

[The Civic Knowledge Project](#)

Chicago as Sacred Ground
A Winning Words Sourcebook

A Chicago-Based Educational Resource

Featuring

Civics, History, and Philosophy

For

A Better World



*“A great longing is upon us, to live again in a world made of gifts. I can scent it coming, like the fragrance of ripening strawberries rising on the breeze.”—Robin Wall Kimmerer, *Braiding Sweetgrass**

*“And even at my age, and in these times, times that sometimes seem so bad, I can keep on keepin’ on, and you can too.”—Timuel D. Black, *Sacred Ground**

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Dear Friends of Winning Words—

With this issue, we are reviving the [Winning Words](#) magazine, expanded into a multi-volume sourcebook, with the aim of providing you with an engaging and accessible introduction to the University of Chicago [Civic Knowledge Project](#)'s award-winning precollege enrichment program as it has evolved over its nearly two decade existence. Over this period, we have been privileged to work with thousands of wonderful young people, primarily (but not exclusively) on Chicago's South Side. We have formed lasting collaborative relationships with dozens of schools and community organizations devoted to expanding educational opportunities and opening doors for future generations. We at Winning Words are very proud of that work, which we believe has fostered a spirit of critical reflection, free collaborative inquiry, and civic activism that contributes, not only to academic success, but also to the effort to build a truly democratic community and enhance the quality of life for all.

Our program, which can be flexibly adapted to students at the elementary, middle, and high school levels, is question-driven, project-based, and process-oriented, with an emphasis on learning by doing and building communities of inquiry. Through discussion, story-telling, role-playing, public speaking, theatrical performance, creative writing and artistic production, and hands-on material construction and experiential learning, Winning Words interns from the University of Chicago aim to facilitate student growth and resilience, engaging them more deeply and appreciatively in the educational efforts of their schools and teachers. We support our professional teachers and their best practices, and Winning Words is really a collaboration with them and their students, with such brilliant educators as Christopher Flint, at City Elementary in Chicago.

In its early years, the Winning Words program often provided its wider community with a taste of the University of Chicago's College Core curriculum, introducing students to everything from the Socratic method of the early Platonic dialogues to the educational philosophy of John Dewey and Jane Addams, to the inspiring philosophies of nonviolence of Gandhi, Martin Luther King, Jr., and Coretta Scott King. And we have taught the environmental philosophies of Wangari Maathai and Hazel Johnson, the "Mother of Environmental Justice" who organized her community at Altgeld Gardens on Chicago's South Side. But, as the example of Hazel Johnson might suggest, the content of the Winning Words program has often and increasingly been shaped by the efforts of the Civic Knowledge Project (CKP) to cultivate civic friendship on Chicago's South Side by engaging with and learning from the remarkable knowledge communities that the University of Chicago is fortunate to be neighboring. We have learned so much from the elders, and younger generations, about civics, history, and how to live, and what we have learned is critical to ongoing efforts to decolonize educational institutions and practices at all levels.

Why Civics, History, and Philosophy? The simple but correct answer is that they are true basics, as fundamental as anything. As important as the STEM disciplines may be—and Winning Words often integrates them in its programs as well—the institutions and practices of the sciences cannot avoid politics; they depend for their support on the choices of informed and concerned citizens committed to supporting open, critical inquiry and taking seriously the results of such inquiry. The rigorous pursuit of truth in an open, democratic society is not a social practice to be taken for granted, as the age of environmental crises and ecological conscience has made all too clear.

How can educational systems foster such active and reflective citizenship? Change is sorely needed, as our teachers well know. As the [Educating for American Democracy](#) initiative states: "At the federal level, we spend approximately \$50 per student per year on STEM fields and approximately \$0.05 per

student per year on civics. A lack of consensus about the substance of history and civics—what and how to teach—has been a major obstacle to maintaining excellence.”

Against such self-destructive neglect and negativity, the CKP’s Winning Words program offers an engaging interdisciplinary mix in which civics, history, and philosophy work to amplify one another and support curricula in the social sciences and humanities. After all, how, for example, can we really “know” our rights, if we do not have some critical historical perspective on how those rights have been won or lost, interpreted differently in different times and places, or if we do not have some critical philosophical perspective on how such rights might be justified as legitimate, such that legal systems failing to respect them must be deemed unjust? How could we possibly understand Dr. King’s work in the nonviolent civil rights movement, and his vision of the “beloved community,” without diving into such matters and thinking hard about whether “the arc of the moral universe,” as he put it, echoing the words of Theodore Parker, really “bends toward justice.” What does that mean? And how can citizens help bend the “moral universe”? What would that look like today?

Such questions, we believe, can be very effectively addressed by drawing on the wisdom and example of the CKP’s many community partners, who, though they have too often failed to receive all the recognition that they clearly deserve, and may not appear in various academic canons, afford truly inspirational models of engaged democratic citizenship and open, inclusive, critical inquiry. Perhaps the best example of this is our work with the great South Side historian, educator, and civil rights activist, the late [Timuel D. Black](#), who now, at long last, has an endowed scholarship named in his honor at the University of Chicago, one of his alma maters. Prof. Black, who worked closely with Dr. King, was a revered teacher whose many devoted students (from such fabled schools as DuSable HS, Hyde Park Academy HS, and Harold Washington City College) would celebrate him for putting students at the center of his teaching and committing to their total educational experience, encouraging them to become active learners by engaging in dialogue with community activists and organizers from the civil rights movement. His long and amazing life stretched from 1918 to 2021, and he shaped our program in so many ways and to such good effect that we are now, with the Winning Words curriculum, teaching philosophy, civics, and history through the example of his life and work, and the stories of other brilliant Chicago changemakers, from Ida B. Wells to Margaret Burroughs to Leon Despres to Hazel Johnson, and of course the stories of the civic-minded community members without whom change does not happen. Timuel D. Black and his [“Sacred Ground”](#) taught the CKP and Winning Words how the academic disciplines at the University of Chicago can and should be made more diverse, inclusive, and equitable, better grounded in their historical communities and more attuned to the deep insights and life lessons of our friends and neighbors on the South Side and in other Chicago neighborhoods. And through these local relations, we can see the global situation in a clearer way—the worldview of Timuel D. Black, though rooted in his “Sacred Ground” of Chicago’s Bronzeville neighborhood, was as expansive as the worldview of his mentor, Dr. King, who held that “injustice anywhere is a threat to justice everywhere.”

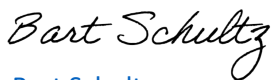
This evolution is very much in keeping with the mission and spirit of the CKP, as it was defined by CKP founder Danielle Allen, now James Bryant Conant Professor at Harvard University. The new Winning Words curricular developments are allied with her recent initiative, Educating for American Democracy, a bold and brilliant effort to revitalize and remake civics education in the United States, a singularly important goal for all who value democratic community. You can read more about this alignment of efforts, representing both continuity and change, at our websites: [The Civic Knowledge Project](#) and [Educating for American Democracy](#). Our work has, however, also long been deeply influenced by other

key colleagues, such as Cathy Cohen, the David and Mary Winton Green Distinguished Service Professor at the University of Chicago and founder of [GenForward](#) and [The Black Youth Project](#). For more about Prof. Cohen, a member of the [CKP Faculty Advisory Committee](#), see her [2022 Ryerson Lecture](#) and [“Let’s Go There: Making a Case for Race, Ethnicity, and a Lived Civics Approach to Civic Education.”](#)

Lived civics, an emphasis on the grounded real world ethics of local, personal and community knowledge and experience, can deepen and motivate—and help us understand the limits of—the forms of inquiry more often associated with civics education, such as the [“100 Questions”](#) approach. As A. Colbern and S. K. Ramakrishnan have argued, in their book, [Citizenship Reimagined](#), citizenship works at many different levels and has at least [five dimensions](#): Rights to 1. Free Movement, 2. Due Process and Legal Protection, 3. Develop Human Capital, 4. Participate and Be Represented, and 5. Identify and Belong. And of course, there is more at issue than “rights”—community, solidarity, and civic friendship, for instance.

Other important partners and influences are introduced in the pages that follow. Please do check out our programs and consider being part of this movement to educate for American democracy through lived civics. We would love to bring Winning Words to your school or organization, as an afterschool program or as part of the regular school day. Our University of Chicago Winning Words interns are enthusiastic, dedicated, and ready to help support the great teachers in our neighborhoods. The struggle for the beloved community continues, but we are all in it together and the future is calling on us now with a singularly fierce urgency.

Sincerely,



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A Note on this Sourcebook—

The following work is structured to provide educators at multiple grade levels with 1. Rich and relevant special content for enhancing social sciences and humanities curricula; 2. Sample lesson plans and projects based on that content; 3. Examples of teacher and student feedback; and 4. Guides to additional resources, with special reference to the work of the University of Chicago Civic Knowledge Project. It begins, appropriately enough, with a Land Acknowledgement and related pedagogical material stressing the importance, for civics, history, and philosophy, of addressing issues related to Land and social justice. The theme of “Sacred Ground” runs throughout the following sourcebook.

Please note that the material in this Sourcebook is meant to be a free resource for educators to use in their own curricula, albeit with the acknowledgement that it was created by the University of Chicago Civic Knowledge Project (CKP) and reflects the CKP's twenty years of experience working collaboratively to enhance democratic community. All photographs are by Bart Schultz.



Prof. Timuel D. Black on a CKP Orientation Week tour for UChicago students

Acknowledgements—Generations of dedicated and talented UChicago students—undergraduate, graduate, and high school—have been crucial to the success of the CKP Winning Words program through all its phases, and this sourcebook is dedicated both to the late Timuel D. Black and to them. Some of their names appear in what follows, but it was, alas, impossible to include all of them. But

to all of them—thank you, thank you, thank you!



Sacred Ground 1—Some Native American Voices

Land Acknowledgement

The historic Land Acknowledgement was adopted by the City on November 17th, 2021. The City of Chicago is located on land that is and has long been a center for Native peoples. The area is the traditional homelands of the Anishinaabe, or the Council of the Three Fires: the Ojibwe, Odawa, and Potawatomi Nations. Many other Nations consider this area their traditional homeland, including the Myaamia, Ho-Chunk, Menominee, Sac and Fox, Peoria, Kaskaskia, Wea, Kickapoo, and Mascouten. The City specifically acknowledges the contributions of Kitiyawa of the Potawatomi in fostering the community that has become Chicago. We acknowledge all Native peoples who came before us and who continue to contribute to our City. We are committed to promoting Native cultural heritage.

Proposed Land Acknowledgement for the University of Chicago



AMERICAN INDIAN CENTER

AMERICAN INDIAN CENTER OF CHICAGO OFFICE OF THE EXECUTIVE DIRECTOR

3401 W. Ainslie St. | Chicago, IL 60625 773-275-5871 | www.aicchicago.org

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In recent years it has become a trend to acknowledge the traditional homelands of the Indigenous peoples of a particular area through a land acknowledgment. This undertaking has been created to bring awareness and understanding of indigenous peoples' history and territories. But a land acknowledgment should also be more than that; it should be a call to rethink one's relationship with the environment and all peoples' histories. In partnership, the American Indian Center and the University of Chicago have crafted the following land acknowledgment to rethink their relationships with the city, land, and environment.

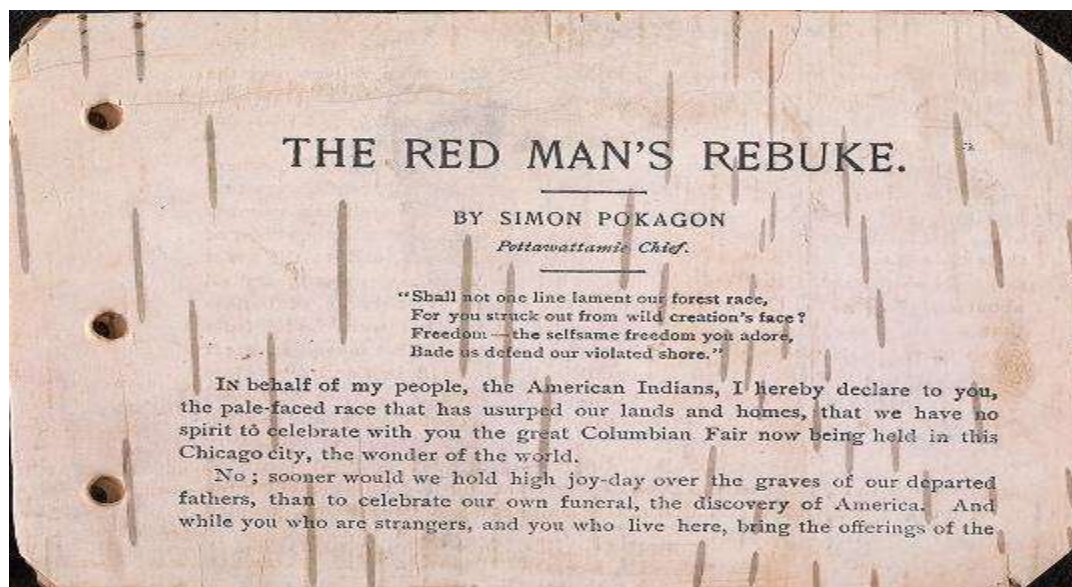
This acknowledgment demonstrates a commitment to beginning the process of dismantling the ongoing legacies of settler colonialism and genocide. As the following land acknowledgment is read, I

ask you to recognize and challenge yourself to accept the stories of the indigenous people and commit to respecting the space that is being shared.

Chicago is the traditional homelands of the Council of the Three Fires: The Odawa, Ojibwe, and Potawatomi Nations. Many other Tribes like the Miami, Ho-Chunk, Menominee, as well as the Sac and Fox also called this area home. Due to Chicago's location, at the intersection of several great waterways, the land naturally became a site, which many tribes used for travel and healing. American Indians continue to call this area home, the sixth-largest Urban American Indian community that still practices their heritage, traditions, and care for the land and waterways. Today, Chicago continues to be a place that calls many people from diverse backgrounds to live and gather here. Despite the many changes the city has experienced, both the American Indian Center and the University of Chicago community see the importance of the land and this place that has always been a city home to many diverse backgrounds and perspectives.

