Background *From the 1880s until the 1960s, "Jim Crow" laws in many American states enforced segregation between white people and black people. When the U.S. Supreme Court overturned the "separate but equal" doctrine in 1954, it was the beginning of a period of upheaval and marked the beginning of the civil rights movement. Civil rights activists participated in nonviolent forms of protest, such as sit-ins at lunch counters, and engaged in acts of civil disobedience, such as riding buses into the Deep South to challenge segregation at interstate terminals.*

from "The Most Daring of [Our] Leaders"

By Lynne Olson

Speech from the Democratic National Convention

By John Lewis

Lynne Olson *writes books of nonfiction. Before she started writing books full-time, she worked as a journalist for the Associated Press and as the White House correspondent for the* Baltimore Sun. *Her book* Freedom's Daughters *was the first book to take an in-depth look at women's roles in the civil rights movement. The portion of* Freedom's Daughters *that you will read here tells of the experiences of Diane Nash, a young woman from Chicago who attended Fisk University in Nashville, Tennessee, in 1959. In Nashville, both Diane Nash and John Lewis were influenced by Reverend James Lawson's teachings on the philosophy of nonviolence.*

John Lewis *was born in Alabama in 1940. He was a student at Fisk University when the civil rights movement gained momentum. As a college student, he studied the philosophy of nonviolence. In 1960, he helped plan a lunch counter sit-in in Nashville that went on peacefully for a month and then ended in the beating and arrest of the protesters. Eventually these protests were successful, and Nashville became the first major city in the South to desegregate its lunch counters. Lewis has served as the U.S. Representative of Georgia's Fifth Congressional District since his election to Congress in 1986. In his Speech to the Democratic National Convention, delivered in Charlotte, North Carolina, in 2012, Lewis talks about the progress America has made since he made an earlier trip to Charlotte in 1961.*

© Houghton Mifflin Harcourt Publishing Company • Image Credits: ©Jeff Hutchens/Getty Images; ©Bruce Roberts/Photo Researchers/Getty Images

CLOSE READ
Notes

1. READ ▶ As you read lines 1–55, begin to collect and cite text evidence.

- Underline Nash's and the Fisk students' reactions to segregation. Explain in the margin how the other students' reactions influenced Nash.
- In the margin, note the central idea of the section. Circle three details that support the main idea.

from "The Most Daring of [Our] Leaders"

History Writing by Lynne Olson

epiphany:

Nash's moment of **epiphany** came at the Tennessee State Fair in 1959. She had gone to the fair on a date, and wanted to use the ladies' room. She found two—one marked WHITE WOMEN, the other COLORED WOMEN—and for the first time in her life suffered the degradation of Jim Crow. This was no longer an intellectual exercise: She was being told in the most searing way imaginable that *she* was beyond the pale, unfit to use the same facilities as white women. Outraged by the experience, she was even more upset that her date, a Southerner, did not share her fury. Neither did most of her fellow Fisk students. They did not seem to care that they could shop at downtown stores but not eat at the stores' lunch counters, or that they had to sit in the balcony to see a movie. The more Nash found out about segregation in Nashville, the more she felt "stifled and boxed in." In the rest of the country, Nashville had the reputation of being more racially progressive than most Southern cities. Blacks could vote in Nashville. The city's schools and buses were integrated. Blacks served on the police force, fire department, City Council, and Board of Education. But segregation still firmly ruled in theaters, restaurants, hotels, and libraries, and Diane Nash, a deep-dyed moralist, decided then and there that Nashville was in a "stage of sin." She couldn't believe that "the children of my classmates would have to be born into a society where they had to believe that they were inferior." Above all, she could not believe that her classmates were willing to let that happen.

© Houghton Mifflin Harcourt Publishing Company

CLOSE READ
Notes

Since they did not seem to share her anger, she looked elsewhere for support. Paul LaPrad, a white exchange student at Fisk, told her about a black minister named James Lawson, who was training college students in the use of nonviolence as the framework for an all-out attack on segregation. For Lawson, who had spent three years in India studying the principles of Gandhi, nonviolence was more than just a protest technique: It was the means by which he ordered his life. The young minister talked about the power of nonviolent confrontation with evil, about overcoming the forces of hate and transforming society through love and forgiveness. At first, Nash was skeptical. How could such high-flown idealism be harnessed as a weapon against gun-toting sheriffs and club-swinging racists? Even after attending several of Lawson's workshops, she still was sure "this stuff is never going to work." But since, as she said, it was "the only game in town," she kept going back, and after weeks of studying theology and philosophy, of reading Thoreau and other advocates of passive resistance, of discussion and arguments with the workshop's other participants, the intense young woman from Chicago was finally captured by Lawson's vision. She was particularly drawn to his belief that to be effective, these young would-be activists would have to transcend self-hatred and a sense of inferiority, that they would have to learn to love themselves. Having been raised in a **milieu** that downplayed her blackness, she now found herself part of a group "suddenly proud to be called 'black.' Within the movement . . . we came to a realization of our own worth . . ."

milieu:

In the late fall of 1959, the students at Lawson's workshops formed a central committee to act as the decision-making body for the group. Nash, who had impressed everyone with her clear-eyed thinking and the intensity of her developing commitment to nonviolence, was named to the committee. More and more, the students were turning to her as one of their main leaders.

