** Genuine interest and active listening are essential to a successful interview.
2. **DO NOT LET PERIODS OF SILENCE FLUSTER YOU.** Silences during an interview can be useful as your narrator is thinking or considering sharing something. Get comfortable!
3. **AN INTERVIEW IS NOT A DIALOGUE.** The main goal is to let your narrator do most of the talking! Making connections is crucial and important, but do not let your story overtake your narrator. You'll have plenty of time later!
4. **STAY OPEN AND BE YOURSELF.** Go with the flow and what is happening in the moment. Don't be afraid to express yourself, your personality, and your sense of humor.



ORAL HISTORY PROJECT BASICS

Every interview is unique. Each experience is specific to the narrator and the story they decide to tell. With that in mind, your questions should provide space for your narrator to share their story in their own words, but consider the overarching theme of your project and trip: *Ordinary people doing extraordinary things.*

Start with the *why*. Why did you choose to interview this narrator? Why did they say yes? Build your questions from this point, keeping in mind that new questions (follow-up questions) will come up as your interview happens. Include a mix of closed and open-ended questions. “Where were you born?” is a closed question with a single answer, but “Can you describe your childhood?” is more open-ended and invites a story. Ask for sensory details using questions such as, “What did that look like? Can you describe how that experience felt in your body?”

Check your recording device. If you are using a smartphone with an application such as Voice Memo (iOS) or Voice Recorder (Android) to record your interview, remember to switch your phone to “Airplane Mode” to prevent notifications from interrupting your interview. Test the microphone and sound on your device, and make sure it is placed close enough to hear both you and your narrator speaking.

Choose a quiet, comfortable location for your interview. This might be your home, an empty classroom, a quiet café, or the local library. As you’re thinking of places to hold your interview, don’t forget about places to take photographs for your photo essay. Your pictures can feature people, landscapes, buildings, animals, objects, anything!

Transcribing (typing) your interview can take a long time. Listen to your recording and pick out which parts you would like to feature in your excerpts. Focus on transcribing those sections and type out every word. Edit for spelling and clarity, but don’t change your narrator’s words. Everyone speaks differently, and you want to capture their personality. As long as you and your audience can understand your narrator’s story, preserve their words as best you can. You should have 3-5 excerpts to match 3-5 photographs that represent your narrator’s story.

Talk to your narrator throughout this process. Ask them for their opinion and advice! Remember, you are sharing *their* story. Honor your narrator’s story by respecting their honesty, courage, and willingness to share.

Sojourn Contact Information:

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On Journey Instructor: Mr. Jeff Steinberg **Email:** jeff@sojournproject.org **Office Telephone:** 650-952-1510

Feather River College:

Attn: Erin Ellingson
Admissions & Records Technician
570 Golden Eagle Ave.,
Quincy, CA 95971
Telephone 530-283-0202 ext. 285
Fax: 530-283-9961
Email: eellingson@frc.edu

NOTES:

- **DO NOT CONTACT SOJOURN FOR TRANSCRIPTS!**
- Please contact Erin Ellingson regarding your transcript after June 2019 when your grades have been submitted and processed.
- Do not send her your course materials.
- You may receive an I/IP from Feather River College signaling that you are In Progress, not incomplete, this is standard to indicate that your work will be finalized at the end of the Spring semester.



ADMISSIONS & RECORDS OFFICE

570 Golden Eagle Ave., Quincy, CA 95971

(530) 283-0202 – Fax (530) 283-9961

Transcript Request

Please print and complete a separate request for transcripts being sent to different locations.

ALL INFORMATION IS REQUIRED				
FRC ID #or SS # _____		Date of Birth _____ - _____ - _____		
Name _____				
Last	First	Initial	Maiden /Other Name	
Address _____				Phone (____) _____ - _____
Street/PO Box	City	State	Zip	
Address will be updated in the system unless this box is checked:				<input type="checkbox"/> Do not update address
_____				Date _____
Signature _____				

- Send transcript now (will not include grades for current semester)
- Send transcript at the end of current semester (will include final grades for current semester)
- Hold transcript until degree or certificate is posted

Send to above address

of Copies:

Send Transcript(s) to: Name/School _____

Department/Person _____

Address _____

City _____ State _____ Zip _____

of Copies:

Special Instructions: _____

TRANSCRIPT FEES:

- *The first two official transcripts are free. (Does not apply to RUSH transcripts.)
- *Official transcripts beyond the first two are \$5.00 each.
- *RUSH transcripts (2-3 day priority mail) \$10.00 each.
- *Unofficial transcripts are available through MyFRC (student portal).

**All requests after first two free ones must be accompanied with payment.
Make checks payable to Feather River College or provide Visa/MasterCard information.**

VISA/MC NUMBER _____ EXPIRATION DATE _____

NAME ON CARD _____ SECURITY CODE _____

RECORDS OFFICE USE ONLY: Processed by _____	Fee \$ _____	Date _____
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Ordinary People Doing Extraordinary Things: An Oral History Project

OVERVIEW

In The Sojourn Project / Voice of Witness college credit project, students will be using edited excerpts from a recorded oral history interview they have conducted to tell an inspiring story of their narrator (interview subject). Students will take on the role of storyteller by representing their narrator with honor and dignity, using direct quotes to reflect upon the theme, “Ordinary People Doing Extraordinary Things.” Students will push themselves to think deeply about impactful moments in their narrator’s life. Through the written student reflection, students will articulate their thought process as they balanced creative choices with their ethical responsibility to their narrator. The written reflection will combine the narrator’s experience with the lessons learned throughout the trip and oral history process.

1. **Oral History Interview:** Conduct a 30-minute interview with a relative, teacher, counselor, friend, neighbor, coach, or any other community member about an “extraordinary” moment in their life. This can range from a challenge they overcame, or a happy memory and experience, or a goal they reached, or any part of their life they are willing to share.
2. **Oral History Excerpts:** Select quotes and paragraphs from the interview to transcribe and edit to create a glimpse into your narrator’s life.
3. **Written Student Reflection:** This one-page reflection will describe in detail the experience of conducting and editing your oral history interview. Reflections should include specific examples of highlights, challenges, and things you learned about your narrator and yourself.
4. **Sharing the Story:** Provide the audio interview and written reflection to your narrator as a way to honor the time and stories they shared with you.