Why Land Acknowledgements? Some Background:

By Potawatomi Chief Simon Pokagon (1830-99), "The Red Man's Rebuke" (alternatively, "The Red Man's Greeting") was composed on the occasion of the World's Columbian Exposition, held on the South Side of Chicago in 1893. It was printed on white birch bark, and is available in its entirety at <https://archive.org/details/redmanquotsrebu00Poka/page/2/mode/2up> For more information about Chief Pokagon and the Pokagon Band of Potawatomi, please see [The Pokagon Band of Potawatomi](#) Center for History and Culture. He was the son of the tribal patriarch Leopold Pokagon, who had been Chief during the 1830s, when the Indian Removal Act and the Treaty of Chicago led to the Potawatomi "Trail of Death" as many were forced out of the area, with only small groups of Potawatomi being able to remain.



handiwork of your own lands, and your hearts in admiration rejoice over the beauty and grandeur of this young republic, and you say, "Behold the wonders wrought by our children in this foreign land," do not forget that this success has been at the sacrifice of *our* homes and a once happy race.

Where these great Columbian show-buildings stretch skyward, and where stands this "Queen City of the West," once stood the red man's wigwam; here met their old men, young men, and maidens; here blazed their council-fires. But now the eagle's eye can find no trace of them. Here was the center of their wide-spread hunting-grounds; stretching far eastward, and to the great salt Gulf southward, and to the lofty Rocky Mountain chain westward; and all about and beyond the Great Lakes northward roamed vast herds of buffalo that no man could number, while moose, deer, and elk were found from ocean to ocean; pigeons, ducks, and geese in near bow-shot moved in great clouds through the air, while fish swarmed our streams, lakes, and seas close to shore. All were provided by the Great Spirit for our use; we destroyed none except for food and dress; had plenty and were contented and happy.

But alas! the pale-faces came by chance to our shores, many times very needy and hungry. We nursed and fed them,—fed the ravens that were soon to pluck out our eyes, and the eyes of our children; for no sooner had the news reached the Old World that a new continent had been found, peopled

[2]

with another race of men, than, locust-like, they swarmed on all our coasts; and, like the carrion crows in spring, that in circles wheel and clamor long and loud, and will not cease until they find and feast upon the dead, so these strangers from the East long circuits made, and turkey-like they gobbled in our ears, "Give us gold, give us gold;" "Where find you gold? Where find you gold?"

We gave for promises and "gewgaws" all the gold we had, and showed them where to dig for more; to repay us, they robbed our homes of fathers, mothers, sons, and daughters; some were forced across the sea for slaves in Spain, while multitudes were dragged into the mines to dig for gold, and held in slavery there until all who escaped not, died under the lash of the cruel task-master. It finally passed into their history that, "the red man of the West, unlike the black man of the East, will die before he'll be a slave." Our hearts were crushed by such base ingratitude; and, as the United States has now decreed, "No Chinaman shall land upon our shores," so we then felt that no such barbarians as they, should land on *ours*.

In those days that tried our fathers' souls, tradition says: "A crippled, grey-haired sire told his tribe that in the visions of the night he was lifted high above the earth, and in great wonder beheld a vast spider-web spread out over the land from the Atlantic Ocean toward the setting sun. Its net-work was

[3]

Leon Despres, "The Dark History of the Treaty of Chicago"

Leon Despres (1908—2009) was an attorney, politician, author, and activist who served as a Chicago alderman from 1955-1975; an independent Democrat from the 5th Ward, and close friend and ally of Timuel D. Black, Despres often opposed the policies of Mayor Richard J. Daley, particularly on issues of urban renewal and other matters of racial justice. His 2005 memoir, with Kenan Heise, is appropriately titled [*Challenging the Daley Machine*](#). This oration was delivered July 4th, 2008 at the [Chicago History Museum](#). It is a telling reminder, from one of Chicago's legendary champions of social justice, that the City has not historically been an "engine of justice," and it should be read in connection with the interview with Monica Whitepigeon and the lesson plans in this section.

I thank you for the generous introduction.

The committee has allotted me ten minutes. I am reminded of the committee that asked Woodrow Wilson to make a speech. "That depends," Wilson said, "if you want a ten-minute talk, that will take me two weeks; but if you want two hours, I can start right now."

In preparing my talk, I stumbled across such a dark a page in Chicago's beginnings that I decided it deserved a talk. I refer to the Treaty of Chicago of 1833.

In 1833, The U. S. Government called for a Council with the Pottawattomie, Chippewa, Ottawa, and other Native American nations. The Council convened just south of the present location of the river. There were several thousand Native Americans; and hundreds of wigwams stretched from the shore to the forest. There was also a swarm of adventurers and traders with large stores of whiskey.

Fortunately an English writer, Latrobe, who was there, wrote a full account. On September 10, when the Council opened, the principal U.S. Commissioner then read, "as their Great Father in Washington had heard that they wished to sell their land, he had sent commissioners to meet with them."

The chiefs replied that "their Great Father in Washington must have seen a bad bird which told him a lie, for, far from wishing to sell their land, they wished to keep it." And the Council adjourned.

For 11 days the Native Americans received free rations from the government. There were [term deleted], with children, dogs, ponies, and horses. The agents and adventurers sold huge amounts of whiskey. There were constant war dances, races, whoops and songs. All day there was feasting and games and dancing, and brawls and noise all night.

Finally, on September 21, 1833, in an open shed on the north side of the river, the Council signaled it was ready to talk. Ravaged by epidemics, inebriated by whiskey, threatened by diminished hunting losses, and weakened by firearms, the Council acceded. On the next day, September 22, the chiefs signed the Treaty of Chicago.

For paltry sums, some paid in silver half dollars and most others promised, the Native Americans gave in. Fifteen million acres were transferred to the U.S. government in exchange for equal acreage west of the Mississippi and north of the Missouri. Chiefs agreed that all Native Americans would leave Illinois immediately and move west of the Mississippi within two years.

As time went on, Native Americans were driven farther and farther away into confinement termed "reservations." Was this life, liberty and the pursuit of happiness, or even respect for it?

The misdeed was not committed by the City of Chicago. The City of Chicago simply profited by it. The misdeed was committed by the federal government.

Now, Chicago cannot restore 15 million acres or any acres, but it can be an engine of justice.

If I were alderman now, I would act by inquiry, resolution and perhaps with dramatic effect. We should learn the whereabouts of the victims' direct descendants. What do they now appear to lack? What do they say they need? How can we make certain that life, liberty and the pursuit of happiness are available to them?

This is an Independence Day task for the City of Chicago to consider

[From the Pokagon Band of Potawatomi Center of History and Culture:](#)

"The 1833 Treaty of Chicago established the conditions for the removal of the Potawatomi from the Great Lakes area. When Michigan became a state in 1837, more pressure was put on the Potawatomi to move west. The hazardous trip killed one out of every ten people of the approximately 500 Potawatomi involved. As news of the terrible trip spread, some bands, consisting of small groups of families, fled to northern Michigan and Canada. Some also tried to hide in the forests and swamps of southwestern Michigan. The U.S. government sent soldiers to round up the Potawatomi they could find and move them at gunpoint to reservations in the west. This forced removal is now called the Potawatomi Trail of Death, similar to the more familiar Cherokee Trail of Tears. However, a small group of Neshnabék, with Leopold Pokagon as one of their leaders, earned the right to remain in their homeland, in part because they had demonstrated a strong attachment to Catholicism. It is the descendants of this small group who constitute the Pokagon Band of Potawatomi Indians."

For more on the "Trail of Death," see the Citizen Potawatomi Nation Cultural Heritage Center [page](#).

From John N. Low, [The Pokagon Band of Potawatomi Indians and the City of Chicago:](#)

"Many Native American Indian peoples of North America have an intrinsic attachment to their homelands. This might explain, in part, the reluctance of Native peoples to relinquish their traditional lands to the United States government during the treaty-making era. Indians often considered the land, or at least particular sites in the landscape, to be sacred, and traditionally most Indian peoples defined geography, or at least place, via myth, story, and oral history./ When the United States consolidated power over Indians and their lands in the nineteenth century, its agents instituted an alien policy of

breaking up Indian lands for commercial agriculture and other economic development. Policymakers in the nineteenth century concluded that dividing up Indian landholdings into parcels of private property would serve to civilize the 'savage' Natives. Many Indigenous communities in North America had been planting crops for centuries, often on communally owned lands, because they often considered their homelands as living networks, not as fragments that could be individually owned. It is hard to overestimate the importance of Indians' relationship to their land, or the importance of their lands to their relationships: sacred, interpersonal, diplomatic, and environmental."

An Interview with [Monica Whitepigeon](#) (Rickert-Bolter), Prairie Band Potawatomi, contributing writer to Native News Online and a co-founder of the [Center for Native Futures](#). Of Potawatomi, Black, and German ancestry, she is a Chicago-based visual artist whose work was recently featured in the Field Museum's exhibition "[Native Truths: Our Voices, Our Stories](#)." This interview is deeply suggestive of, and directional for, the CKP's lived civics approach to educating for American democracy. It has been lightly edited for length and clarity.

Bart Schultz (B): Is it okay if we record you?

Monica Whitepigeon (M): Absolutely.

B: Thank you. So, we're here in the CKP office, which you visited last autumn. Thank you again for that memorable visit, and I am so pleased to follow up with you. I just went up to the Field Museum again because I realized I hadn't taken enough pictures and they don't have a catalog.

M: Oh no, they're working on it.

B: Ah, well good. Yeah, but I was completely blown away by your piece there and then having it wrapped around the ceiling was just amazing. So fantastic. Are you happy with the exhibition?

M: Yeah, yeah. Actually, it came out a lot better than we thought it was gonna be and yeah, I just saw the stuff like that. There are a couple questionable things, but it's such a great step and they included so many different folks from various tribes. There were over a hundred tribes that actually participated and you know, gave input and it seemed like they actually listen to their advisory board and other folks that work at the Field. So those were really nice to see.

B: Yeah that's terrific. Well, I hope it stays up for a very long time, and it's great that the Field Museum is being so progressive on this count. I bought this [holds up copy of [Visions for A Better Indian Country: One Potawatomi Editor's Opinions, by Levi Rickert, columnist and editor of Native News Online](#)]

M: Oh nice! Yeah, there's great stuff in it.

B: So, we are here hoping to hear you address a few questions. I don't know whether you had time to take a look at that attachment that I sent you. It's okay if not. We're doing a lot with our Winning Words program and we're featuring voices such as Timuel D. Black's, the brilliant civil rights activist and educator, who just died last autumn at age 102. He was a great collaborator with the CKP. So, we're doing lesson plans on his life and legacy--and lots of other stuff as well--relating to civics, history, and

philosophy in a grounded, local form. And of course, we began with a couple of Land Acknowledgments and that essay by Leon Despres on the Treaty of Chicago. We would really love to get your feedback on that and what you think a group like ours can helpfully do on these issues. We certainly want to feature what you and others who are having such a big impact are doing. And such an important impact.

M: [scoffs at idea she is having a big impact]

B: What, you scoff? Well, it should be a much bigger impact and that is exactly what we'd like to help with, you know. So we'd really like your feedback on this. I'm here with--go ahead and introduce yourselves team.

Esme Segall (E): Hi, I'm Esme, a college student.

Katie Williams (K): Hi, I'm Katie. I'm a junior and I'm in high school.

Amon Gray (A) I'm Amon. I'm a senior in high school interning here.

B: They're helping this summer, working on pulling together a lot of material that we've been using over recent years, but have not yet solidified in the form of a user-friendly sourcebook, as we're calling it now. So, I think, when you visited my class, I did ask a similar question. Where can people like us go wrong, especially when we're talking about civics and political philosophy and activism?

M: Yeah. Well it's like dealing with any social justice issue and you have just really got to get as many of the key voices of who you're actually trying to help support or fight for, advocate, or ally with—you've got to get their voices as part of the whole planning, making sure they're on the ground floor. Don't just decide: Oh, we're gonna do this project. Oh wait, we should probably go find some Native people or something. Ask them what would be the most helpful. Yeah. So I know like right now my Dad is actually doing some heavy reporting on the boarding schools and how a lot of people just don't know enough about them. And I know having extra research assistants and folks like that, or people who know how to navigate through certain archives, what things to look for, that actually would be very helpful— getting access to anything like that. Yeah, you know, there's the Land Back issues, Prairie Band Potawatomi, you know, they're really trying to uphold this treaty from the 1830s and get some more Illinois Representatives and folks to actually support giving this land back, as in DeKalb County. Right? I think Dick Durbin is the only one who's kind of a little hesitant about really trying to go forward and support it. So, like there's a way we could kind of nudge him but he's hesitant.

B: He should not be hesitant for that. I'm sorry to hear that.

M: Yeah. I just spoke with my tribal councilman. He came out to the opening at the Field Museum and he's pretty impressed and happy with a lot of the Potawatomi representation. So, I think we're going to try to help keep that going and kind of like, hey, if you need us to be loud over here, let us know. Put you in touch with him as well. So yeah, those are just some ideas, some spitballing, but of course, you know, I have the [Center for Native Futures](#), working with Chris Pappan and Debra Yepa-Pappan and Andrea Carlson. So if you've seen that mural downtown, [“You Are On Potawatomi Land”](#) ...

B: Yeah, they all saw it! This is stuff we're very pleased to do and would like to keep sending you material so you know what we're up to, and we always welcome criticism, you know, if you see anything

wrong. What is your take right now on the [American Indian Center](#) in Chicago—they did the proposed UChicago Land Acknowledgement.

M: My take on it? Oh well I mean it seems like they have a good leadership going on right now, Melodi Serna. I used to be part of the AIC Board but then the mural issue...

B: Yeah, the mural issue ...

M: I began to step away. Yeah. But ever since then, it seems like the new executive director is making a lot of great strides to support new youth programs and really make sure that their voices are being uplifted. And, I know they have a campaign against the [lateral violence](#) that seems to be prevalent. And like, if you heard of like crabs in a bucket-- that old saying, if I can't have it neither can you--and they're trying to counteract that and say, no, we need to be able to actually uplift the youth and support them. There's been some good movement over there. So I'm excited to see what they have.

B: I'm glad to hear that. We got that one Land Acknowledgment proposed for UChicago from AIC and from the new director, actually. But the UChicago administration doesn't exactly know what to do with it. They're pretty regressive on those issues. But you know it's up over at the Timuel D. Black Edible Arts Garden and other sites. I guess one of my qualms is we're starting off that source book with the Land Acknowledgements, I think appropriately, by recognizing the significance of Chicago being on native lands--but that's really not enough is it?