2. REREAD Reread lines 26–49. Why was Nash drawn to the idea of the activists learning "to love themselves"? Support your answer with explicit textual evidence.

© Houghton Mifflin Harcourt Publishing Company

> **"What am I *doing*? And how is this little group of students my age going to stand up to these powerful people?"**

The committee had chosen the lunch counters and restaurants of Nashville's downtown stores as the target of the students' first protest, scheduled for February 1960. For the next several months, the students underwent rigorous training to prepare for the upcoming sit-ins, and on February 13, 124 students left a Nashville church and made their way to the lunch counters of several downtown stores. There, they took their seats and asked for service. The men wore suits and ties, the women, dresses, stockings, and high heels. They were poised and polite and gave little outward sign of the fear many of them felt. Diane Nash, for one, was terrified—a terror that would never leave her, no matter how many sit-ins and protests she would participate in afterward.

As frightened as the students were during that first sit-in, however, they had to struggle to keep from laughing at the stunned, panicky reactions of white store workers and **patrons**, who acted, Nash recalled, as if these well-dressed young people were "some dreadful monster . . . about to devour them all." Waitresses dropped dishes, cashiers broke down in tears, an elderly white woman almost had a seizure when she opened the door of a store's "white" ladies' room and found two young black women inside.

patron:

3. **READ ▷** As you read lines 56–106, continue to cite textual evidence.

- Underline activists' preparations and actions in the sit-ins.
- Circle how white store workers, patrons, and the city reacted to the sit-ins.
- In the margin, summarize why Nash was made the head of the committee.
- In the margin, explain how this section is organized.

© Houghton Mifflin Harcourt Publishing Company

There were no arrests and no violence. After a couple of hours, the students left the stores, jubilant that their first foray had gone without a hitch. A second sit-in was planned for the following week. In the meantime, several members of the students' Central Committee came 80 to Nash and asked her to head the group. She was hardworking and outwardly fearless, and she did not seem to have the ego problems that a lot of the men had. "Because she was a woman and not a man, I think Diane never had to go around and do any posturing," said Bernard Lafayette, an American Baptist College student and one of the Nashville movement's leaders. But Nash had no desire to become the recognized head of this movement. Like most young women of that time, she had been raised to stay in the background. The men pressured her into accepting, however, and when she returned to her dorm room, she was so frightened by what she had done that she 90 could hardly keep her legs from collapsing under her. "This is Tennessee," she told herself. "We are going to be coming up against . . . white Southern men who are forty and fifty and sixty years old, who are politicians and judges and owners of businesses, and I am twenty-two years old. What am I *doing*? And how is this little group of students my age going to stand up to these powerful people?"

Once again, she managed to damp down her fear. She joined the other students in the second sit-in, which was as quietly successful as the first. Nevertheless, the city was losing its patience. Nashville 100 officials, deluged by complaints from store owners that the sit-ins were causing whites to stay away from downtown, warned the students not to continue. If the warning wasn't heeded, they made clear, the kids could forget about being treated with kid gloves any longer. Worried about the possibility of violence and arrests, the ministers connected with the movement urged the students to reconsider their plans for another demonstration on February 27.

4. **◀ REREAD AND DISCUSS** Reread lines 56–67. In a small group, discuss why the students prepared so intensely for the sit-ins, and why they dressed up for the first protest.

5. **READ ▶** As you read lines 107–123, continue to cite textual evidence. Underline police actions in the February 27 demonstration.

© Houghton Mifflin Harcourt Publishing Company

CLOSE READ
Notes

With their numbers swelling, the young people refused. In the middle of another snowstorm, more than three hundred of them poured into downtown Nashville. No sooner had some of them sat down at the Woolworth's lunch counter than the ministers' fears proved justified. The demonstrators were met by an opposing force of cursing young white toughs, who yanked them from their stools and threw them to the floor, beat them with fists and clubs, kicked them, spat on them, extinguished lighted cigarettes on their backs and in their hair. The police were nowhere in sight, and when they finally arrived, they approached not the white attackers, but the bruised and shaken demonstrators, who were spattered with mustard and ketchup, spit and blood. "Okay, get up from the lunch counter or we're going to arrest you," one of the cops barked. When no one obeyed, the students were ordered to their feet, arrested for disorderly conduct, and marched out, through a gauntlet of hostile whites, to police paddy wagons. When they looked over their shoulders at the lunch counter, they saw a new wave of students quietly moving in to take their place.