CHECKLIST

- Decide who you will interview
- Plan a date, time, and place for your interview
- Write open-ended questions to guide your interview
- Have your narrator sign the release (permission) form
- Conduct and record your interview (30 minutes)
- Take a portrait photograph of your narrator
- Transcribe selected portions of your interview
- Select excerpts and quotes to feature in your reflection
- Proofread and edit the excerpts for clarity
- Write a 1000-word (including quotes) reflection of your narrator’s story combined with lessons learned from the experience of the trip and oral history process
- Upload the project to the Google Classroom
- Share the audio interview and written reflection with your narrator

Erin Vong / erin@voiceofwitness.org



ORAL HISTORY PROJECT RELEASE FORM

I, _____ (narrator full name) hereby give permission for _____ (student full name), The Sojourn Project, and Voice of Witness to record, transcribe, share, or otherwise use for nonprofit and/or educational purposes, this interview, and a narrator portrait photograph. Nonprofit and educational use includes posting interview excerpts and narrator portrait photos on the Sojourn Project or Voice of Witness websites.

I will receive a transcript and/or recording of my interview from my interviewer upon my request.

If I do not speak English, I will be provided with an interpreter who will explain this consent form in my language.

Signature

Date

Address

City, State, Zip Code

Phone Number

Email Address

ORAL HISTORY PROJECT BASICS

Every interview is unique. Each experience is specific to the narrator and the story they decide to tell. With that in mind, your questions should provide space for your narrator to share their story in their own words, but consider the overarching theme of your project and trip:

Ordinary people doing extraordinary things.

Start with the *why*. Why did you choose to interview this narrator? Why did they say yes? Build your questions from this point, keeping in mind that new questions (follow-up questions) will come up as your interview happens. Include a mix of closed and open-ended questions. “Where were you born?” is a closed question with a single answer, but “Can you describe your childhood?” is more open-ended and invites a story. Ask for sensory details using questions such as, “What did that look like? Can you describe how that experience felt in your body?”

Check your recording device. If you are using a smartphone with an application such as Voice Memo (iOS) or Voice Recorder (Android) to record your interview, remember to switch your phone to “Airplane Mode” to prevent notifications from interrupting your interview. Test the microphone and sound on your device, and make sure it is placed close enough to hear both you and your narrator speaking.

Choose a quiet, comfortable location for your interview. This might be your home, an empty classroom, a quiet café, or the local library.

Transcribing (typing) your interview can take a long time. Listen to your recording and pick out which parts you would like to feature in your excerpts. Focus on transcribing those sections and type out every word. Edit for spelling and clarity, but don’t change your narrator’s words. Everyone speaks differently, and you want to capture their personality. As long as you and your audience can understand your narrator’s story, preserve their words as best you can. You should have a minimum of 100 words of quotes to include in your personal written reflection.

Talk to your narrator throughout this process. Ask them for their opinion and advice! Remember, you are sharing *their* story. Honor your narrator’s story by respecting their honesty, courage, and willingness to share.

Oral History Interview Questions

Remember, interview questions are suggestions, not a checklist. You don't have to ask all of the questions on this list—you don't even need to ask any of them! These are just ideas to get you started in the interview process.

For even more examples of open-ended questions, check out:
<https://storycorps.org/participate/great-questions/>

- Can you describe your childhood?
- What does “home” mean to you?
- Did you go to school? Did you enjoy it? Do you have any specific memories about school you would like to share?
- What is your career? How did you get started in it?
- Can you talk about a person in your life that has had a positive impact on you?
- What did you want to be when you were my age?
- What is an important lesson you've learned in life?
- Can you tell me about a time you were proud of yourself?
- Can you tell me about a challenge you overcame?
- Is there something you've always wanted to share, but no one has ever asked the right question?

Follow-up Questions

The best details in a story often come through the follow-up questions. Once your narrator describes an event or experience from their life, ask them for more details. The sights, the sounds, the feelings. These descriptive details can add a lot to your narrative!

- Can you tell me a little more about *[experience/event]*?
- What did *[place/person/event]* look like? Can you describe it some more?
- Can you describe how *[experience/emotion]* felt in your body? Do you remember the colors, sounds, tastes, etc.?
- Did *[experience/event]* change you in any way? Did you feel different afterward?

Reflection Questions

You can use these questions to guide your written reflection, thinking back to the experiences you had while on the Sojourn trip as well as your personal highlights and challenges of the oral history interview process.

- How did you choose your narrator?
- How does your narrator represent the theme: ordinary people doing extraordinary things?
- What are some of the lessons you learned during the Sojourn trip?
- What are some of the lessons you learned during your interview?
- What were some of the challenges that came up during the oral history interview?
- What were some of your personal highlights of the oral history interview?
- How will you take this experience into the future?

SAMPLE STUDENT WRITTEN REFLECTION

The narrator's name has been abbreviated to "[VN]" for privacy. Please use your narrator's full name in your writing unless otherwise specified.

The Sojourn Project has overall been an amazing experience. I have learned so much about this country's history and have discovered great opportunities through this process. There have been ups and downs throughout the process but they have all helped me grow and learn.

One of the hardest parts of this project was finding a person that I could interview. I wanted to find someone who had a unique story to tell, a story that I would not find anywhere else. It took me a few days to brainstorm and figure out who I would interview. One day, I thought of my neighbor's mom, [VN]. My neighbor and I are close and I have heard her talk about her mom's great adventures and feats multiple times. That is when I realized that [VN] would be the perfect person to interview. This was someone I was really interested in getting to know which made the entire process even more fun. Another challenge I faced was finding a time to interview her. She comes to my neighbor's house a couple of times a week, but she leaves almost right after school ends. Eventually, I was able to set a date, but I had to rush back from school in order to catch her the day I was to interview her. I am really glad that I did that interview. I learned so much about her and was really amazed by what she had done in her life.

"[I grew up in India]. We went to a British school. It was considered the best in India. There was one there, in Bangalore, boys [and] girls school, and there was one in Shimla, I think. [They were] run by British missionaries. That's why from the age of two I have spoken only English. I mean even now I have spoken only in English. Even now, our language I can just speak it, not read or write it. [It was] a very privileged school."

Being an Indian woman during the late 1900s, she went around the world and spread her impact. She had helped and brought up slums and villages in India and Africa and even came to help the poor in the Appalachians. It really made me wonder why I hadn't ever heard of her.