M: Alright, so definitely need to have more follow-through and actions, yeah. How can you attract more Native students to come to U of C? Or how can they feel like they're gonna have a good support network or actually be acknowledged and recognized? So, I'm not sure if you do have those numbers. Like how many students actually are registered as Native?

B: A very small number. But fortunately, well, I mean I would like to get your take on this and perhaps we'll have an extended discussion if I can get you to come visit on campus. Last winter, some colleagues of mine, actually, finally succeeded in establishing a new department here, a department of Race, Diaspora and Indigeneity. RDI as it is called will hopefully be this galvanizing force for getting more Native Americans, students and faculty--that at any rate is the hope. My hope is actually to move most of the Civic Knowledge Project operations to that department because it's doing a much better job at just this kind of social justice work. So we're excited about that, but it's also something that we hope people will weigh in on, you know, like to get your feedback on how the department is shaping up, and people who are being considered for all sorts of programs—like the resident artists at the [Center for the Study Race, Politics, and Culture](#), which will be under that umbrella. So, this is a development, and they welcome feedback from community groups and partners they are working to represent. I hope we can have a conversation about that. It is one of those academic developments that might not be quite what we hoped it would be, but we're still hoping. So, let me back off and let this group ask you some questions, if that's okay. Amon had one that I thought you would probably like, so go ahead.

A: Oh yeah. I was just sort of wondering about what your story was on how you found your artistic voice. I've seen at least some of the art you've done, and it's incredible. And I wanted to, I wanted to sort of know what the inspiration came from.

M: Yeah. So, ever since I was very little—I think there was like a first grade project—I remember my teachers saying, when I produced it, “okay, you're gonna be an artist.” But it was one of those things where I kind of fought it for a long time, and I didn't see enough art that reflected, you know, my background, my family background, who I am as a person. When I went to study, went to study animation, and because it's all a very commercial art base, you know—you were not meant to put yourself into those pieces—it's like whatever the client wanted was everything. So, I was trying to walk that hard line, where it's like, well I love animation but I also want to see myself you know, want to be part of a project like that, or part of the children's book or something. So, eventually I actually fell off working with art for a while. There were some really bad experiences at school and then just after, so I stopped. But when I got more involved with the Native community here and dealing with nonprofit work, that kind of sparked some of that interest. And I actually met some Native artists, and that kind of got me back on track—so, it's like okay, you could explore this piece, you know your voice matters as well, and you know, whatever kind of art style you want to develop, you've free reign. And the fact that I could also have a commercial background and an element of the fine art, you know, kind of like a combo. At the Field Museum and the murals out there, like that was a whole technique I've never done before. That was with pastels. I've never seen anybody else do the things I did with pastels. That was like combining the digital techniques as well. And it's telling stories and how you do that by, you know, just using one frame or using a couple panels, because you know, there's a lot of stories out there, so I'm just fucking around. [general laughter]

B: How did you get that kind of luminosity, that aesthetic with this? It's like you're on the astral plane or something, right? It's just so spectral.

M: Yeah yeah. I grew up always loving fairy tales and stories about spirits or creation stories. A friend of mine—her parents are from Vietnam, she was born here—she would just tell me so many stories I'd never heard of. It was nice having a buddy to talk about this stuff with and just kind of explore that, you know. So ever since then, I've just kept it going. I visited my brother recently and I found out he kept a gift that I made him back in high school, and I was like, oh, I was using black paper back then and totally forgot. So, something in my head was like okay yeah—like that.

K: In what other ways have you incorporated your heritage into your artwork?

M: Sometimes when you're the only one in the room, you have to become an expert. So, I had to learn a bunch of senses about Native history and other things that communities have experienced. And just actually trying to stop and just listen to the people tell their stories. I was working with the Title VII program, the nonprofit work, and with Chicago Public Schools' Indian Education department. They had a writing program for the families, the parents or grandparents, or whoever, you know, helping support the kids, if they wanted to come do this writing workshop. That actually opened our eyes to quite a bit. Just getting these personal stories; it's like really informal. It's not like you had to be an excellent writer—it was more of a therapy type group setting. But the stories that came out of it were just incredible, and I wanted to help get as many of those stories out there as possible. So, from artwork and also writing and trying to make sure to tell these stories you don't always hear about. It's always fascinating to me how people adjust and live these different ways, that they've had to overcome trauma or be handicapable, or, you know, just keep going. Honestly, I like keeping that hope going. And sorry, something bad happened in my

family recently, and it was kind of a reminder of why we keep, you know, doing this work and keep pushing to make life better. So people don't lose that hope.

B: Yeah, but it's okay though. Well Esme, do you want to talk about working on some lesson plans? And Monica, perhaps you could you mention that children's book that you did?

M: Yeah. Yeah. So, I'm working with this former Alaskan Native model, former Miss Alaska, Alyssa London. She did a children's story about blood quantum and the whole issue with blood quantum is that Native people are the only ones who have to prove that their Native and they have like a registry and this card and all the tribes have to provide these things. So, you're not necessarily considered Native, and it gets really convoluted because with some tribes, the cutoff is you have to be at least a quarter blood to be considered part of the tribe. But then there's all these other socioeconomic factors that play into it. But we were trying to figure out, how do you talk to a child about blood quantum terms, and still feel proud of your background, and your mixed background, and how your parents made it work. And things like that. So [Journey of the Freckled Indian](#) came out in 2020. And we worked with an Alaskan artist, Preston Singletary, who's actually a glass sculptor. He and I, collaborated on the book. So, he did the character designs for Raven and Eagle and Whale, and then I translated them into vectors and did everything like Adobe illustrator, and then we were able to combine some stuff. It's all about this little girl. She gets bullied, but she's trying to figure out like "how do I still keep my Native side even though I don't look enough like that and I keep hearing I am not acting so much like that?" So, she goes to Alaska to visit her grandpa and these fantastical creatures, and it's just fun. She builds her confidence to know that she belongs. She has every right to be here and embrace those sides. We are planning, have literally started talking about, the second book. That's another good and fun thing. We do want to update the first book again, so there may be a new edition out pretty soon. I'll keep everybody posted.

E: Oh yeah. So we're trying to write a civics education sourcebook, which is a kind of funky thing to do and the angle right now is how do you teach civics that's locally focused with like a more contemporary viewpoint and relevant figures? So you have figures from the community that you're teaching. So you teach principles and philosophies through the life and example of relevant figures. So, for example, like our first one about Timuel Black is about community knowledge and the importance of it, and how he spent a lot of his life recording the stories of people in Bronzeville. Then the class will learn how to read those stories and how to listen to each other's stories, and then you can create a similar classroom storytelling community through, like, a class book. We want to teach community awareness and then also land awareness, how to know the history of your place and the physical space around you, and also the political lines of the physical space around you. And how that's all a very complicated thing to grapple with when you're living there now. So I was just wondering, with those ideas in mind--and you've had a civic's education at some point, though I don't know if there's anything like mine, but it might have not been that great--so if looking back, if there were holes that you would have wanted filled or given the things that, you know, now, like, how would you want these ideas taught, or how are you a member in a place? Or how are you a citizen in a place where citizenship can mean a lot of different things and is kind of a fun funky idea itself.

M: Yeah, yeah, yeah. I know it. There's one history teacher in particular who's class comes to mind, where everybody just loved her and I was just like, she's so bad. Like, I mean, she totally skipped over anything remotely to do with Native people, even before America was even colonized. So,

it was just like: Hello, I'm in the room! And she said the Civil War wasn't about slavery. The nice thing about land acknowledgments is that generally you're going to hear the tribe names and a lot of times those just always get glossed over, you know there's over 500, like 574 or something, so many different tribes that are federally recognized, and that's not even including all the states recognize (or not). So, there's a lot to try to cover and to understand, like how Native people from the woodlands area are going to be very different from like the Southwest. Those experiences are going to be different. But with certain stories, you know, if you say Turtle Island to most Natives, they're gonna know what you're talking about. It's like, okay, that's North America--that you know. But there is some stuff that's part of the tribes themselves. You don't have their specific things. Specifically, with the formation of Chicago, a lot of times you will hear about DuSable but you won't hear about his wife, Kitiawa, how she was Potawatomi. Folks, you know, that were matriarchal; women had a lot more say than in the history that is taught, and he, DuSable, couldn't do much of anything without her. And from what we have heard and learned about them, it sounds like that was actually a solid relationship--after a while they had to leave the area because he wasn't fully accepted into the tribe, and she went with him. So, I think that just speaks volumes, showing that you can have an interracial couple and with that love and support, like they're there for each other and were really trying to make something better. And you know, not everybody's gonna embrace that right away. So I think that, even just finding out more like that-- you know, they did have kids. I don't know if you know of any sort of lineage or descendants that could be traced, but that would be really cool as well. And, I don't know if you've heard about that project that happened last October on the Lakefront. An artist friend of mine--she's not native, she's actually Korean but she's a big supporter and go to ally--wanted to bring attention to the land that was unceded.

B: Is this the red line down Michigan Ave., ["Whose Lakefront"](#)? Yeah, that's great.

M: Yeah, yeah, yeah. And there was a walk. So Pokagon band, you know, they're trying to, they're trying to kind of stay out of the news and don't want to stir things up too much. So that kind of got them a little peeved, right? But that's our truth and you know that should be acknowledged and brought to everybody's attention. After the Chicago Fire, they dumped all this junk into the lake and then built over it and that land was never ceded by the Potawatomi. So, it's Land Back!

B: Yeah. Including Navy Pier and museum campus. What was the end result of that artistic intervention?

M: Oh, I think pretty soon more people knew about it, and she had to get a lot of permits from the city so that it's definitely on the city's radar. Um, you know, there was a really nice water ceremony at the very end--some folks, not officially from Pokagon Band but members of the tribe--came out and did a water ceremony, and kind of blessed the area and stuff. So, we're hoping that, especially with Andrea's mural being there too, that's just a constant reminder. The people in the area and the Chicago Architecture Center have also been trying to make some better efforts, including Native history when they do their tours and different things and you know, Deborah and I actually helped them, right? Their land acknowledgment recently. So, Yes, yes.

B: Okay. Well if you don't mind my asking you about a question, taking a page from *Visions for a Better Indian Country*, that second piece in there which begins with the story: "In the late 1990s, I testified before a joint legislative committee of the Michigan Legislature about the benefits of tribal gaming, casinos and so on... After my testimony, as I was leaving the witness table, I was called back by a state senator who asked me sternly if I considered myself an American citizen." With that kind of question, a

question about patriotism or something like that, what do you think is the best response? I mean other than laughter.

M: Or even now, the Supreme Court so softened that that original ruling made about [Oklahoma](#) and went back on it. Yeah, it just sucks. Like not enough people can recognize what the sovereignty actually means, or they'll just brush it off. And you can be very proud of your tribal history, your culture and everything, and still be American. I mean, I feel like I'm kind of walking that line between both, at the times where it's like, okay, I don't want this always to be around the forefront of my mind. I want to be, yes, representing, but I also like, yeah, I love, I love those Marvel movies. And holidays, and that's fine. And you can do that. So, yeah. Just like it was stupid question for my Dad.

B: Yeah, well I like the response he gave: "the internal revenue service thinks so." I'm really enjoying these insights from you, and your art, but we're on one of those Zoom things that gives us 40 minutes. So we're not going to take up too much more of your time. I can't tell you how much I appreciate you're being here and how I hope we can follow up-- and do you have any prints of that luminous turtle yet? Or are you working on getting those? I still want to buy one. But what else do you want to say to us?

M: Just that really it's wonderful to see groups like this actually coming together, and what we do, and just keep asking those questions. Keep the faith because I know it's sometimes it's gonna get discouraging communicating with folks. Not always going to be easy. But you know what you're doing is very important and just don't lose sight of that because you're helping make the world better. So, thank you, really, you guys taking the time and doing this and yeah, if there's any other way I can help please let me know. Be happy to.

B: Well really, really appreciate your time and your wisdom and your art and everything. And you know, please don't hesitate, you know how to reach me and I'm really anxious to reconnect and be as supportive as possible. So thank you again!

Lesson Plan (Adapted from the UChicago College Course on "Ecocentrism and Environmental Racism," by Bart Schultz):

Topic: Native American Land Acknowledgements and their importance for understanding civics, history, and philosophy in connection with the City of Chicago.

Objectives: To facilitate a critical understanding of place and history in a way that inspires students to want to learn more about the land where their schools and homes are located and how they came to live where and how they do. This includes introducing the story of Chicago's founders Jean Baptiste Point DuSable and Kitihawa.

Time and Materials: As indicated below, this topic lends itself to field trips and discussions with guest speakers. But for two one-period (50 minute) in-class or afterschool sessions, a class discussion

grounded in the materials above (distributed to the students) will require minimal additional materials beyond some art materials and connecting to relevant illustrative websites that the class can view.

Teaching Procedure: Depending on the age level, invite students to volunteer to take turns reading lines or paragraphs from the above Land Acknowledgements while explaining that the correct pronunciation of many Native American words is difficult and contested for non-Native speakers, and that it is important to recognize and honor Native American voices and preferred languages and representations (15 minutes). If possible, play a recording of a Potawatomi speaker from the [Citizen Potawatomi Nation Cultural Heritage Center](https://www.citizenpotawatomi.org/cultural-heritage-center) website. Then pose the discussion question: why are Land Acknowledgements important, what do they mean, and what do they achieve? Ask why the City of Chicago has endorsed such an Acknowledgement, with the class viewing the website context for this at <https://www.chicago.gov/city/en/sites/celebrating-chicago-diversity/home.html> (15 minutes). Then the teacher or a student volunteer should read aloud sections of “The Red Man’s Rebuke” and the July 4th speech by Leon Despres, briefly explaining who Despres was and inviting further discussion of what Land Acknowledgements do or do not achieve. Ask why it took the City so long to adopt such an acknowledgement, and what it would mean for the City to be “an engine of justice.” With older students, introduce the “Land Back” movement by visiting such website stories as <https://nativenewsonline.net/opinion/you-are-on-potawatomi-land-reflections-of-native-american-heritage-month> and <https://nativenewsonline.net/sovereignty/proposed-to-return-of-illinois-lands-to-prairie-band-potawatomi-nation> (15 minutes). Close by briefly introducing (or reiterating) the story of the founding of Chicago by Jean Baptiste Pointe DuSable, explaining how he married Kitihawa, the daughter of a Potawatomi chief—see <http://www.statuestorieschicago.com/statue-dusable.php> . Ask the students to reflect on what an appropriate tribute or monument to Kitihawa might be and to come to the next session with some thoughts on this. Ask them to check out some of the recent initiatives along these lines—for example, https://www.chicago.gov/city/en/depts/mayor/press_room/press_releases/2021/may/JeanBaptistePointDuSable.html , and https://digitaledition.chicagotribune.com/tribune/article_popover.aspx?guid=cc5904cc-46be-497f-8a58-7ea493b99809 .