6. REREAD Reread lines 107–123. Explain why the "ministers' fears proved justified" during the sit-in at the Woolworth's lunch counter. In what respect could this sit-in be regarded as a victory? Support your response with explicit textual evidence.

© Houghton Mifflin Harcourt Publishing Company • Image Credits: ©Bruce Roberts/Photo Researchers/Getty Images

CLOSE READ
Notes

7. READ ▶ As you read lines 1–44 of John Lewis's speech, continue to cite textual evidence.

- Underline what happened when the Freedom Riders got off the buses, and note in the margin what you can infer about their journey (lines 1–16).
- In the margin, explain the parallels between the Freedom Riders and voting.

Speech from the Democratic National Convention

Speech by John Lewis

I first came to this city in 1961, the year Barack Obama was born. I was one of the 13 original "Freedom Riders." We were on a bus ride from Washington to New Orleans trying to test a recent Supreme Court ruling that banned racial discrimination on buses crossing state lines and in the stations that served them. Here in Charlotte, a young African-American rider got off the bus and tried to get a shoe shine in a so-called white waiting room. He was arrested and taken to jail.

On that same day, we continued on to Rock Hill, South Carolina, 10 about 25 miles. From here, when my seatmate, Albert Bigelow, and I tried to enter a white waiting room, we were met by an angry mob that beat us and left us lying in a pool of blood. Some police officers came up and asked us whether we wanted to press charges. We said, "No, we come in peace, love and nonviolence." We said our struggle was not against individuals, but against unjust laws and customs. Our goal was true freedom for every American.

Since then, America has made a lot of progress. We are a different society than we were in 1961. And in 2008, we showed the world the true promise of America when we elected President Barack Obama. A 20 few years ago, a man from Rock Hill, inspired by President Obama's election, decided to come forward. He came to my office in Washington and said, "I am one of the people who beat you. I want to apologize. Will you forgive me?" I said, "I accept your apology." He started crying. He gave me a hug. I hugged him back, and we both started crying. This man and I don't want to go back; we want to move forward.

© Houghton Mifflin Harcourt Publishing Company

CLOSE READ Notes

Brothers and sisters, do you want to go back? Or do you want to keep America moving forward? My dear friends, your vote is precious, almost sacred. It is the most powerful, nonviolent tool we have to create a more perfect union. Not too long ago, people stood in unmovable lines. They had to pass a so-called literacy test, pay a poll tax. On one occasion, a man was asked to count the number of bubbles in a bar of soap. On another occasion, one was asked to count the jelly beans in a jar—all to keep them from casting their ballots.

Today it is unbelievable that there are officials still trying to stop some people from voting. They are changing the rules, cutting polling hours and imposing requirements intended to suppress the vote.

I've seen this before. I've lived this before. Too many people struggled, suffered and died to make it possible for every American to exercise their right to vote.

And we have come too far together to ever turn back. So we must not be silent. We must stand up, speak up and speak out. We must march to the polls like never before. We must come together and exercise our sacred right.

8. **◀ REREAD AND DISCUSS** Reread lines 17–26. With a small group, discuss the anecdote Lewis relates about the man from Rock Hill. In what way did this incident allow both men "to move forward"? Cite text evidence in your discussion.

SHORT RESPONSE

Cite Text Evidence Compare and contrast the texts by Olson and Lewis. What is similar and different in the two accounts? Review your reading notes and be sure to **cite text evidence** in your response.

© Houghton Mifflin Harcourt Publishing Company

Background ZZ Packer *(born 1973) is an award-winning writer of short fiction. She nicknamed herself ZZ because her given name, Zuwena (Swahili for "good"), was hard for teachers to pronounce. Recognized as a talent at an early age, Packer's first significant publication was in* Seventeen *magazine, when she was 19. "Doris Is Coming" is a short story about a young African American girl growing up Louisville, Kentucky, in the early 1960s.*

Doris Is Coming

Short Story by ZZ Packer

CLOSE READ Notes

1. **READ ▷** As you read lines 1–23, begin to collect and cite text evidence.
   - Underline parts of the text that describe the setting.
   - In the margin, summarize what the main character is doing in lines 1–14.
   - In the margin, note the conflict that arises in lines 15–23.

She walked from Stutz's and up along Fourth Street. When she got to Claremont, the street where she lived, she kept going, past Walnut and Chestnut and all the other streets named after trees. She hit the little business district, which was still lit for New Year's, the big incandescent bulbs on wires like buds growing from vines, entwining the trees and lighting the shop facades. When she walked farther, she felt, for the first time, some purpose other than solitude motivating her. She rushed, and did not know why, until she found it, Clovee's Five and Dime. As soon as she saw it, she knew what she was doing.