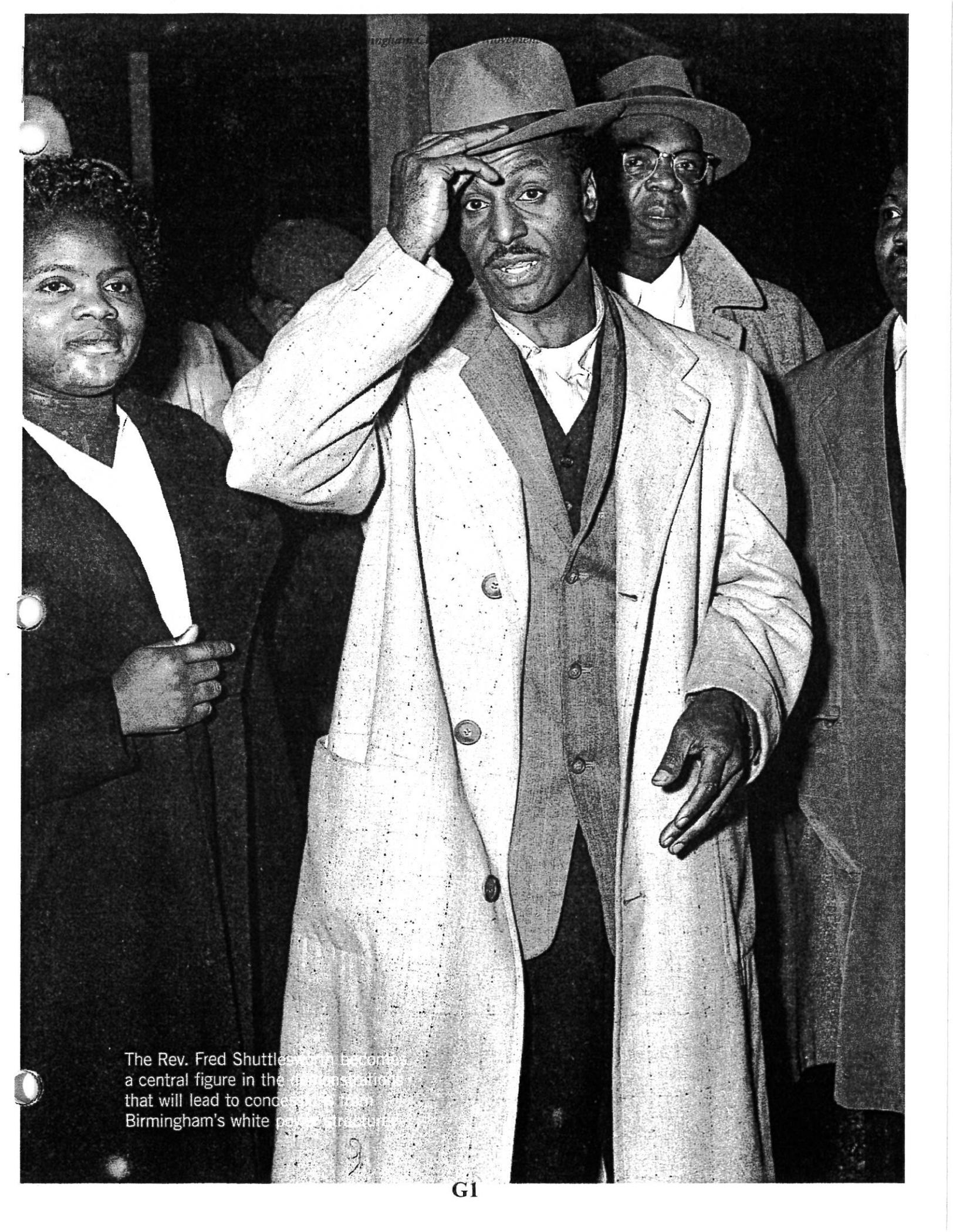
"I was asked by the US organization where I had gone to [a] conference, they wanted me to come [...] and work with them. I didn't take it seriously at first. Then, [...] I said let me give it a try and I went. I went to the Appalachia, the mountains and stayed there for about three years on and off. [...] The work was interesting. Very high up, almost the top of the range in Tennessee, that was the place I went, Knoxville. [The] main thing [was, it was] very backward, children [were] dropping out of school, [using] drugs, drink[ing]. [A] very backward [place]. I started teaching the children [to read], not only the children, but adults didn't know how to read and write. So I had a class where a couple of them were about fifty-four years old, from there to school children age, about twenty to twenty-five [of them], in that range. So like in a schoolhouse, I taught for a while, and, then I was like okay let me apply for a green card. The people I was with said we will all ask for you to stay [...]. You know I didn't even know the procedure, how to go about it. So they all signed a petition, the local people and children, and the senators from Tennessee at that time were Al Gore and Jim Sasser, so they wrote to them asking if I could stay and all. I have got letters from Al Gore [...] Then, the immigration people

said Senator Al Gore wants us to help you through this process, you have to apply like this through a sponsor. And the organization I was with in Tennessee, it was a child care center, they sponsored me, and I got my green card and worked for about 4-5 months [more].”

It made realize that there are people in our everyday lives that we do not even know about, but if we get to know them, we can discover extraordinary things about them. They are so many hidden figures that need to be uncovered. This is one of the lessons that the Sojourn trip taught me too. During this trip, I learned so much about many of the figures of the Civil Rights movement that I never knew or were kind of familiar with. The people we learned about are such pivotal parts of the movement and without them, such profound changes would not have occurred. However, often they are overlooked.

Another thing I learned about from both the trip and this interview is the definition of persistence. The trip taught me how the reason why the leaders of the Civil Rights movement were able to follow through with their promises and be successful was because they had perseverance. Despite how hard it got at times and how risky it was, they were passionate for the betterment of their people. They did not give up and demonstrated their resilience. They tired out their foes and demonstrated that they were better than them. This is what led to their victory. While I was interviewing [VN], I saw a similar resilience in her. Her job as a social worker was extremely arduous and faced many challenges over the years. For example, while she was working in a slum in Cherian Nagar, many gang leaders came up to her and threatened her to get out and stop interfering with them. She put her foot down and demonstrated her authority. She told that she was here to help the people and if they went around preventing her from doing her job, she would call the authorities and they would come immediately. She had family and close friends as lawyers and police commissioners. She also faced many challenges with other social workers. She explained how some would try to get affiliated with the local politics and try to manipulate the people. They would essentially cause unnecessary trouble that made it harder for her to do her job. That never stopped her from fulfilling her purpose and helping the people.

I am really glad that I went through the entire process of going on the trip and interviewing someone that has had an extraordinary moment in their life. I have learned valuable lessons that will stick with me throughout my life.



The Rev. Fred Shuttlesworth becomes a central figure in the demonstrations that will lead to condemnation of Birmingham's white power structure.

BRAVEHEART

Reverend Fred L. Shuttlesworth's Courage Crushed Birmingham's Segregation and Helped
Change a Nation
By Joe Davidson

After reading the Braveheart article on the preceding pages, please answer the following questions in full sentences. This assignment is due on _____ . You must read the article before you can answer the questions.