At the beginning of the second session, briefly remind the students of the content covered in the previous session, especially the story of DuSable and Kitihawa, and invite them to share their thoughts on the recent initiatives by the City of Chicago and others, before breaking them up into small groups to discuss among themselves their ideas on an appropriate tribute or monument to Kitihawa and the process by which that should be realized. Stress that they can work collaboratively on this, and that each group can float a number of options. Provide some appropriate art materials, such as poster board and markers, and invite them to try to illustrate their ideas. The teacher can visit each group in turn, advising and answering questions (30 minutes). Then, for the remainder of the session, invite the students to put their posters up around the classroom, with each group taking turns explaining their ideas to the class as a whole. Close with more general discussion and reflection, inviting questions to pursue in future sessions. It is advisable to provide each student with a Winning Words notebook for purposes of journaling and recording their most important questions and suggestions. Reserve a few minutes for this at the end of each session, and at the beginning of each subsequent session, invite volunteers to share their recorded thoughts on the previous session. The Winning Words interns will do this as well.

Assessment: The basis for the assessment of the students involved in Winning Words programming concerns both the process—how engaged and reflective they were in the discussions, projects, etc.—and, as a reflection of that, the outcomes of the sessions, in the form of written materials or other productions, such as the posters illustrating their ideas about tributes or monuments to Kitihawa. Their Winning Words journals and other feedback can also be used to gauge their progress. Winning Words interns will also work closely with the teachers and staff at the schools or community centers where the program is running to confirm that the sessions are indeed proving productive and constructive, and to seek advice on how to address any difficulties.

Possible Follow Up Lesson Plans:

The Zinn Education Project features an important collection of Native American resources and lesson plans, but of special importance for background on the material above is the documentary [“Tecumseh’s Vision—We Shall Remain”](#). Consider a showing and discussion of this work.

K12 students in Chicago can be effectively introduced to the vital importance of Native American history in a variety of very timely and relevant ways—for example, by visiting and discussing various sites, monuments, and artworks currently being critically re-evaluated from Native American perspectives—see the excellent coverage in Native News Online-- <https://nativenewsonline.net/opinion/you-are-on-potawatomi-land-reflections-of-native-american-heritage-month>. And the [Settler Colonial City Project](#) also provides key resources for teaching this history. See also the important sources and links noted in the interview with Monica Whitepigeon, for example the [Center for Native Futures](#). A visit to the site of the [1893 World Columbian Exposition](#), and discussion of Potawatomi chief Simon Pokagon’s [The Red Man’s Rebuke](#), should provide an excellent introduction to the problems of Settler Colonialism and the Eurocentric “civilizing” mission that resulted in the exclusion, displacement, and genocide of Native Americans. Or a Winning Words intern would be happy to visit your class to do a special presentation on the subject.

One very important additional lesson plan would concern the ways in which Indigenous Peoples were often far in advance of Settler Colonial European societies in embracing egalitarianism, democracy, and non-binary gender identities. Selections from David Graeber and David Wengrow’s [The Dawn of Everything: A New History of Humanity](#), along with selections from such Native American authors as Winona LaDuke, Robin Kimmerer, Leanne Betasamosake Simpson, and Vine Deloria, could be used as the basis for discussion sessions on the meaning and history of democracy and the view of Land as Sacred. *In general, the material presented in this section can be used to develop the themes of land, community, belonging, and citizenship that will continue to figure in what follows in this sourcebook.*

Additional Resources:

--John N. Low—[Keepers of the Fire: History of the Pokagon Band of Potawatomi](#) (free online resource)

-- John N. Low—[The Pokagon Band of Potawatomi Indians and the City of Chicago](#)

--Simon Pokagon--[*Ojimawkwe Mitigwaki \(Queen of the Woods\)*](#) and [*The Red Man's Rebuke*](#) (free online resource)

---["Leon Despres at 100"](#)—A CKP documentary/interview with the legendary Mr. Despres (free online resource)

--Gavin van Horn, Robin Wall Kimmerer, and John Hausdoerffer, eds.—[*Kinship: Belonging in a World of Relations*](#)

--Kelli Mosteller—[*Place, Politics, and Property*](#) (free online resource) and ["The Cultural Politics of Land."](#) (free online resource)

--[Citizen Potawatomi Nation Cultural Heritage Center](#) (free online resource)

--Kyle Powys Whyte—["Indigenous Peoples and Climate Justice"](#) (free online resource) and ["Let's Be Honest about Decolonization with Our Allies"](#) (free online resource).

--Toward Common Cause: Relational Futures Symposium, [Panel 1](#), [Panel 2](#), [Panel 3](#),

--Regenstein Library, [Land and Labor Acknowledgements](#)

Sacred Ground 2—Some African American Voices

Who Was Timuel D. Black? An Educator, Activist, Oral Historian, and one very wise Elder, who did his best to make Chicago an “engine of justice.”



***Prof. Timuel D. Black at the
RainbowPUSH Coalition in Chicago***

From [“Timuel Dixon Black: A Life of Jazz and Social Justice”](#)

Timuel Dixon Black, Jr., educator, activist, arts patron and author widely regarded as “Bronzeville’s historian”, was born in Birmingham, Alabama on December 7, 1918, the youngest of three children of Mattie McConner Black and Timuel Dixon “Dixie” Black. In 1919, the Black family came to Chicago, joining the first wave of the Great Migration of African Americans who moved north to escape oppression and find opportunity. Arriving in the city just weeks after the worst race riot in its history, the Black family settled into the segregated “Black Belt”, near 51st Street and Michigan Avenue and joined a thriving community of professionals, blue collar and domestic workers with close-knit, hard-working families who took pride in their homes, churches and civic organizations and stressed education as a means to better lives for their children. Timuel grew up in a loving household with his parents, older sister and brother Charlotte and Walter, and maternal grandmother, Laura McConner, an ex-slave who could “read, write and count” and played a profound role in shaping his outlook on life. He credited his indomitable drive and fervor for history to his father, a semi-skilled laborer, former sharecropper, steel worker, coal miner and trade unionist who followed the self-help philosophy of Marcus Garvey, and his mother, a homemaker who held high scholastic expectations for Tim and his siblings. History was also a favorite topic of his aunts, uncles and visitors to the family home like W.C. Handy, “The Father of the Blues” and Oscar DePriest, the first African American congressman from the north.

Young Timuel graduated from Edmund Burke Elementary School and attended Englewood High School and Wendell Phillips High School before transferring to the newly built DuSable High School in 1935. There his classmates included Nat King Cole, John H. Johnson, Redd Foxx, and class valedictorian and lifelong activist friend, Clarice Davis Durham. He often cited DuSable and its emphasis on academic excellence, school pride and involvement in social issues with helping to shape his direction in life. And he fondly recalled the great teachers there who nurtured his intellect and instilled pride, confidence and a sense of purpose, especially Ms. Mary Herrick, who encouraged him to become a teacher and became his professional mentor. He was an active board member of the DuSable Alumni Coalition for Action and Vice President of the Mary Herrick Scholarship Fund until the time of his passing.



The Black Family Gallery

Growing up during the Great Depression, Timuel did every sort of odd job a youngster could get - selling the Chicago Defender newspaper on the street, delivering groceries by bike and in his red wagon, sweeping and cleaning up for a local mom-and-pop grocery - to bring home extra money to the household. At age 14, he met Levert Kelly, a renowned union organizer who enlisted him as a trainee organizing the nascent Colored Retail Clerks Union, with a boycott under the banner "Don't Spend Your Money Where You Can't Work." Tim traced his lifelong commitment to fight for jobs, housing and education for African Americans and other working-class people to this early introduction to Bronzeville's labor movement.

Tim served with honor and distinction in World War II, receiving four battle stars and the French Croix de Guerre as a member of the racially segregated U.S. Army in Europe. He was assigned to the 308th Quartermaster Railroad Company known as the Red Ball Express, driving trucks loaded with food and munitions to the front, through dangerous terrain during the Battle of the Bulge. His brigade was among the first U.S. troops to enter Buchenwald concentration camp, where he witnessed at close range the horrors of fascism and genocide. The experience marked him for life, giving rise to a deep

commitment to defend democracy and to oppose fascism and racism, especially upon returning home in 1944.

After the War, Tim made use of the GI Bill to attend Roosevelt University, where he studied with the great social scientist [St. Clair Drake](#). He became part of the large group of deeply politicized veteran students who had returned from the War determined to change the country and the world. He encountered and became friends with Roosevelt student activists including Milt Cohen, Harold Washington, Gus Savage, Bennett Johnson, Dempsey Travis, Earl Durham and others who shared his commitment to social justice. Tim went on to the University of Chicago where he earned his master's degree from the School of Social Administration in 1953. He had two children by this time, and after working for two years as a case worker in the Children's Division of the Chicago Department of Welfare, Tim and his young family moved to Gary, Indiana where he began his career in education as a social worker at Roosevelt High School, the flagship school of the city's black community.

In early 1954, Tim saw TV news footage of a young minister in Alabama speaking out against segregation and inequality in Montgomery. "I knew then, this was a call I'd been looking for," he recalled. "I flew to Alabama and signed on with [Martin Luther King](#)." He abandoned his doctoral studies at the University of Chicago and became an organizer for the Movement.

Also in 1954, he returned to Chicago and began teaching in the Chicago Public Schools - at Farragut, DuSable, and Hyde Park High Schools. He established a Negro History Club at Hyde Park to address the school's lack of a black studies curriculum and to encourage students to learn about and take pride in their heritage. He took special interest in working with "at risk" youth, many of whom credited him with teaching them to believe in themselves and helping to turn their lives around.

Tim helped establish the Teachers Committee for Quality Education to combat discrimination and segregation in CPS. He led the Chicago Chapter of the American Federation of Teachers (AFT), served as president of the Chicago Chapter of the Congress of Racial Equality (CORE), and president of the Chicago chapter of the Negro American Labor Council founded by Brotherhood of Sleeping Car Porters president A. Philip Randolph. In the latter role, he organized two "Freedom Trains" that took 3,000 Chicagoans representing a broad coalition of labor unions, church congregations and community organizations to the 1963 March on Washington for Jobs and Freedom. He also worked closely with the United Packinghouse Workers Union (which later merged to become the United Food and Commercial Workers) and other progressive labor organizations including the Coalition of Black Trade Unionists (CBTU), of which he was a founding member.

In 1960, he helped organize "wade-ins" that led to the integration of Rainbow Beach. In 1963 and 1964, he worked with Rosie Simpson and other grassroots community leaders to organize two one day school boycotts by as many as 250,000 students and two demonstrations where thousands of people marched on Chicago Public Schools headquarters to protest overcrowding, segregation and inequity. The protests ultimately forced the resignation of CPS Superintendent Benjamin Willis. He was also active with the Chicago Urban League and the Coordinating Council of Community Organizations (CCCCO).

In 1963, Tim ran for Fourth Ward alderman, the first of two unsuccessful tries for public office. Although he lost to the Richard J. Daley Machine's candidate, he gained national attention for branding Daley's political control of the black community as "plantation politics." He was an integral participant in a number of progressive organizations including the Independent Voters of Illinois (IVI) and the

Independent Political Organization (IPO), served as a delegate to three Democratic National Conventions, worked with Operation Breadbasket, and was a leader in the campaign to elect Richard Hatcher as the first black mayor of Gary, Indiana.

Tim joined the staff of Wright College as Dean of Transfer Programs in 1969. He was Vice President for Academic Affairs at Olive Harvey College from 1972 to 1973, and Director and Chairperson of Community Affairs for City Colleges of Chicago from 1973 to 1975. He was Professor of Social Sciences at Loop College (now Harold Washington College) from 1975 until his retirement as Professor Emeritus in 1989. While at City Colleges, Tim was a founding member of Black Faculty in Higher Education, an organization of activist educators.

While serving as co-chair of 1st District Illinois Congressman Harold Washington's Education Task Force in 1980, Tim met a vivacious young volunteer named Zenobia Johnson who was a member of the congressman's Housing Task Force. A mutual attraction soon developed and the couple were married the following year. Tim always gave himself ample credit for having the good sense to marry Zenobia, his devoted life partner for 40 years.

In 1982, Tim co-chaired the People's Movement for Voter Registration and Education and led a historic drive that registered over 250,000 new voters and convinced the congressman to run for Mayor of Chicago. During the movement to elect Washington in 1983 he collaborated with businessman Edward Gardner, the Reverend Jesse Jackson and veteran journalist Lutrelle "Lu" Palmer and mentored young activists including Robert T. Starks and Conrad Worrill. He remained a close and trusted advisor to Mayor Washington until his death in 1987. In these years he was also active in the Free South Africa Movement and joined hundreds of marchers who participated in weekly demonstrations outside the South African Consulate in Chicago to protest apartheid and demand the release of Nelson Mandela from prison.

Tim advised and supported many other progressive elected officials including Congressman Charles A. Hayes, US Senator Carol Moseley Braun, Chicago Mayor Lori Lightfoot, and Barack Obama, a young organizer who came to Chicago in the 1980s and went on to become the 44th President of the United States. Tim's love for art and culture was reflected in his association with a wide range of organizations and institutions. He worked with Dr. Margaret Burroughs, to establish the [South Side Community Art Center](#) and supported her and her husband, Charles in founding the [DuSable Museum of African American History and Culture](#) in the basement of their home. He was a longtime member of the [Hyde Park Jazz Society](#), served on the board of the Jazz Institute of Chicago, and was a strong supporter of Abena Joan Brown and eta Creative Arts Foundation. He also served on the Advisory Council for the National Public Housing Museum, and was a member of the Association for the Study of African American Life and History (ASALH) - founded by Dr. Carter G. Woodson, and the National Conference of Black Political Scientists (NCOBPS).