10 It was warm inside, and she made her way to the soda fountain, even warmer from the grill's heat. A white man stood at the ice cream machine and whirred a shake. Two white men sat at the counter and talked in low, serious tones, occasionally sucking up clots of shake through a straw.

© Houghton Mifflin Harcourt Publishing Company • Image Credits: ©Marc Brasz/Corbis; ©Pam Ingalls/Corbis

CLOSE READ
Notes

There was one waitress, hip propped against the side of the counter, wiping the countertop with a rag that had seen cleaner days. Without looking up she said, "Sorry. We don't serve colored people."

"Good." Doris said. "I don't eat them." She remembered Helen telling her that this was the line someone used during a sit-in, and Doris was glad to have a chance to use it. 20

The waitress frowned, confused, but when she finally got it, she laughed. "Seriously though," the waitress said, turning solemn. "I can't serve you."

The two men talking looked over at her and shook their heads. They began talking again, occasionally looking over at Doris to see if she'd left.

"What if I stay?"

The waitress looked to the man making the shake, eyes pleading for help. "I don't know. I don't know. I just don't make the rules and I feel sorry for you, but I don't make 'em." 30

The man walked over with a shake and gave it to the waitress, who bent the straw toward herself and began to drink it. "Look," the man said to Doris, "I wouldn't sit here. I wouldn't do that."

"You wouldn't?"

"I wouldn't if I were you."

She sat. Shaking, she brought out her World History book. She'd made a book cover for it with a paper bag, and she was glad she'd done it because she was sweating so much it would have slipped from her hands otherwise. She set it on the counter, opened it, as if she did this everyday at this very shop, and tried to read about the Hapsburgs, but couldn't. 40

It occurred to her that other students who did sit-ins were all smarter than she; they'd banded together, and had surely told others

2. ◀ REREAD AND DISCUSS With a small group, discuss Doris's "joke"—what it means, what it tells you about Doris, and how it advances the plot (lines 15–23).

3. READ ▶ As you read lines 24–47, continue to cite textual evidence.

- Circle the actions that reveal Doris's feelings.
- Underline what the waitress and the man say to Doris.
- In the margin, summarize the developing situation.

© Houghton Mifflin Harcourt Publishing Company

CLOSE READ
Notes

of their whereabouts, whereas she had foolishly come to Clovee's all by herself. She stared at her book and didn't dare look up, but from the corner of her eye she noticed when the two men who'd been talking got up and left.

The man at the ice cream machine made himself some coffee and beckoned the waitress to him. When he whispered something to her, 50 she swatted him with the rag, laughing.

Once Doris felt the numbness settle in her, she felt she could do it. She tried at the Hapsburgs again.

The waitress said, "Student? High school?"

"Yes, Ma'am. Central."

"My daughter's over at Iroquois."

"We played them last Friday." Doris didn't know what the scores were, didn't care, but had heard about the game over the intercom.

"Well." The waitress started wiping the counter again. Going over the same spots.

60 When Doris closed her book, about to leave, she said, "I just want you to know I'm leaving now. Not because you're making me or because I feel **intimidated** or anything. I just have to go home now."

intimidate:

The waitress looked at her.

"Next time I'll want some food, all right?"

"We can't do that, but here's half my shake. You can have it. I'm done."

The shake she handed over had a lipstick ring around the straw, and a little spittle. Doris knew she wouldn't drink it, but she took it anyway. "Thanks, ma'am."

4. **REREAD** Reread lines 42–47. What mistake does Doris see she's made? Cite text evidence in your answer.

5. **READ** As you read lines 48–79, continue to cite textual evidence.

- In the margin, explain the connection the waitress makes with Doris.
- Circle details that show Doris is in control of her actions and emotions.
- In the margin, make an inference about how Doris feels about her experience (lines 70–79).

CLOSE READ
Notes

70 Outside Clovee's Five and Dime, the world was cold around her, moving toward dark, but not dark yet, as if the darkness were being adjusted with a volume dial. Whoever was adjusting the dial was doing it slowly, consistently, with infinite patience. She walked back home and knew it would be too late for dinner, and the boys would be screaming and her father wanting his daily beer, and her mother worried sick. She knew that she should hurry, but she couldn't. She had to stop and look. The sky had just turned her favorite shade of barely lit blue, the kind that came to windows when you couldn't get back to sleep but couldn't quite pry yourself awake.

6. REREAD Reread lines 51–79. How have the characters' perspectives changed? Cite explicit textual evidence in your response.

SHORT RESPONSE

Cite Text Evidence Think about the texts in this Collection that describe the real experiences of Diane Nash and John Lewis during sit-ins in the 1960s. What references to historical details do you find in the story? In what ways are Doris's fictional experiences different from the real experiences of Nash and Lewis? **Cite text evidence** in your response.

© Houghton Mifflin Harcourt Publishing Company