1. Look at the quote on the first full page (2nd paragraph from the bottom of the page – left hand side, it is marked with Q. #1) that begins with ... “I tried to get killed in Birmingham...” When Reverend Shuttlesworth finishes that quote with “I had no fear, you understand,” what does he mean in your opinion? Was he insane, crazy, courageous, etc.? Please explain what you understand about Reverend Shuttlesworth from this paragraph and quote.
2. Read the quote on the first full page (2nd paragraph from the bottom of the page – right hand side, it is marked with Q. #2) that begins with “We were out to kill segregation...” Again, what do we learn about Reverend Shuttlesworth from this quote and explain why?
3. Read the quote on the second full page (3rd paragraph from the bottom of the page – right hand side, it is marked Q. #3) that begins with “There could not have been a Selma...” How does that quote speak about the significance of Reverend Shuttlesworth?
4. Where was the meeting place for the Civil Rights Movement in Birmingham before the 16th Street Baptist Church became the headquarters? How does this tie into Reverend Shuttlesworth?
5. What organization did Reverend Shuttlesworth begin and why did he have to begin a new organization?
6. After the Christmas Eve bombing, Reverend Shuttlesworth's daughter says to her father, “They can't kill us, can they Daddy?” How does Reverend Shuttlesworth respond to his daughter's questions, and what does that answer tell us about him? Also, please explain how that answer makes you feel about your life when you are faced with difficult times and situations. This question will require you to write nearly a paragraph answer, if not more.
7. Make sure you read about the events that happened to Reverend Shuttlesworth on Christmas Eve 1956 and when he tried to enroll his children at Phillips High School in 1957. After reading about these two events, what strengths do we learn about Reverend Shuttlesworth and why? Please support your answer using evidence from the article. Please note: What other major educational Civil Rights event was occurring at the same time Reverend Shuttlesworth was trying to enroll his children at Phillips High School?
8. After reading this article in its entirety, how would you describe Reverend Shuttlesworth's relationship with Dr. King and why? Please make sure you support your answer using evidence from the article.
9. What strengths do you have that are similar to Reverend Shuttlesworth? **In a paragraph of 8-12 sentences**, please explain your strengths after reading this article.
10. In your opinion, is Reverend Fred Shuttlesworth the Hero of Birmingham? **In an 8-12 sentence paragraph**, please explain why, or why not, you would argue Reverend Shuttlesworth is or is not the hero of Birmingham. You will be sharing your paragraph in front of his statue in Birmingham and please remember, there are no wrong answers but you must support your opinion.

The Braves helping on despite picking baseball see page 17.
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 Radio-TV ... 22
 Classified ... 23
 Amusements ... 24
 Groups ... 25

The Birmingham News

BIRMINGHAM AND VICINITY
 17: Daily edition, and read to night. Thursday paper usually published on Friday. All other editions published on the other days of the week. High school 10¢. Year 10¢. Single copy 5¢.
 (Published by S. S. Blyden, Inc.)

70TH YEAR—NO. 154 30 Pages BIRMINGHAM, ALA., MONDAY, SEPTEMBER 9, 1957 PRICE: 5 CENTS

Rev. Shuttleworth attacked in integration try—

Negro beaten at Phillips High Whites eject Arkansas Negroes

N. Little Rock students oust six at school

LITTLE ROCK, Ark., Sept. 9.—(AP)—Shouting white youths grabbed six Negro students who tried to enter North Little Rock High School today and shoved them off the campus despite the efforts of the superintendent to escort them into the building.

It was the first racial physical clash between whites and Negroes and marked a new front of tension in the warping race situation in the Little Rock area.

North Little Rock is an industrial municipality of 50,000 just across the Arkansas River from Birmingham. The new school, termed "Lester," opened today, a week later than in Little Rock.

THE SIX NEGRO boys advanced toward the front entrance of the school where they were met by a group of white boys with bats and clubs. The whites pushed the Negroes away from the school. The Negro boys were hit hard.

Rev. F. L. Shuttleworth came to the scene and pleaded for the



THE REV. F. L. SHUTTLESWORTH SHOWN AS HE WAS KNOCKED TO STREET OUTSIDE SCHOOL
 ... A lone policeman was pushed aside by the crowd when the Negro drove up to the school.

Minister had sought entry of children

A Negro integration leader, Rev. Shuttleworth, sought entry of white men when he took to streets to protest the closing of other Negro students in Phillips High School today.

Three white men were seen at the scene and held by

police. Shuttleworth said another attempt will be made Tuesday to admit Negro students at Phillips High School.

Phillips said this afternoon that white students had been advised that Negro students would be permitted for admission to Phillips High School, which is known as Phillips.



The Rev. F. L. Shuttleworth, 2227 7th St. N., who petitioned the Birmingham School Board to



Brave

HEART

**REV. FRED L. SHUTTLESWORTH'S COURAGE CRUSHED
BIRMINGHAM'S SEGREGATION AND HELPED CHANGE
A NATION BY JOE DAVIDSON**

A **BLACK CHRIST WATCHES OVER** the Sixteenth Street Baptist Church in Birmingham, Ala., his stained-glass image a silent memorial to four little girls killed there by the bomb of White supremacists on a Sunday morning in September 1963. Addie Mae Collins, Denise McNair, Carole Robertson and Cynthia Wesley — their names have been written into history and into the hearts of those who remember the days of fire hoses and police dogs, the red face of police commissioner Eugene “Bull” Connor and the liberating voice of Dr. Martin Luther King Jr. Then there were the children, leaving school, with or without their parents’ blessings, to face down police and firefighters and fill Birmingham jail cells. These are the images that linger.

Unless you are a student of the movement or a Birmingham native, chances are the images of Rev. Fred L. Shuttlesworth emerging from the rubble of his house after it was bombed on Christmas 1956, or of him being beaten by a White mob in 1957, or being hauled off to jail for one reason or another are not familiar ones. But it was Shuttlesworth, fiery and fearless, who was the man behind the Birmingham movement. It was Shuttlesworth who called in King to help finish off Jim Crow. By the time King arrived in 1963, Shuttlesworth had spent years in battle, and though Jim Crow was not yet dead, the spirited pastor had certainly brought him to his knees.

“He was one of those young ministers at the time who had made some decisions that change had to come to Birmingham,” says Horace Huntley, director of the oral history project at Birmingham’s Civil Rights Institute and a professor of African-American history at the University of Alabama, at Birmingham. “He saw it as his movement. That he had been ordained by God. If not for Fred Shuttlesworth organizing





I TRIED TO GET KILLED IN BIRMINGHAM. I TRIED TO WIDOW MY WIFE AND MY CHILDREN FOR GOD'S SAKE, BECAUSE I BELIEVED THAT SCRIPTURE WHICH SAYS

'...WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE SHALL FIND IT.' I HAD NO FEAR.'



Rev. Fred Shuttlesworth preaches in Birmingham after the bombing of the Sixteenth Street Baptist Church. Dr. Martin Luther King Jr. is at right.

in 1956, Birmingham would not have been ready when Martin Luther King came in 1963.”