In 2012, Tim made a gift of more than 250 boxes of personal papers, photographs, artifacts and memorabilia to the [Chicago Public Library's Carter G. Woodson Library's Vivian G. Harsh Research Collection of Afro-American History](#).

In later years, he conducted Bronzeville tours for the University of Chicago and the Jazz Institute of Chicago. He served as a mentor to youth incarcerated in the Illinois Youth Center - St. Charles, and advised [Black Star Project](#) founder, Philip Jackson. He was a founding member of the Chicago Area

Friends of SNCC (Student Non-Violent Coordinating Committee) and the SNCC History Project. And he collaborated with longtime activist friends, Clarice Durham, Brenetta Howell Barrett, Cleo Wilson, James Adams, Bennett Johnson, Luster Jackson, Josephine Wyatt, Larry Kennon, Rosie Simpson and Don Watanabe to complete the Ankobia Project, an oral history of the Chicago Civil Rights Movement for the Vivian Harsh Collection.

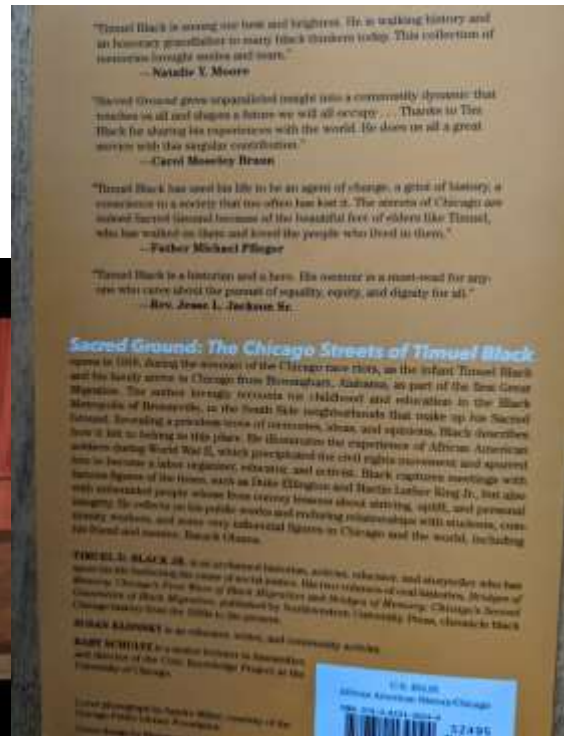
At his 100th Birthday celebration in 2018, Tim received the French Legion of Honor - the nation's highest civilian award - for his valiant service in World War II. His academic honors include an honorary doctoral degree from Roosevelt University in 2008, and he received the Benton Medal for Distinguished Public Service from the University of Chicago in 2012. Other notable awards include the inaugural City of Chicago Champion of Freedom Award (2013), and the [Operation PUSH Legends in the Movement Award](#) (2014). In 2021, he became the first person inducted into the Illinois Black Hall of Fame at Governors State University.

His oral history collection, [Bridges of Memory](#), Volumes I (2003) and II (2008), was published by Northwestern University Press and contains extensive interviews with Chicagoans who were part of the Great Migration. His memoir, [Sacred Ground: The Chicago Streets of Timuel Black](#), was published in 2018. A number of awards and honors have been established in Tim's name to provide support for young activists, educators and artists including the [Tim Black Community Scholar Award at the University of Chicago](#), the Timuel Black Fellowship at the Vivian G. Harsh Collection, and the Dr. Timuel Black Inspiration and Education Project at the Jazz Institute of Chicago.

For more on Timuel D. Black, please see [The Civic Knowledge Project](#), [The History Makers](#), [The Vivian G. Harsh Collection at the Carter G. Woodson Branch of the Chicago Public Library](#), and the many tributes to him at his Memorial Service, held on December 5, 2021, see [Timuel D. Black: A Life of Jazz and Justice](#)

For the crucial backstory on the history of democratic socialism in the U.S., see Gary Dorrien, *American Democratic Socialism*.

For excellent historical background on the civil rights movement, see Thomas C. Holt, [The Movement: The African American Struggle for Civil Rights](#) and [Children of Fire: A History of African Americans](#)



An An evening with Prof. Timuel D. Black, at the Parkway Ballroom; Sacred Ground back cover



Prof. Black being honored by Fr. Michael Pfleger and Prof. Cornel West at the Faith Community of St. Sabina

Interview with Zenobia Johnson Black, the wife of the late Timuel D. Black, and an educator and activist in her own right, on Friday, July 22, 2022

Bart Schultz (B): Hello Zenobia.

Zenobia Johnson Black (Z): Hey, Bart. Can you hear me?



B: I can hear you. And you have that picture up.

Z: Yeah, I'm hiding, I'm really packing and I'm really busy.

B: Oh well, I really appreciate your time--I appreciate your time yes, thank you for squeezing this in. Is it okay if I record you?

Z: Yes.

B: Okay. I was keen to connect with you before you take off on your exciting vacation. How long will you be gone?

Z: Just a week.

B: Ah, Well I'm sure it'll be very enjoyable and wish you safe travels.

Z: Thank you, thank you.

B: So, I'll get right to it. I was hoping to talk to you a little bit about Tim in connection with, you know, the issues that we're addressing in our Winning Words sourcebook. But let me begin with a more general question. I would I just like to hear from you about how you're feeling, how you're feeling about all the stuff that's being done to honor Tim--the lesson plans, the essay competition and so on.

Z: Oh it's quite exciting. There're so many things that are going on, a real tribute to Tim and his legacy. Very excited about that.

B: Well, that's wonderful.

Z: Yeah, yeah, it's great.

B: And I've shared with you some of the draft copy of our Winning Words sourcebook. And as you know from that last meeting with the essay committee, we are talking about using those life lessons or principles in various ways, and we've taught them in the past, at Daniel Hale Williams and so forth. So,

is all of that pretty agreeable? Is there something you would like to see me doing, something additional or different? I really want to get your feedback on that.

Z: I think, I think you're doing a tremendous job. Organizing all these things. Keeping Tim's memory alive. I really appreciate you for that Bart.

B: Oh well you know it, it's really something we're proud to do, honored to do, and I just want to make sure that you know you should always let me know how your feeling.

Z: So I will join you whenever I can.

B: I appreciate that. It's wonderful to have you on board with all of this. And I think, you know, Tim must be smiling down on what you're doing. So, I am glad to hear that and we'll keep on keeping on as is he liked to say. And I wonder if you, for purposes of teaching about his life and legacy and introducing his work to young people--and older people, of course, we're trying to reach all generations--there is so much of course, and he speaks to so many social justice issues in terms of class race, gender. But one of the things that seems really important, one of the things that people are expecting us to emphasize, is the connection with Dr. Martin Luther King Jr. I wonder if you could share with me, for this purpose, your thoughts on that connection. What did Tim most admire about King and how do you feel he picked up that work with the Civil Rights movement.

Z: He was very impressed by King's eloquence when he saw him on TV. He was inspired, motivated to go to Birmingham, right? And he thought King was charismatic. Good looking, articulate. You know, all those positive qualities. When Tim went to Birmingham, he stopped by his cousin's house and they told him not to come by here. He was in a civil rights fight, and they didn't want to have any trouble, so they said, thank you, but don't come by here.

B: What did Tim think of that, that they were afraid?

Z: Yeah, he thought that they were afraid, but he honored their wishes. He didn't want to get them in any trouble.

B: Did, did they later change their minds? Do you know?

Z: No, we didn't discuss that. I don't know. I'm sure they did. I'm sure they did eventually. Yes, I'm sure they did, but we didn't discuss that.

B: And how would you describe Tim's commitment to non-violence and non-violent social change?

Z: He was committed to it while he was in the South because that was one of the credos of the movement in the South, non-violence, but he had an attitude. When King came up to Chicago, he [Tim] was ready to fight. He had to, you know, control his emotions. He said I took that in the South, but I'm not gonna take it in Chicago. In fact, that's one of the reasons why his parents moved to Chicago, to be able to fight back.

B: And that was so important, to fight back on many fronts? With the vote, with activism ...

Z: Yeah

B: I remember that story about when he was marching with King in Marquette Park, and he said if one of those MFers hits me with a rock, the nonviolent movement is over. So, I wonder, is it fair to say that his commitment was more strategic--his commitment to nonviolence--was more strategic and situational?

Z: Yes, yes. Yes and situational.

B: Yes, where he thought it was appropriate and might work. Now, that makes a lot of sense to me. I heard him say fairly often that he admired King and admired King's religion, but that he himself was more spiritual than religious, and he didn't share the kind of religious commitment that King brought to nonviolence.

Z: Yes.

B: But it is fair to say, isn't it, that of those great evils that King identified, poverty, racism, and militarism, that even with their differences, Tim was certainly opposed to many actual wars--imperialism, terrorism, etc.? So he may have been strategic in his non-violence, but it's safe to say, he thought there was way too much violence and unnecessary violence.

Z: Yes.

B: Let me ask you this. I could go over all those principles about choosing love instead of hate, but I'm going to take a page from the King Center here when they're describing King on the Beloved Community, and they say it was not a lofty, Utopian goal, rather, it was a realistic achievable goal that could be attained by a critical mass of people committed to and trained in the methods of non-violence. And I thought about this part where--I've always kind of wondered about this part and I'd love to hear you address it, again this is from the King Center—they say the core value of the quest for Dr. King's, Beloved Community was agape love. Dr. King distinguished, between three kinds of love—eros, or aesthetic, Romantic love, philia, or affection between friends, and agape, which he described as understanding, redeeming goodwill for all and overflowing love, which is purely spontaneous unmotivated groundless and creative. And for King, you know, that was tied to his religious conception of God. But it seems to me that Tim actually shared a kind of commitment to that agape love, without the same religious conception of God, which is quite remarkable. Do you care to comment on that?

Z: Well that's probably what motivated him to join the Unitarian church. Um, you know, he was, how could I put this? He was a moralist. Yeah. More than he was committed to Christianity, right?

B: Yeah. So, it was kind of the ethical way of life.

Z: Yes, yes.

B: Believing in people and trying to really find the best in people, right? And it didn't rest on belief in the kind of personal God that King would invoke. Is that right?

Z: Yeah.

B: And I find that just so moving, so impressive--that kind of love that radiated from him. Of course, love for you certainly, and also this kind of love of people that seemed to inform his vision of justice at every turn. Not that he couldn't get angry, but he was really willing to talk to pretty much anyone.

Z: Mm-hmm. That's fair to say ,yes that's fair to say.

B: How then do you think that translates into the politics? I confess that I've been thinking about Tim pretty much every day. I was thinking about him yesterday when I was watching the last of those committee meetings on the January 6th insurrection, and wondering how he would address that. What he would advise young people to do in the face of such violence and very alarming white supremacism.

Z: He would warn them against following demagogues! He knew that Trump was evil. Yeah. And he would caution, like I said, against admiring, worshiping, giving credence to, a demagogue like that.

B: Hmm. And would that involve active protest, would it involve--did you have a sense of where he felt the movement for social justice was headed, what it should be emphasizing at this particular point?

Z: He was committed to--and this is something that he said often--you must protest, protest, protest at the polls. You know that's what he used to say.

B: And that was a message that he wanted to drive home to young people, right?

Z: Right!

B: Yeah, and just to kind of go off on that a little bit, could you describe some of the people he most admired politically and ethically.

Z: He admired Harold Washington. Yeah. He was, you know, friends with so many of the political leaders, in the Black community, many of them, not all of them. Admired those who were independent of the regular Democratic organization.

B: Yeah, yeah, so he tended to gravitate to the independents, right? Democrats like Leon Despres, right? Now that makes a lot of sense.

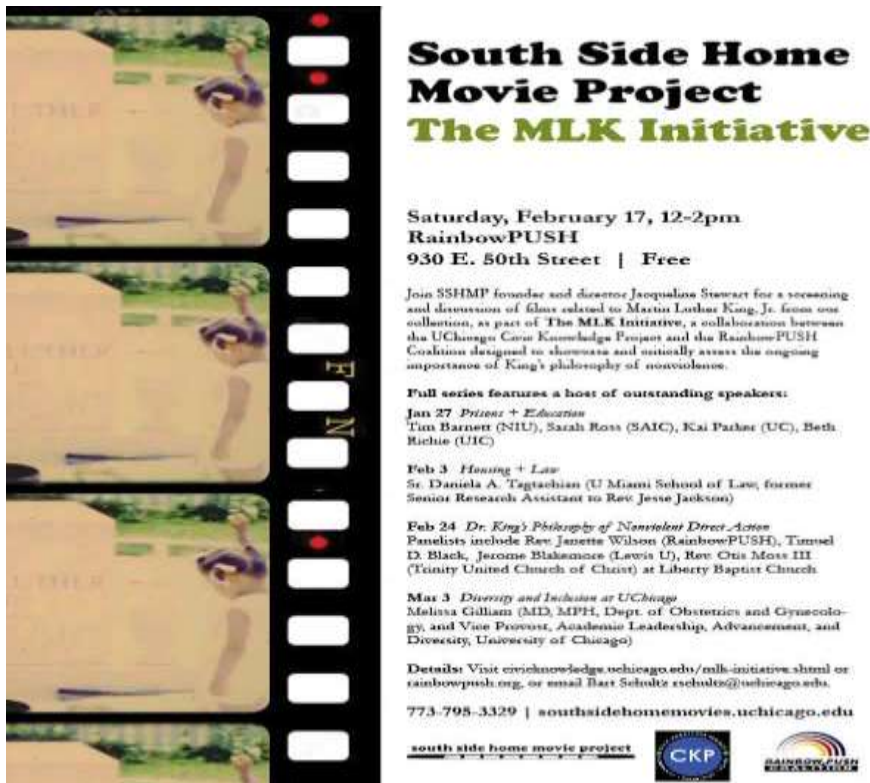
Z: Who else is out there that he also admired? Jesse--he said Jesse always brought the issues to the forefront.

B: Mmm, that's important. Yeah.

Z: Yeah. He really admired Jesse, because he said, Jesse kept the issues in the forefront and that he was very good at it. So he really admired, Jesse Jackson, his bravery. And where others would see flaws in Jesse, Tim would say that his contribution to the movement, keeping the focus on the issues, is primarily important.

B: Yes, you have to, you have to give him credit, Reverend Jackson, for being so brave and always being out there and really, just indefatigable. I can see Tim's point. I still recall how Rainbow Push was always wonderful with us, when we were doing the visits to Bronzeville. And I remember this one time we were in there with the group--all these UChicago alums--and Rev. Jackson came in--he was very generous with his time, joining us and everything. And at one point, Tim said in reference to Operation Bread Basket, you know, I could have been in charge of that. And Rev. Jackson said, well you should have been. I thought that was a very moving tribute to Tim. It wasn't an argument--it was a recognition, on Jesse Jackson's part, that Tim was really a kind of senior statesman in that connection.

Z: Mm-hmm.



South Side Home Movie Project
The MLK Initiative

Saturday, February 17, 12-2pm
RainbowPUSH
930 E. 50th Street | Free

Join SSHMP founder and director Jacqueline Stewart for a screening and discussion of films related to Martin Luther King, Jr. from our collection, as part of **The MLK Initiative**, a collaboration between the **UChicago Core Knowledge Project** and the **RainbowPUSH Coalition** designed to showcase and critically assess the ongoing importance of King's philosophy of nonviolence.

Full series features a host of outstanding speakers:

Jan 27 *Prisons + Education*
Tim Barnett (NIU), Sarah Ross (SAIC), Kai Parker (UC), Beth Richie (UIC)

Feb 3 *Housing + Law*
Sr. Daniela A. Taghachian (U Miami School of Law; former Senior Research Assistant to Rev. Jesse Jackson)


Feb 24 *Dr. King's Philosophy of Nonviolent Direct Action*
Panelists include Rev. Janette Wilson (RainbowPUSH), Tinsell D. Black, Jerome Blakemore (Lewis U), Rev. Chris Moss III (Trinity United Church of Christ) at Liberty Baptist Church

Mar 3 *Diversity and Inclusion at UChicago*
Melissa Gilliam (MD, MPH, Dept. of Obstetrics and Gynecology, and Vice Provost, Academic Leadership, Advancement, and Diversity, University of Chicago)

Details: Visit evickknowledge.uchicago.edu/mlk-initiative.shtml or rainbowpush.org, or email Bart.Schultz@uchicago.edu.

773-795-3329 | southsidehomemovies.uchicago.edu

south side home movie project



B: Who would you identify as really kind of his peers, age-wise, in recent years?

Z: They're very few people who are his peers age-wise!

B: Yeah yeah. Pretty small number I guess. Yeah, and I mean, even King was much younger, right? I thought that was so important, that Tim was older and he brought that labor organizing background to the work. Was he optimistic about where unions were headed in recent years?

Z: Um, no, he didn't discuss that. We hadn't discussed it.

B: Some people think there's, you know, something of an uptick after a real low with the union movement. That things might be getting better on that front. I certainly hope that's the case. So, in describing that, his kind of politics in that connection and so forth, would another point be that he would share with others concerned to carry on the legacy of King that commitment to a kind of rainbow coalition? Addressing injustice across many different communities, and many different issues.

Z: What's the question now?

B: I guess that I tend to think of Tim as being about this kind of rainbow coalition, with, yes, all races, ethnicities, religious divisions class divisions, gender differences.

Z: As an African-American community leader, right, he probably exemplified the big tent in his friendships and relationships. He was friends with all people. All kinds of people.

B: Um, hmm. He really was, and in that respect very much like King.

Z: Yes, yeah, yes.

B: You use that expression "big tent"—do you want to elaborate on that?

Z: Well, people of like ... like thinking people who are committed to fairness, people who were supporting and rooting for the underdog. Committed to equality. Yeah, and anyone who shared that, he could be friends and was friends with. Right. Last night, I went to the 50th anniversary Celebration of the Chicago Reporter.

B: Oh really?

Z: Yes. And while there I ran into so many people. It was organized by Laura Washington.

B: Oh, she's great.

Z: Yeah, and they're starting a new publication, by the way. The Community Renewal Society, dropped them. Anyway, there were a lot of people of different races, mmm, who I met through Tim, knew through Tim, who were just very supportive of me and, and greeting me warmly. Hmm. And various ethnic backgrounds.

B: Yeah, in that little bit that I did for the Chicago History magazine, I used that line "to change everything we need everyone," because Tim always made me think of that. Do you feel that's a fair representation?

Z: Yeah, of his worldview. Yep. Yep. Yep.

B: And that, this is just so important. It's wonderful to feel that positivity that galvanizing connection across people that can make change happen. Is there anything else you might want to share on the personal front? You know, things that you feel, perhaps as an educator--and of course, you have great insight into that too--he thought it was really important to do to connect to people, to reach all those different constituencies?

Z: Yeah, he was a true teacher. Yeah. And every sense of the word. Hmm. You know, sitting across from him at the dinner table, he would impart some knowledge. We would have those kinds of discussions which were full of learning opportunities. He was never at a loss for words.

B: I wish I could have eavesdropped on some of those conversations.

Z: I used to say, I had the best private tutor in the world.

B: But he was a good listener too, right? I mean he wanted to hear your thoughts. I know how much he

respected you and learned from you. And so, you were happily married there for 40 years and given that track record, how do you advise young people today about what makes for a happy marriage?

Z: Happy wife, happy life.

B: Ha! And you were a happy wife, living a happy life!

Z: You know toward the end when he was having difficulty with walking, he would grab onto the walls, the door just to get through. Yeah. And I said, Tim, I've got this rollator for you--I'm not using it, he'd say. Yeah, I had to threaten to go on strike. I said, if you don't use it, I'm going on strike and that's what got him to use the rollator--threatening to go on strike.

B: Well, as a union organizer, that's something he understood.

Z: That's it. I'm going on strike, he just got that rollator and started walking with it.

B: And you got him to use a cell phone.

Z: Yeah, and do all sorts of things. Yeah. Set up the studio, a little studio for Zoom meetings with the lights and all that. I was a stage manager.

B: I remember that one with Daniel Hale Williams here--you had him seated on the couch and then you were trying to get his hair straightened out and he started batting his hand at you. That was so cute. Well, you could just sort of see the love there, and I don't know where he would have been without you. So thank you. I mean, everybody who knew him knows how important your relationship was, and I hope young people will think about that. And think about your example, not just politically but domestically. And personally--he probably did think pretty much everything personal was also political. But, you know, the kind of warmth of the personal side. Oh, can you hear me?

Z: I can hear you now. I was having trouble with my internet connection.

B: Oh, okay. Well, I won't keep you much longer. I am loving this, but I know you've got to get ready to go. Um, but you know, I was so impressed by how he really could just keep on keeping on, how he kept

his spirits up, going into over a century of being on this earth. What was the secret of that? How did he stay so buoyant? I know you had a lot to do with it.

Z: Yeah I gave him a lot of care. I made sure he ate three squares a day. That's good. The vegetables, you know, the protein and everything--every day, he really ate a balanced meal, and three times. And I really, I literally saved his life three times. It was all related to choking,

B: Really?

Z: Yeah. The last time I had to give him CPR, the fire department came and took him to the hospital.

B: When was that?

Z: Maybe about a year before he died.

B: Oh, I didn't know about that.

Z: Yeah. Literally his eyes rolled back in his head. I grabbed him and put him on the floor and started doing CPR while calling 911. The other time he had gotten sick. He had—what do you call that? A hernia. Yeah. And he was in the bathroom, and he fell down and was throwing up.

B: Oh, that, that's painful.

Z: Yeah, and the other time I was in the dining room. Hmm. And he fell out the chair. And I got him and turned him over. Let him spit up—I got a pot and let him spit up in the pot. Yeah.

B: Whoa. This confirms my view that you, that he just couldn't have done it without you. That's so touching. I didn't realize you saved his life this way.

Z: He really would have died.

B: Yeah--frightening, and so good you were there! Wow. I think you, you're a lifesaver on many fronts, Zenobia—in your own personal connection with these incidents, but also your own commitment to social justice and making this world a better place. Is there, is there more you'd like to share, as you think of some of this material going out to teachers and CPS Principals? Given all your experiences, what would you like to say to them?

Z: Tim set forth a great example. And one of his major tenets was to be prepared, so that when the door opens, you're ready to walk through it. And he used the example of Barack Obama, right? And he would say, now once you get there, leave the door open for others to follow.

B: Hmm, very important. Well, that is one crucial life lesson, isn't it?

Z: Yes. And I think you're certainly doing that too. And as you know we're so appreciative of everything that you've done and that you're doing.

B: Please let us know if there's anything you want to see from me or the CKP, if you have any thoughts on what else we can do or how we can improve the work to amplify Tim's legacy--and I should say your legacy because you really are a lifesaver. Please let us know.

Z: Okay, I certainly will Bart, and thank you for your commitment and what you're doing. I just love it. Thank you Bart.

B: Well thank you, thank you, thank you, to use Tim's words. It's an honor just to share some of your life. I hope you have a great vacation and will be in touch when you get back. They don't have maple syrup there, I guess, so I'm not sure what to ask for as a souvenir, but I'm sure you'll come up with something.

Z: I will come up with something!

B: Sounds good. Thank you so much to Zenobia!

Z: Thank you Bart! Really appreciate it! Okay, bye-bye.



Timuel D. Black and Zenobia Johnson Black, portraits from their living room



With students at the RainbowPUSH Coalition

Reflections on A New View of Bronzeville

A Note by Bernard Turner

People always ask me how did I get started writing books about and giving tours of Bronzeville. I always tell them I was born there and as a longtime docent at the Chicago History Museum, I wanted to have a specialty. I chose to research and write about Bronzeville because of its historical and cultural significance. When I was a young child I remember the music of Nat King Cole, Dinah Washington, and Ahmad Jamal. I was surrounded by Black businesses, historic churches, the blues, enduring community organizations, and a mixture of classy old housing stock and the overcrowded run down places. It was a Black Metropolis!

My book, *A New View of Bronzeville*, tells and illustrates in beautiful color photos, the depth and breadth of Bronzeville yesterday and today. I want people to know how a city-within-a-city can develop and thrive and decline and be rejuvenated by the changes of development, urban renewal, and gentrification. I tell the story of the Great Migration and how the influx of thousands of people escaping a horrible existence in the South, got some semblance of a Promise Land in Bronzeville. I am grateful for the introduction by my mentor and friend, Timuel D. Black, who puts the neighborhood into perspective with clarity and grace.

A New View of Bronzeville is available now. Check it out at: www.highlightsofchicago.com

Bernard Turner was born in Bronzeville and is a graduate of the



Chicago Public Schools system, the University of Illinois at Urbana-Champaign, and the University of Chicago. His career has been in teaching and educational publishing. He has served as a gallery interpreter at the [Chicago History Museum](http://www.chicagohistory.org) since 2000. In 2002, Turner founded Highlights of Chicago Press with the publication of *A View of Bronzeville*, a guide that focuses on the institutions and people who made the neighborhood notable. Other publications include *Chicago Neighborhoods with Flavor: Getting Out of the Loop* and *Our Chicago: People and Places*, a social studies book for children. He coauthored and published *Tate and His Historic Dream*, a Phillis Wheatley Book Award finalist. Turner also chairs the educational curriculum committee for the Black Metropolis National Heritage Area Commission for the Great Migration Centennial and is a director on the Camp Douglas Restoration Foundation board.



Prof. Black on the CKP's "Legacy of MLK" tour

Lesson Plan 1

The Life Lessons and Principles of Timuel D. Black—Based on his own account, with commentary and questions by the UChicago Civic Knowledge Project. Quickly review these principles, comments, and questions with the students and have them choose one or two to discuss. Drawing on the previous accounts of Timuel D. Black's life and legacy, the instructor should try to respond to student comments in ways that will provide them with a fuller perspective on Prof. Black's views. Invite students to review these principles and journal about them, adding to or subtracting from the list based on their own experience. What follows is essentially a teaching module that can be easily adapted to different grade levels, time frames, and curricula. In addition to the material above, teachers and interns should consult Prof. Black's memoir, [*Sacred Ground: The Chicago Streets of Timuel Black*](#), copies of which are available from the Civic Knowledge Project. This lesson plan, and related materials such as the Tik Tok videos of the Life Lessons, owes much to the work CKP intern **Grace Holleb**.

1. All People are Equal

CKP Comment: The words of the Declaration of Independence have always needed to be made more inclusive and taken more seriously. Questions: In what sense are all people equal? How many different types of equality—or inequality—are there, and how could Prof. Black's view be made more specific? How egalitarian is the United States today?

2. Together, people really can do the “impossible,” maybe even the “miraculous.”

CKP Comment: Prof. Black learned this lesson during World War II. He remembered Eisenhower telling the troops “The impossible—we do that immediately; the miraculous may take a little longer.” He carried that message into his work for social justice. Questions: Was Prof. Black a patriotic American? Was World War II a just war? Do current generations still think the way Prof. Black's generation did about civic involvement and patriotic duty?

3. You don't quit because things aren't where you want them to be at that moment, you keep pushing.

CKP Comment: Hopes and dreams keep us alive. Prof. Black urged us to talk to the elders about that. If your parents had not believed in the future, you would not be here. Questions: How important is it to remain hopeful that the world can be made a better place? Are there other words, besides “hope,” to describe Prof. Black's outlook? What about “resilience,” or “optimism,” or “grit”? How can older generations help younger generations improve their mental outlook and flourish?

4. Sometimes things get so singularly racial that people can't see that it's just human behavior.

CKP Comment: Prof. Black was an activist and supporter of Black Lives Matter. He was also a democratic socialist who saw how important socio-economic class is. And he was a feminist who wanted to see women achieve full equality. And he was an American who fought for his country. He has always liked Dr. King's message about how we are all part of a single garment of destiny, and how King acted on that message. In politics, and in life generally, it is important to judge people by their actions, not just their words. Prof. Black's grandma would say to him, when he was making excuses for misbehaving, “I cain't hear whatcha sayin' cause whatcha doin' talks so loud.” Questions: How many identities does a person have? Do oppression, domination, or disadvantage concern only one of a person's identities? How might race, class, and gender combine or intersect in overlapping systems of oppression, domination, and disadvantage? What is “hypocrisy” and why is it a problem?