His role, though hardly forgotten, like the role of so many others, has been painted onto the backdrop of King’s legacy. There is a statue of Shuttlesworth in front of the Civil Rights Institute, across from Kelly Ingram Park, where marchers often assembled and faced off against Connor’s dogs and firehoses. Shuttlesworth, who was among the ministers who helped King found the Southern Christian Leadership Conference (SCLC), has been called one of the era’s bravest men. Some say he was more crazy than courageous, the way he persevered despite being threatened, beaten, bombed and jailed.

“I tried to get killed in Birmingham,” he says, his voice still urgent. “I tried to widow my wife and my children for God’s sake, because I literally believed that scripture which says ‘...whosoever will lose his life for my sake shall find it.’ I had no fear, you understand.”

Thirty-five years after the church bombing and that climatic year

in 1963, Shuttlesworth, at 76, remains an uncompromising human rights champion. He still protests issues such as the police killing of a man who had escaped from a psychiatric ward in Cincinnati, Shuttlesworth’s current home. In recent years, more have begun to note his contributions to the Civil Rights Movement. Cincinnati’s City Council passed a resolution in April asking President Clinton to award him the Medal of Freedom.

The recognition is nice, Shuttlesworth says, but adds quickly, “We were out to kill segregation, not make names for ourselves.”

Of all the horrors he experienced during those years, it is the Sixteenth Street bombing that seems the hardest to discuss. “After all the struggle that the people of Birmingham had gone through to gain freedom and justice, the Klan would come and do something like this,” Shuttlesworth says. “But even with all the faith we have, you have to be prepared to expect shocks and disappointments.”

The irony is that the Sixteenth Street church did not enter the

Q.#1

Q.#2

movement until rather late, says Marjorie L. White, director of the Birmingham Historical Society. "The membership was not a gung-ho movement church prior to the events of 1962 and '63," she says. The church, one of the largest structures available to civil rights leaders, situated near the downtown business district and directly across from Kelly Ingram Park, served as the principal staging ground for the major marches of May 2 through May 7. Those are the marches that captured international media.

"The Klan took its revenge on Sixteenth Street, [because it was] the most publicly known focal point of the marches," says White.

Continues Shuttlesworth, "The bombing made us more determined. We would not let segregation prevail. We had expected bombings, but this particular bombing was such a dastardly deed because it showed the Klan had no regard for human feelings or emotions to have bombed a church where children come to worship."

Chris McNair, the father of Denise, one of the slain children, is reflective about the bombing and the movement. "You hear people say things are much better in Birmingham now than they were in 1963. Yes, they are, but they would have been better without the bombing and even without the movement. It was just time for the deliverance. Martin and Shuttlesworth were there and maintained the vigilance that was necessary."

That vigilance also made King and Shuttlesworth targets.

It was at the church four months before the bombing that Shuttlesworth himself was injured. He was crossing the street to Sixteenth Street Baptist when he passed a group of firefighters. They exchanged cordial greetings, no small feat considering they were on opposite sides of a war. Shuttlesworth was going to the church to tell young demonstrators not to taunt their adversaries, as some had been known to do. As he neared the basement steps, he heard a fireman say, "Let's put some water on the reverend."

"When I looked around, the water was already arching toward me — it slammed me against the wall.... I felt myself passing out. I thought I might be going. I said to the Lord, 'If this is it, I'm ready.' I had a sense of someone saying, 'Not yet, not yet. I've got something else for you to do.'"

There would be a lot more to do.

Today, at 5 feet 8 inches tall and about 165 pounds, he's still lean and handsome, with an intensity untempered by time. His mind is sharp, his laugh hearty. He's confident to the point that some think him egotistical. He's strong-willed to the point that he may seem impossible.

NO DOUBT THAT'S WHAT MANY THOUGHT during the desegregation battles. In 1962, King was a long way from sainthood. His efforts that year to desegregate Albany, Ga., had been stopped by a federal court injunction. Pundits were pessimistic about his future and his nonviolent philosophy. "It almost killed our efforts," recalls Andrew Young, a top King aide. Then Shuttlesworth called.

"We want you, Martin, and SCLC to do something in Birmingham," Young says Shuttlesworth told King. "But we're going to do something whether you are with us or not."

It was a city as tough as the steel it produced. Its largest employer was Tennessee Coal and Iron, a division of the U.S. Steel Corp. Birmingham was a company town, Huntley of the Civil Rights Institute, explains. "[The city] was like being isolated from the real world. It was controlled by absentee landlords.... The police force was like the



The Shuttlesworth home, the parsonage of Bethel Baptist Church, after it was bombed Christmas 1956. The family and a few visitors were in the house, but no one was hurt.

Gestapo." The city of nearly 350,000 was about 40 percent Black. But it was also a place where the median income for Blacks was less than half that of the White population. Yet, in 1956, the antagonism against "uppity Blacks" was so strong that singer Nat King Cole was beaten by White supremacists while trying to perform.

"None of us, myself included, wanted to take on Birmingham," Young says. "We wanted to take on something easier, but Fred almost gave us no choice. We didn't have a democracy. When Fred said we got to go and Martin agreed, that was it."

Rev. Wyatt Tee Walker, one of King's chief strategists, says King agreed because Birmingham was the "baddest city in the South, and he concluded if it [nonviolence] would not work there, it would not happen anywhere." The strategy paid off. "Out of Birmingham came the Public Accommodations Bill. Birmingham led to the Selma [to Montgomery] march, which led to the Voting Rights Bill, which changed the voting demographics of the South in a revolutionary manner," Walker says. "There could not have been a Selma without a Birmingham, and there could not have been a Birmingham without Fred Shuttlesworth."

Q.#3

Shuttlesworth had lived in Alabama all his life. He was born poor in Mt. Meigs, 88 miles south of Birmingham, but grew up in Oxmoor, just outside the city. The area has since been incorporated into Birmingham. By 19, he was married. By 21, he was leaving for Mobile to find work. There, he drove a truck at Brookley Air Force Base and built a five-room house. At 25, he moved to Selma, where he pastored his first two churches. He commuted to Alabama State University in Montgomery, then later moved there. But by 1953, at age 31, he was back in Birmingham fighting *apartheid*, Alabama-style.

As pastor of the small Bethel Baptist Church — he never led Sixteenth Street Baptist — Shuttlesworth fought segregation in the courts and on the streets. He worked first with civic clubs on road repairs and closing illegal liquor dens. One of his early victories was closing a joint on Huntsville Road, now F. L. Shuttlesworth Drive. By 1954, he was elected membership chairman of the local NAACP. The next year, Emmett Till, 14, was murdered for allegedly whistling at a White woman in Money, Miss. It made Shuttlesworth realize that "in the South, Negroes didn't have any rights that White folks had to respect."

Q.#4



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N THE 15-YEAR PERIOD BEGINNING IN 1950, THERE WERE SO MANY BOMBINGS BY WHITE SUPREMACISTS THAT BIRMINGHAM WAS DUBBED "BOMBINGHAM."