5. A sense of community, of mutual support, is triumphant over immediate personal gain.

CKP Comment: Prof. Black's story, as he put it in Sacred Ground, was the story of his community, of Chicago's historic Bronzeville. “You come from people”—that is something his Mama would always say to him. You need to talk to the ancestors, the elders, and help tell their story, since it is your story too. That is why he called his book “Sacred Ground.” Questions: What does it mean to have a sense of “community”? How do one's identities figure in one's sense of community? Does community sometimes demand putting one's responsibilities above one's rights? What role does Land or place play as the basis for one's sense of community? Why did Prof. Black call his Bronzeville neighborhood “Sacred Ground”? What does the word “sacred” mean?

6. Music has a way of inspiring us and shows that there is no monopoly on joy.

CKP Comment: Music, especially jazz music, was always a source of inspiration and spirituality for Prof. Black. He loved these lyrics by the great Duke Ellington, “I don’t mind the gray skies/’cause they’re just clouds passing by.” And these lyrics by the famous South Side singer Sam Cook, “Well, you know, I’m so glad. I know that trouble don’t last always.” Questions: What role does music play in building community and inspiring movements for social justice? When can music be a bad influence or depressing and counterproductive?

7. We can all be researchers, we can all be listeners, and we can all teach our children the skills of oral history. Talk to the elders!

CKP Comment: Like his friend, the late Studs Terkel, Prof. Black was a great champion of oral history. Oral history is often the “people’s history,” a way of recording the stories of the oppressed and dispossessed. Questions: Why is social history—the history of ordinary people, especially those often excluded from the histories of political and social elites—so important? Whose voices have been excluded from history? How can you practice oral history? What can such history teach us about civics and political activism? Why is it that even the STEM disciplines need “citizen-scientists”? How did Prof. Black improve the teaching of history in the Chicago Public Schools?

8. You don’t have to agree that somebody’s philosophy is correct to have an interesting and informative conversation with them.

CKP Comment: Prof. Black may well be one of the most beloved activists and community organizers in the U.S., and one of the best teachers ever, and this is in part because, like Dr. King, he believed in people. He knew how to talk to people and how to listen to them, even if he seriously disagreed with them. Questions: How can you have a productive conversation with a person you deeply disagree with? Are there ground rules? Why might this be important for a democratic society? What are the best alternatives to violent confrontation?

9. If you don’t know where you came from, it is difficult to know where you are and why you are. Know your heritage and share it.

CKP Comment: Prof. Black’s memoir begins: “All four of my grandparents were slaves. I am the grandson and the great grandson of slaves on both sides ... That is why I believe I am descended from the best and the brightest.” Questions: Prof. Black was, with this comment, highlighting the moral superiority of the oppressed, of the victims of oppression—do you agree that it is better to be the oppressed than to be the oppressor? How can people really know their heritage? How many heritages can you claim? And how should we address mythical or exclusionary accounts of a nation’s history, such as those of settler colonialism? Why are monuments and buildings potentially important for a sense of heritage, or community? And what about Land—the geography, ecology, and the spiritually invested or sacred places that you call home?

10. You don’t have to be perfect to be historic.

CKP Comment: Prof. Black had President Obama in mind when he wrote this principle. He supported and admired Obama, recognizing his historic importance, but he wanted to see more progress on matters of social justice. Questions: What was the political significance of Barack Obama’s political career and presidency? What would you like to see the Obama Presidential Center in Jackson Park do? What kind of monument should it be?

11. Freedom is a constant struggle.

CKP Comment: This is a famous line, and another song lyric, used in the “Song of the Freedom Singers” during the Mississippi Freedom Summer of 1964, and also used as the title of a book by activist Angela Davis. Questions: What does “freedom” mean? Could a society be both free and equal? Of the political values of freedom, equality, and community (or fraternity, or solidarity), do you think they are all valuable to the same degree? How might democratic community promote and protect freedom and equality? How do Prof. Black’s principles compare to those of Dr. Martin Luther King, Jr., as set out [here](#).

12. Be prepared when the door of opportunity swings open, but then, hold it open for others. Above all, do not allow yourself to be bought.

CKP Comment: Prof. Black was very proud that over the course of his long life he had never allowed himself to be bought--that is, he never sold out to the forces of power and domination. He always remained authentic and true to himself. Questions: Can anyone truly avoid any form of selling out or being co-opted? How hard is it to be courageous and maintain one’s integrity in today’s world? What do you want your legacy to be?

Note: For purposes of these discussions, it is also very important to get more historical context on Black’s indebtedness to the philosophy of Dr. Martin Luther King Jr. and earlier Gandhian inspired civil rights protests, which had roots on the South Side of Chicago with the formation of the Congress of Racial Equality (CORE) in 1942-43. For essential background, see this webpage from [The King Center](#), which summarizes King’s philosophy of nonviolence and vision of “the Beloved Community.” Black’s commitment to nonviolence was less religious and more strategic than King’s, though he shared King’s commitment to fighting against racism, poverty, and militarism. For additional background, see the above interview with Zenobia Johnson Black and this documentary featuring Prof. Black in conversation with two of the founders of CORE-- <https://www.youtube.com/watch?v=Duk0Us0nM1A> .

For a short yet extremely informative video that can be shared with students in class, see the **Legendary Landmarks** video and other productions available on the CKP website, especially here <https://civicknowledge.uchicago.edu/mlk-initiative.shtml> . For Tik Toks on Prof. Black’s Principles, see <https://www.tiktok.com/@civicknowledgeproject> .

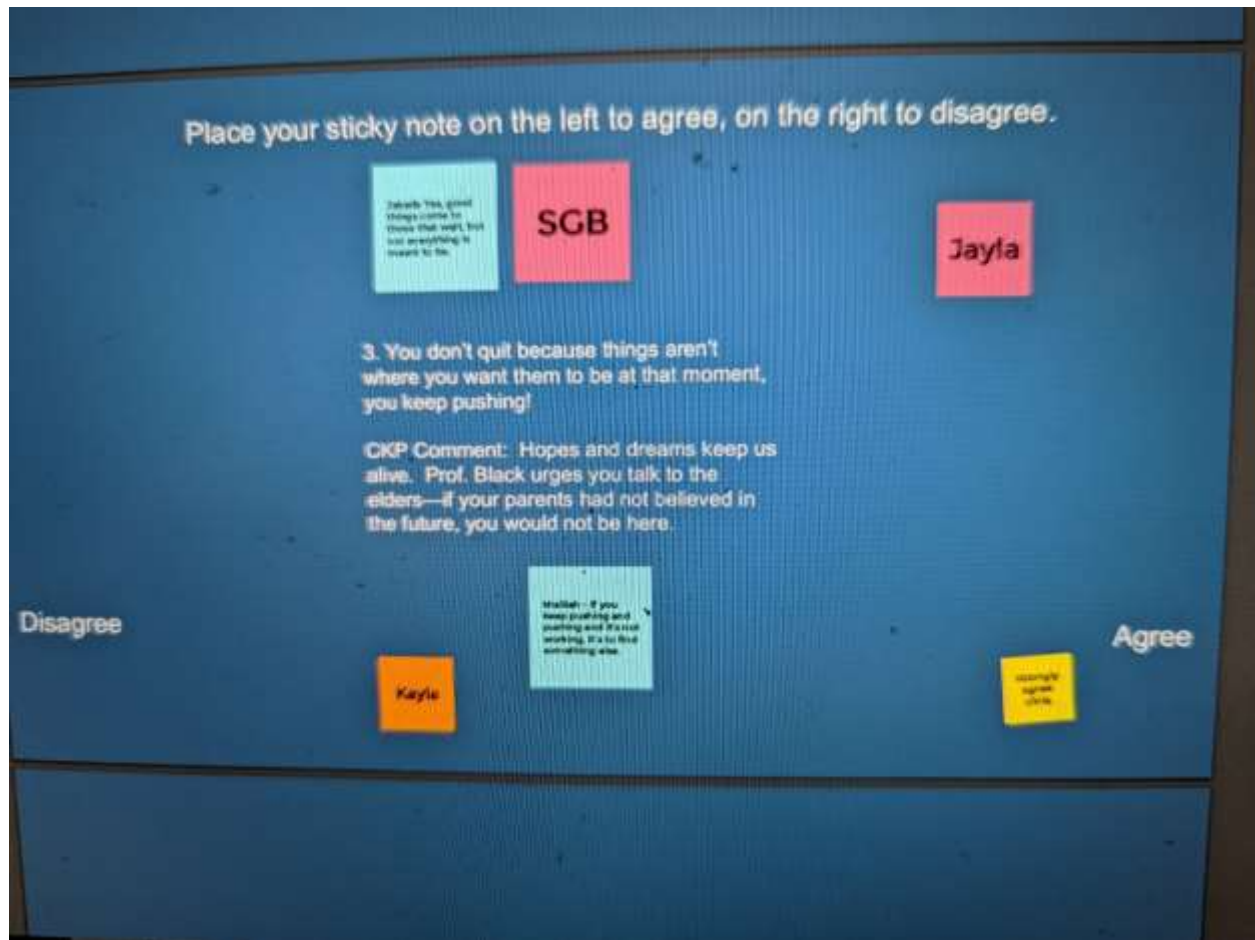
Some comments from a discussion with eighth grade students at the Lenart Regional Gifted Center facilitated by CKP Intern Jonah Kaye:

These were student comments about whether we should hate our enemies or not, which came on the heels of a lively comparison between King’s radical love and Professor Black’s apprehension:

- N: Kindness to everyone – make them feel guilty as a tactic.
- K + H: Deception there is bad.
- NA: Being kind and being someone's friend.
- KY: I won't be friends with this crazy person. It is not in the past
- A: Ok to feel anger. You have the right to feel angry. You shouldn't try to pay it back. Forgiving everybody won't get you anywhere. You shouldn't hate everyone at all. But forgiveness shouldn't be handed out.
- N: Can't forgive something that hasn't stopped.
- L: Don't act on that hatred
- NA: You can hate but can't do things to them
- H: What can I do to help them change?



Some comments from high school students in Ira Abrams's English class at Daniel Hale Williams Medical Prep. (in the historic [DuSable High School Campus](#)):





Teaching equality at the Rosenwald Bldg. and at the XS Tennis and Education Foundation

Lesson Plan 2

By **Esme Segall**, CKP Intern, Advised by **Christopher Flint**, Head of School, City Elementary, and the City Elementary Educators

Winning Words: Civics, History, and Philosophy

Lesson Structure:

Each historical figure has its own three-part lesson series. The first class is specifically about the figure, with historical context, the life they led, and the philosophies behind it. The second takes those ideas and puts them in the context of each student's individual life experiences. And the third is an action project that the class engages in together to actualize the philosophies of the figures by putting them into practice.

Source → Internalization → Practice

Goal of First Lesson:

To pull larger ideas and concepts from concrete historical examples of individuals and communities instead of an abstract, speculative argument. By presenting a figure who can embody these larger ideas, there is a reference point for the abstractions.

Learn about the figure, who they are and what they thought and felt, the principles embodied in their lives and communities.

Goal of Second Lesson:

Take the principles from the previous lesson and put them in the context of your own life. Has the student practiced them before? What would practicing them look like?

Goal of Third Lesson:

The class deliberates on and proposes an action project as a unit that actualizes the principles of the historical figure's life. **If the lesson's proposed action can be improved upon for the classroom's use.

Timuel Black Lesson 1

Main Goals:

To communicate stories from Timuel D. Black's life, teach his philosophies, and most importantly emphasize his belief in the importance of community knowledge.

Look at ourselves as an interconnected and dependent part of a whole. We aren't solitary creatures. We have to rely on our world to give us what we need. Our parents teach us how to be. We don't grow our own food, so we have to rely on someone else to get it. We rely on our teachers to see our world. We "come from people."

What do we learn from the stories of those around us, and what does it mean to share our own?

Learning Objectives:

Understand the devotion TDB had to his community and the importance of his life.

Understand the value of knowing the stories of those around you.

How a community is built through connections.

Why sharing your own story is important.

Lesson Plan:

1: Introduce the 3-lesson structure

Source → **Internalization** → **Practice**

2: Watch Video

<https://www.youtube.com/watch?v=3apThll6Go4>

3: Introduce TDB quotes and allow group discussion on their meaning.

1. "A sense of community, of mutual support, is triumphant over immediate personal gain." "You come from people"
 1. Points to be reiterated: Look at ourselves as an interconnected part of a whole. We aren't solitary creatures. We have to rely on our world to give us what we need. Our parents teach us how to be. We don't grow our own food, so we have to rely on someone else to get it. We rely on our teachers to see our world. We come from people. Really emphasize the family piece.
2. "You don't have to agree with someone's philosophy to have an interesting and informative conversation with them"
 1. Everyone around you has a perspective, and sees a different side of the world than you. You don't have to agree to learn something. They could be seeing something you aren't.
3. If you don't know where you came from, it is difficult to know where you are and why you are. Know your heritage.
 1. Why do we learn history? Does it help us understand the world we see today? Know what came before to better know and understand yourself. We are a sum of our histories. I like the White Sox because my father likes them. Who I am can be in part explained by who came before.
 2. Share your story- is there a responsibility to share with those around you your own situation? What if I am having a bad day and am short with someone. Should I let them know that so they know not to take it personally? More along that grain but further extrapolated to account for the depths of history.
4. Introduce Sacred Ground:

1. A candid memoir of the life lived by Timuel Black. It demonstrates the connections between the life experiences he had and what he decided to work and fight for later in his life.
2. Excerpt from Sacred Ground

5. Introduce Bridges of Memory:

- a. A collection of oral histories of the area.
 - b. "These stories are out there waiting for us. Let's go get 'em." To those who consider oral history "soft" history, or somehow less valid, I would say, it's the people who are left out of history whose stories we are collecting and saving. They are not emperors or movie stars, but they have stories that give us understanding. "
 - c. "Within the academic world, there is more than one attitude toward what we call oral history. I'm referring to the history handed down through our oral tradition. In slave times and afterward, it was prohibited to teach black persons to read and write. But they could never stop us from telling our stories and passing them down in spoken form, even by means of the drums"
- i. Give an accounting of the importance of oral histories in the black and other communities
1. Read a sample story from Bridges of Memory.
 - . Underline what you learn about the place and circle what you learn about the person.
 2. Come together for a Socratic-esc discussion.
 - . Why do we learn history?
 - a. What is the difference between reading a textbook and listening to someone tell a story?
 - b. Why is it important to know the history of the place you live in?
 - c. Why is it important to know the stories of the people around you?
 - d. What do we now know about Timuel Black?
 - e. What do we know about his Sacred Ground?
 - f. What does the reading from Bridges of Memory bring to our understanding of sacred ground?
 - g. Why do we read stories- fiction?
 - h. What do you think of as your own story?
 - i. What can you learn from someone who disagrees with you?
 - j. Where does something stop being a story and become fact?
 - k. Are there stories that are more important than others to hear?