A CITY LIBRARY LIST DOCUMENTS 61 BOMBINGS...45 RACIALLY RELATED ONES.



Top, Birmingham police and their dogs take on marchers in 1963. Above, in 1957, Shuttlesworth and his wife, Ruby, are attacked by a mob at Phillips High School.

"So you get nothing — you won, but still you haven't won."

He was involved in the now-famous Supreme Court's *Sullivan vs. The New York Times*, a landmark case in U.S. libel law. L.B. Sullivan, the Montgomery police commissioner, sued Shuttlesworth and other SCLC leaders because of a *Times* advertisement. They had not even placed the ad, a fund-raising tool for the movement, which was harshly critical of Alabama officials. Sullivan won in the state courts but lost before the U.S. Supreme Court. The high court's decision placed the burden of proving libel on public officials, who the court said must prove "actual malice."

But Alabama already had begun seizing property from Black leaders to pay Sullivan. Shuttlesworth lost his 1957 Plymouth, a tan model with a cream streak on the side. "It was a beautiful car," he says wistfully. But he got some satisfaction. Before it was taken, he replaced the good tires with bald ones and let out the air. He explains, "I believe in harassing the harassers."

THERE WERE PLENTY OF HARASSERS. In the 15-year period beginning in 1950, there were so many bombings by White supremacists that Birmingham was dubbed "Bombingham." A city library list compiled from police surveillance files documents 61 bombings during those years, including 45 racially related ones. Two of those were meant for Shuttlesworth.

One exploded on Christmas night 1956. Earlier, Shuttlesworth had announced plans to desegregate city buses on Dec. 26. He was in his bedroom in the parsonage, adjacent to Bethel Baptist. Fifteen sticks of dynamite were placed between the church and the parsonage, about 2 feet from where Shuttlesworth was relaxing. His wife and four children also were in the house, as was a deacon and his wife. The bomb blew a hole in the floor, and its force blew Shuttlesworth into the hole. The bomb destroyed the house. Miraculously, no one was seriously injured. As Shuttlesworth walked from the rubble, a police officer, whom Shuttlesworth believes was a Klansman, told him: "I know these people, Reverend. I didn't know they would go this far. If I was you, I'd get out of town."

Shuttlesworth replied: "Well, you're not me. And you tell your friends God didn't save me to run. I'm here for the duration and the war is just beginning." Later, his youngest child, Carolyn, 6, sat on his lap and asked: "They can't kill us, can they Daddy?"

His reply: "No darling, they cannot kill hope." Shuttlesworth's survival, he believed, was a sign that God would protect him. The demonstration went on as planned.

Supporters began to guard the church. They were hardworking men by day, but from 6 p.m. to 6 a.m., they were sentries for the movement. "I quit hunting, quit fishing, quit playing golf to give all

Q.#5

After the NAACP supported what state officials considered an illegal bus boycott in Montgomery, the group was served a 1956 court order banning the organization. Shuttlesworth responded with a call for a meeting to form a new group. For Whites, it meant open defiance. For some Blacks, it meant suicide. One Black minister told Shuttlesworth the Lord wanted him to call off the meeting. Shuttlesworth replied: "When did the Lord start sending my messages through you?... The Lord has told me to call it on."

On June 5, 1956, just days after the NAACP ban, he announced to a packed church the formation of the Alabama Christian Movement for Human Rights (ACMHR).

"This deed first singled him out as the preacher courageous enough or crazy enough to defy Bull Connor," writes Taylor Branch, in the Pulitzer Prize-winning *Parting the Waters*.

Adds Walker, "I he was a little crazy — but crazy for Jesus and justice. We all were a little touched to do what we did."

Shuttlesworth began to push to integrate the Birmingham police department. He also stayed in court, challenging segregation. He won, too, though victory was never sweet. What good was winning desegregation of the public facilities when city officials' answer was to close them? "They were Pyrrhic victories," he says.

Q.#6

my leisure time to help protect civil rights leaders," says Colonel Stone Johnson, 80, a former railroad worker and union organizer.

Police often searched the men for weapons. But Johnson, 6 feet 2 inches tall and 200 pounds, still has the .38 police special he sometimes carried while on duty. "I got a license for it now, but back then they wouldn't give you no license if you were ebony.

"They would unarm us. A lot of nights the police would pull up and throw cigarettes up side the church. So when folks got ready to bomb, you didn't know if it was someone just putting out their cigarettes."

Johnson, who guarded the church for nearly a decade, remembers the winter night in 1958 when Bethel was attacked a second time. He and another man were stationed on a porch across the street from the church. It was about 11:45 p.m. The neighbor's daughter was coming home from a date when she saw a small fire. "'Ya'll sitting there and let the church burn up,'" she told the men.

"We jumped up," Johnson remembers. "I told one of the fellows to notify Shuttlesworth next door. I told them to go and get the ones on guard in the back of the church. We went straight to the smoking can and picked it up."

The can, on the east side of the church, held 10 sticks of dynamite. Johnson and another watchman took the can about 7 or 8 feet into the street and backed away seconds before the bomb blew. "It broke out every window in the church," Johnson says.

He's proud of those years guarding a man like Shuttlesworth. "They had people trying to negotiate with [Bull Connor].... Shuttlesworth would tell him, 'You just a servant. You work for us. We pay taxes.' [Connor] would say, 'The hell you say.' Shuttlesworth would [answer], 'Damn right.' I call him the cussing preacher. You make him mad, he says whatever comes out."

Q.#7

But he wasn't all talk. In September 1957, Shuttlesworth led a group, including his wife, Ruby, two daughters, Patricia and Ruby, and his associate, Rev. J.S. Phifer, to integrate Phillips High School. A White mob lay in wait with chains, knives and brass knuckles. When Shuttlesworth got out of the car, the crowd surrounded him, kicked him and beat him. His wife was stabbed in the hip and pushed back into the car when she tried to help him.

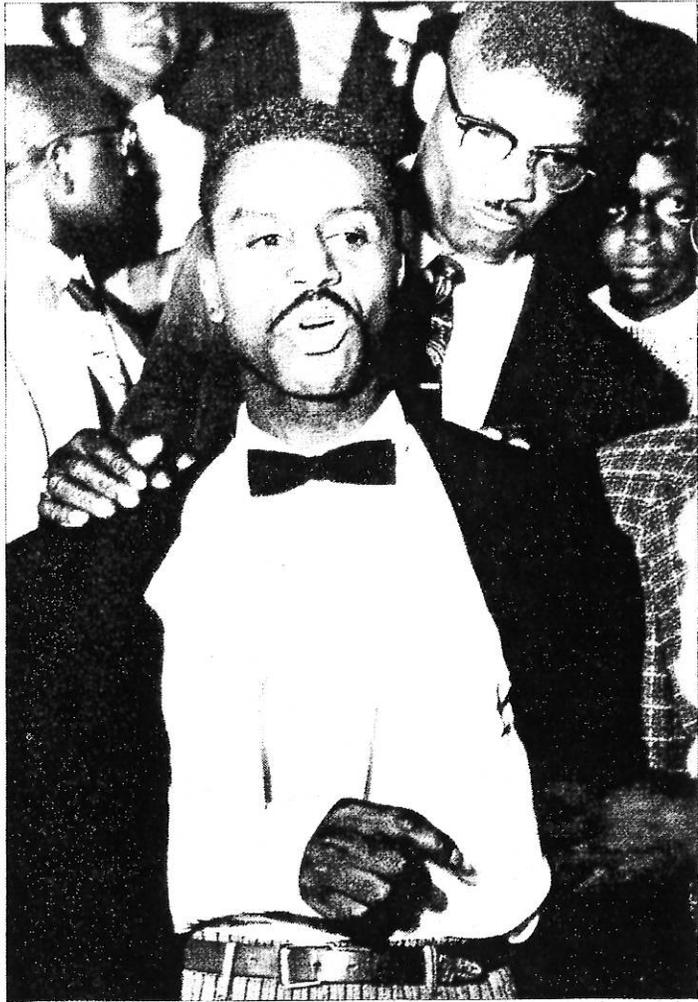
"I realized that if I was struck once or twice more that I would die right there," he says.

"We won't miss him this time," someone in the crowd said, referring to the bombing of his home.

Shuttlesworth escaped when Rev. Phifer pulled him into the car, which took off with Shuttlesworth's feet hanging out the door. Shuttlesworth was scarred all over. Doctors were stunned that he was not more seriously injured. "I said, 'Doctor, the Lord knew I was living in a hard town so he gave me a hard skull.'"

The doctors wanted Shuttlesworth to stay in the hospital overnight for observation, but he insisted on leaving to attend a mass meeting that night. Word had spread about his beating and he feared some might want to retaliate with more violence. He walked into the gathering with a cane, his face bandaged and his arm in a sling. He sat on the edge of the stage and asked everyone who was mad to stand. "Some of you are mad enough to do violence," he said. "That's strange. Everybody's mad, and I'm the only one who got beaten up, and I ain't mad at all.

"We are not going to have any violence in this town tonight,"



Shuttlesworth after being attacked by a White mob at Phillips High School in 1957.

he told them. "We will suffer rather than do any violence. We will suffer for right rather than do violence."

By 1961, however, he had sacrificed his family enough. He moved them to Cincinnati where they could find work. But he was in Birmingham more than he was in Cincinnati. "It was an economic move more than anything else," Shuttlesworth says. "I didn't leave because I was frightened."

BEFORE THE KING PHASE of the Birmingham movement, King called a small group to a planning meeting in Dorchester, Ga., about 30 miles south of Savannah, where Young was coordinator of a citizenship training program. It was there that Walker unveiled his Project C (for confrontation). It called for steadily increasing attacks on segregation by hitting the city's economic base "with anticipation that Bull Connor would do something to electrify the nation, and of course he did that with fire hoses and dogs," says Walker, King's aide. "Our goal was to bring the commerce and industry of that Southern city to a screeching halt."

The momentum rose slowly. Young remembers expecting thousands at one event, but 55 people showed. Sometimes there were as few as 25, many of them teenagers.

But Shuttlesworth had laid a solid foundation; Birmingham was SCLC's strongest affiliate, and the city's working class was Shut-



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WERE AFRAID IT WOULD GET BOMBED.**

THEY SAID HE'S [SHUTTLESWORTH] GOING TO GET THESE FOLKS KILLED."



Top, hoses were used against marchers. Above, Dr. Martin Luther King Jr., Shuttlesworth, and Ralph David Abernathy ending the campaign in May 1963.

Shuttlesworth's base. "I was friendly with the middle-class people, but I did not have them as my associates, necessarily," he says.

King attracted more middle-class people. Black millionaire A.G. Gaston, for example, allowed Shuttlesworth to stay in his motel after his home was bombed, as well as the King team when it was in town. This was no donation to the movement, however. They paid like everyone else.

Gaston paid, too. His motel was bombed in 1963, and King's room #30, was destroyed. That same day, the Birmingham home of King's brother, Rev. A.D. King, was also bombed.

Lola Hendricks, corresponding secretary for ACMHR, remembers how all the bombing rattled some of the city's Black ministers. "They just wouldn't let us come into their churches because they were afraid it would get bombed. They said he's [Shuttlesworth] going to get these folks killed. You can understand it. The city was filled with hate. We didn't hold it against them. We just went ahead to do what we had to do."

Adults' hesitation didn't stop young people. Though some of their parents feared losing jobs or facing other reprisals, the children eagerly traded school days for jail time. "That's why the children were brought in," explains Hendricks, whose 8-year-old daughter, Audrey, left school to protest and was arrested. "She didn't even discuss it with me, but I was proud of her," Hendricks says.

Wallace Chilcoat, 68, a retired White police officer, saw those children from the other side of the line. He was among those who faced them in Birmingham's streets. He had just been promoted to a detective in 1963. "We were in effect caught in the middle of a social revolution. Our feelings ran the gamut. Some guys were scared to death, including yours truly.... Others liked to live on the cutting

edge; they were in their element.

"I don't have a complex about it. I don't care," Chilcoat says. "I follow Jesus Christ, and it doesn't matter about all that; but from the standpoint of the truth, we were in the middle of a situation where we didn't have training and didn't have proper equipment.... But throughout all of that, we had one person killed, a remarkable record. Now, admittedly, if given the opportunity, without witnesses [the police] probably would have killed some of those people who were throwing at them."

Chilcoat retired three years ago. Shuttlesworth, he says, was "probably one of the most courageous people that ever was."

White supremacists weren't Shuttlesworth's only battle. There were tense moments with King and the Kennedy administration when Shuttlesworth learned they had been negotiating — without him — to end the protests that spring.

After he was firehosed outside Sixteenth Street Church, Shuttlesworth spent the night in the hospital. After being released, he, his wife and another minister went to the Gaston Motel. Soon, Young was knocking on Shuttlesworth's door, telling him that King wanted him at an urgent meeting.

At that meeting, Shuttlesworth got angry when he was told that President Kennedy and King planned to announce a compromise. "Fred, we got to call the demonstrations off," Shuttlesworth remembers King saying. He reminded King of their agreement to continue the protests until the demands were met, of the thousands of protesters still in jail.

"I said, 'Naw, hell no, we ain't calling nothing off.'" He reminded King that some say "you get people in trouble then you run, but you won't do this here. I said, 'I live here. People have my word and my life.' I was mad as hell."

Young says Shuttlesworth threatened to tell the protesters there was no agreement and the demonstrations would continue. "He made a move for the door and I had to physically restrain him," Young writes in his memoir, *An Easy Burden*.

Just as he was ready to tackle Shuttlesworth, Young says, Shuttlesworth took a call from Attorney General Robert F. Kennedy. "Thankfully, it satisfied his principles, soothed his wounded ego, and saved me from punching him out," Young wrote.

SHUTTLESWORTH HAS DIFFERENT recollections of those tense moments. He doesn't remember Young ever threatening him. His conversation, he says, was with Burke Marshall, head of the Justice Department's civil rights division. "Marshall made two statements: 'Don't worry, Fred. They are going to agree to your demands.'"

Merchants did agree to desegregate and hire Black workers. The next day, May 10, King and Shuttlesworth announced the

THE SUMMER OF MY FIRST CRUSH

BY GLENN ELLIS SR.

EVERY MAN REMEMBERS his first crush. It usually happens in elementary school. For some it starts out as an adversarial relationship in which the object of their affection is constantly teased. Sometimes, the crush is on a schoolteacher or a friend's older sister. But no matter the circumstance or the person, every man remembers that first crush. I know I remember mine.

It occurred in my hometown of Birmingham, Ala., in the summer of 1963. I had just finished third grade at Brunetta C. Hill School and was preparing for the summer. There would be day camp through the "Black" YMCA; practice for the Hill School Band; an overnight camp with the local Boy Scout chapter that my older brother belonged to; and lots of reading at the Smithfield Public Library.

When I look back on my youth, I am amazed at how during the height of segregation, boycotts, marches, sit-ins and violence, we young people still had childhoods. I knew firsthand about sitting on the back of the bus, drinking from colored water fountains and using outdated textbooks, but I never felt inferior. The one thing that puzzled me was "How did they [Whites] get so much power over us?"

But it was summer 1963, and I was happy. My neighborhood, Smithfield, was filled with steelworkers like my father, postal employees, truck drivers and other blue-collar folk. There were lots of girls there, too, many of whom I had known from kindergarten and Sunday school. But until I saw Cynthia Wesley, I never understood what made the big boys carry girls' books. Or what they meant when they would say, "Man, I really wish she was my girlfriend!"

Seeing Cynthia made me begin, at 10, to understand. She was four years older than me. Yet, all of the great music from the Temptations suddenly not only sounded good, but had meaning. When Eddie Mendricks sang, "You got a smile so bright, you know you could have been a candle," I figured he must have seen Cynthia when he stopped by the Big Dip during a trip home to Birmingham.

That's where I first saw her. The Big Dip was our version of the *Happy Days* hangout, the place where you could get a hamburger and milk shake, or candy and cookies. It had the best juke box. Grownups and teenagers, alike, brought dates there. They drove up for curb ser-

vice, or sat on the patio under those colorful umbrella-covered tables.

Cynthia's father worked for Mr. Joe Finocchio, the Italian who owned the Big Dip. Her father, Mr. Claude Wesley, worked behind the candy counter. I remember him being a nice man, always asking us children about school. I never knew he had such a pretty daughter. Cynthia and I had never met before that summer. We attended different schools, but now that school was out, she would come to the store to wait for her father.



Glenn Ellis as a boy.

I loved her secretly. I was too shy to say anything. I knew she would have seen me as just a kid. I couldn't tell my friends because none of them had shown an interest in girls. And as nice as Mr. Wesley was, I didn't think he would find anything cute about my feelings. Anyone who saw Cynthia and her father knew she was a Daddy's Girl.

Yet, even in my silence, I was blissful. I remember lying in bed anticipating my next chance to see Cynthia. I spent my days looking for anybody who needed something

from the Big Dip. Sometimes I went to the store five or 10 times a day. Some days Cynthia would be there, but most times she wouldn't. The Wesleys lived up on "the hill" in Birmingham, about a mile from where I lived. Cynthia and I never said more than hello.

What went unsaid, however, was what made her special. I would daydream about our first date. I even pictured us at the A.H. Parker High School prom. My crush on Cynthia Wesley was my special treasure, a consolation on some of the movement's darkest days. She was proof that we Black people, in spite of such turmoil, still knew life's simple, beautiful gifts.

I can clearly see her sparkling eyes and innocent smile now, 35 years later. I didn't know then that what I hoped for would never be.

That infamous morning, my brothers and sisters and I went to Sunday school. Shortly after arriving at St. Paul A.M.E. Church, the building was evacuated because of a bomb

threat against the Black churches involved in the movement. My brothers and I were glad to escape another hot Sunday sermon. We thought nothing of the bomb threat. The only thing more common in Birmingham's Black neighborhoods in those days were the mosquitoes.

Still, I can recall an eerie feeling walking down Third Street toward home. It's that feeling you get when you know something bad has happened. It wasn't until we reached home, however, that we learned the Sixteenth Street Baptist Church had been bombed and four little girls had been killed.

I don't remember how their names were revealed. What I do remember is the way I froze when I heard Cynthia's name. I knew the other girls, too: Carole Robertson, Denise McNair and Addie Mae Collins. Addie's sister, Sarah, was in my class. She suffered permanent eye damage from the blast. She returned to school wearing a gauze patch. I sat across from her. Each day when I heard her name at roll call, all I could think about was my Cynthia.

That cowardly bombing took the lives of four children and stole the innocence of many more. It devastated four families and a community, and ripped through the conscience of a nation. It also broke my heart.

Change came to Birmingham and the country. I went on to finish high school, but I never had a girlfriend and went to the prom with a good friend. I then left for the University of Pennsylvania in Philadelphia.

I carried with me the memories of Cynthia. I learned that summer just how precious life is. How important it is to defend your dreams and your spirit. In my journey, I have had great victories and disappointments, but I have never felt defeated. I strive now to pass this spirit and determination on to my son and daughter.

The Big Dip is now a dry cleaners. I realized recently that the small picture of Cynthia that's shown with the portraits of the other three girls is my only visual indication that she was real. But it does not capture her spirit, or the value of her life.

So the next time you see a picture of those *Four Little Girls*, remember my Cynthia. I'll never forget her — smiling at me, sitting on the stool by the cash register at the Big Dip.



Clockwise, from left: Cynthia Wesley, Denise McNair, Carole Robertson and Addie Mae Collins.

Perhaps, but today Young praises Shuttlesworth. As he told *Emerge*, "Birmingham was the reason for the civil rights legislation. All of the legislation that changed America came out of that struggle, and it could not have happened without Fred Shuttlesworth." ■

— Additional reporting by Marcia Davis and Lottie L. Joiner.

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