Lesson 2:

Learning Objectives:

Reflect on the students' own identity and history through the stories around their lives.

Take in examples of oral histories presented.

“Paint their own Sacred Ground”

Lesson Plan:

1. If necessary reintroduce the 3 lesson structure, and the subsequent goal for today.
 1. **Source** → **Internalization** → **Practice**
 2. Distribute the questionnaire for the students today to fill out.
 1. Here is a possible Model for students in younger age groups.
https://docs.google.com/document/d/14LCLYeD_hqBq29ken4qq-jahgoTTCp5mv10ctmTUhak/edit?usp=sharing
 2. Alternative questions can be used depending on the age group.
 1. A more long-form short story exercise for older students, with prompts such as
 1. What is a story you hope you will never forget? Why?
 2. Who do you owe your morals to, and how did you learn them?
 3. What makes you feel enthusiastic about your day, what gives you energy? (activities, people, goals, consequences)
 4. What has brought you here, to be doing exactly what you are doing right now?
 2. Other versions of Self-Portraits
 3. Possible Podcast Project
 - c. Make sure the students are aware that these stories will be told to the class, so to write things they would feel comfortable sharing. Emphasize the good to be vulnerable as well.
- To break up the questions, play clips of oral histories being told.
- . https://www.youtube.com/watch?v=T5RhESf_bQ Take a look at clips beforehand, and play ones deemed appropriate for class.
- a. Alternative
 - b. Alternative
- Ending Group Socratic Seminar (Identity Focused)
- . How does one identify themselves?
- a. What has your home, and childhood taught you so far?
 - b. What is the most recent lesson you think you learned?
 - c. Do we think our identities/self-image can change? If so, how/why do they?
- Where do we get self-images from?
- d.

Lesson 3:

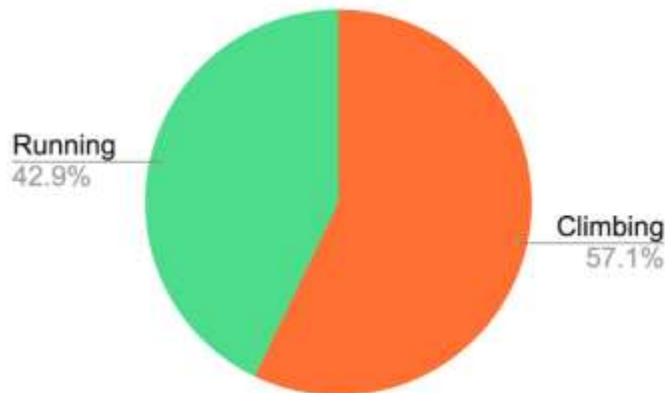
Objectives:

Learn about the students' own classroom community through the stories they shared and reflected on from the last lesson.

Ask students to reflect on what the community means to them, what then does the classroom community mean.

Lesson Plan:

1. If you used the sample worksheet, take the circling questionnaire, and make a presentation on the opinions of the class with graphs explaining their answers.
 1. Example of Class Opinion Graph:



2. Print out copies of the worksheets from the last class for compiling into a book.
3. After the distribution of materials, let the students read out and elaborate on their answers to the prompts from the last class. After each story is told, the page gets added to the book.
4. Insert *How to make book graphic: Examples of Self Portraits*
5. After the stories are told, let the students see the Class Trends graph presentation. Let them predict the winning answers beforehand if they enjoy that kind of thing.
6. Once the book is made, start last reflective Socratic Seminar:
 - a. What did you learn about the people around you and yourself?
 - b. When do you get chances to talk about yourself like this?
 - c. What does it feel like to tell your classmates about these parts of your life?
 - d. Did you learn something from this experience?
 - e. Why is it important that we talk about personal experiences with the people around us?
 - f. Why is it important to know the stories of our communities?
 - g. What is the importance of a book like this in your life?
 - h. What are communities? What does the word "community" mean to you?

- i. How can we best participate in the communities? Are there responsibilities that we have?
- j. Did you take something away from this that you would want to incorporate into your life?
- 7. Lastly, ask the class to see if they can come up with a definition of what community means to them.

Lesson Reflection, by Esme Segall, CKP Intern

This lesson was a great intro course for a new class of Winning Words students given its personal nature. To watch the students follow the life and stories of Timuel D. Black to the ones of their peers was a very sweet thing to be a part of. I would recommend that instructors include themselves in the last 2 lessons, filling out their own sheets and then sharing their own stories; for me, it seemed to set a vulnerable tone for the discussions. The book will take whatever shape and depth the students decide to record, but the real value here was the discussions.

In my class, instead of labeling who gave what answer from the worksheet the identities were left blank. With each new answer to a prompt, the class got to guess who they think said it, allowing the individual who did to ease into an existing discussion instead of being suddenly put on the spot. This also requires that the class as a whole gets to label each answer with a name, making the student a physical contributor to the book as well. This exercise added a game-like component exercise. (Some examples of this are attached below.)

I found our last conversation, the one around the community in the third lesson, to be the most rewarding. We started with defining communities, and from there the students started building layers of communities on top of themselves. Our first community was our classroom, but then City Elementary as a whole, and then Hyde Park and the South Side, then Chicago as a whole, the USA, and lastly the Planet. The students built these expanding circles of community identities that started from themselves and expanded outwards. Our conversation ended with what the functions are of these different communities, questions about: do we owe them each different things, are they different parts of our identity, and what do they each owe us in return? We got to end on a message of our responsibilities as a part of many interconnected groups. These were very complex ideas to touch on as a final note, and weren't necessarily a part of the original goal of the lesson plan, but felt like a natural transition. Feel free to let the student's interests guide the conversation to what would be most meaningful to them. This is a reflection on their own community, their own *Sacred Ground*.

This was a great way to bridge into later Winning Words Lessons, which discuss the duties one has to the community, and what it owes you in return. As an intro lesson

for civics education, the goal here was to keep things personal and simple. The complicated nature of our governmental and community systems, which don't always practice what they promise, introduces nuanced ideas of duties and responsibilities without allowing the students to identify their place in it all. Black wrote, "If you don't know where you come from, it is difficult to know where you are or why you are". First, let them identify themselves in conjunction with their home. Then turn to what they see in their communities- before they identify what they want to see. Later on, the questions of what government can and should provide vs what it can't or fails to can be broached after a foundational awareness has been set.

What are we but a sum of our teachers? Let them be identifiable, local, and recent, and not the founding fathers from hundreds of years ago. What worked back then, with bygone generations, doesn't always match up with what's needed now. To hold up a person, and praise them while also having to write off unsavory parts of their character doesn't give the student the best example to work off.

Timuel D. Black has left us with the blueprint for community knowledge, duty, and engagement. Introduce these ideas through the life of a relevant person instead of preaching abstract concepts, or out of touch figures, keeping the efforts grounded in practice.

What do we owe our community? Responses from Students of City Elementary
Respect.

To Listen to it.

Follow it's directions

Stick up for whats right for it

Participate in it

Smile to the people around you

What is our community? Responses from City Elementary

Our family

Our class

Our school

Our Neighborhood

Our City

Our country

Our World

What else does this include? → our plants, our animals, our ecosystems, our landscape

Parts of our book Included:

What challenges have we faced? (From my lesson)

_____: Retrying complex division!

_____: Falling off a bike

_____: Failed to Defeat Puppet Master

_____: Getting into the high school I wanted

_____: Disappointment over wrong answers

Happiest Memory

_____: Being very good at swimming

_____: My birthday

_____: Dr. Suess's hopper ball fails

_____: Comedy

_____: My Friends and Family Being together

Some more student reflections on *Sacred Ground*

“Timuel Black: Excellence Remembered”

By **Brandon Walker** October 17, 2021

With both joy and sadness, I am writing my remembrance of Mr. Timuel Black. It was a great honor to have met and interviewed him in his home on June 25, 2018, when I was just nine years old.

For as long as I can recall I have adored learning, especially about history and biographies. When I first moved from Chicago, IL to Munster, IN in the fourth grade I continued to excel in school, but I saw a big difference in the environment and was extremely shy. Especially during Black History Month, I felt uncomfortable when little was taught about the Civil Rights Movement or how fear of discussing the past leads to problems in the present. I also noticed that many of the kids in class who said racist things were misinformed. It seemed they never learned more than the same few major events that marked the Movement. So, I talked with my family and decided I wanted to support equality and justice for all by doing my part to help educate the kids who will one day lead the world. Mr. Black was one of the first

people I wanted to ask questions. My grandfather reached out to Mr. Black through a mutual friend, and he gave my grandmother and I a time when we could come to his home for a visit.

Before entering Mr. Black's home, I thought about how I am going to interview a person who is nearly a centenarian, is a lifelong learner and educator, a veteran, was an activist at the beginning of the Civil Rights Era, knew my great grandfather, and so much more. I felt proud to meet him.

Timuel Black talked with me about many things, and he urgently repeated a few points that I will never forget. His first message seemed like a promise or a message on a protest sign. It was the one I've heard him say many times since we met in 2018, "A change gon' come!" He said to me, "These young people, fifth grade, eighth grade...they have to believe that the future is gonna be better for them, and be prepared." When George Floyd was murdered, I remembered Mr. Black's words and thought that the time is now for change to come.

I cherish the ability to relisten to my recording of our talk and reminisce about the impact he has had on me. Several times during the interview, Mr. Black made it clear to me that education is key to being prepared when change comes. He told me about being a high school teacher in Gary, IN where the school system was based on race and class. "Some of my students were discouraged from being successful, and my goal was to teach them to be as smart as anybody", he said, reminding me that "once upon a time, Barack Obama was your age, but he kept going to school so that when the opportunity arrived, he was prepared to be the first African American president in history."

Something I recall clearly is when Mr. Black spoke to me about it not being enough to advance just myself, and that I have a duty to advance others who may not have my same advantages. He said, "The door is going to open, and be prepared to walk in. But keep the door open so others can come in, too."

Although Mr. Black never mentioned this topic during our talk, when I remember him, I think of Black Excellence, which I understand now to be both a mindset and action, a driving force for positive change passed on from generation to generation. When I learned of his passing, I realized that during my interview, Mr. Black was opening the door for me. I felt in my stomach a renewed drive to pursue the best possible education and do my part to help solve life's challenges in a way that benefits others as well as myself.

Timuel Black's life is a source of encouragement for young people like me. I am so grateful I had the opportunity to meet in person such a wonderful role model.

Brandon Walker wrote this essay when he was an eighth-grade student at Wright Middle School in Munster, IN.

Review of Sacred Ground

By **Richa Shukla**

Sacred Ground informed me well on the Great Migration and the injustices African-Americans went through in the 20th century. In history curricula and classes, all my life, we have discussed American history. Yet, never once have I heard of the Great Migration in any of those classes. Dr. Black's history, recounting his life on Chicago's South Side, informed and educated me about the discrimination and aggression against African-Americans in the 20th century and inspired me to do something about it.

Dr. Black's recollection of his youth up until today was impressive. Some of the things he did were sensational. I can't believe that he spent time with Dr. King, served through World War II, and helped an African-American mayoral candidate become the first African-American mayor of Chicago. Duke Ellington gave him a spot to watch him. Even I'm old enough to know who that is. Dr. Black discussed some fantastic experiences in his book, but it wasn't all sunshine and rainbows. There was a lot of discrimination, especially in his area of Chicago.

I'm not from Chicago; I live about two hours south of Chicago, in a small town. In a small town that, as far as I know, there isn't colossal segregation based on where we live, especially in the twenty-first century. However, Chicago is much larger than my small town of Bloomington-Normal. The way African-Americans lived solely on the South Side of Chicago after the Great Migration shows how prevalent discrimination was, even though this wasn't Birmingham, Alabama.

I am not African-American, and I will never understand the hardships African-Americans go through every day of their lives. But, I can listen and act for change. Sacred Ground showed me the similarities between issues today and issues from the twentieth century.

Richa Shukla is a student at University High School in Normal, IL

And for a very thoughtful remembrance of Prof. Black by a recent UChicago College graduate, and former CKP Intern, **Gabriel Sanchez Ainsa**, please see ["Justice at Any Rate: Remembering Chicago Civil Rights Leader Timuel D. Black"](#)

A Possible Quiz

By **Elaine Liang**, CKP Intern

Sacred Ground Chapter 1 Quiz: Multiple choice and free response

Intended Audience: Advanced 8th graders-high school

1. Where was Professor Black's family before they moved to Chicago?
 - a. Wilmington, North Carolina
 - b. Birmingham, Alabama
 - c. Jacksonville, Alabama
 - d. Florence, Alabama
2. Which black newspaper published the words "Come North, young men"?
 - a. Chicago Crusader
 - b. Chicago Tribune
 - c. Chicago Defender
 - d. Chicago Reader
3. Where is Professor Black's "Sacred Ground"?
 - a. Bronzeville
 - b. Forrestville
 - c. DeLisa
 - d. South Park
4. What is the name of the Supreme Court Justice who was a good friend of Professor Black's dad?
 - a. Bill Green
 - b. William Domino
 - c. George McLaurin
 - d. Hugo Black
5. Where did Professor Black's dad work that was considered disgraceful?
 - a. Post office
 - b. Graveyards
 - c. Stockyards
 - d. Steel mills
6. Where was the high school that Professor Black graduated from?
 - a. Wendell Phillips High School
 - b. DuSable High School
 - c. Englewood High School
 - d. Tilden High School
7. Where did Professor Black go with his brother Walter after he graduated high school?
 - a. Ethiopia
 - b. Milwaukee
 - c. Memphis
 - d. Atlanta
8. What is Madam Walker's real name?
 - a. Sarah Breedlove
 - b. Marjorie Stewart Joyner
 - c. W.E.B. Du Bois

- d. Annie Turbo Malone
9. What is the name of the park where Professor Black got his political education?

a. Washington Park

b. Millenium Park

c. Grant Park

d. Lincoln Park

10. What did Professor Black work as in his early twenties?

a. Tanner

b. Store clerk

c. Funeral insurance broker

d. Real estate broker

11. Why did the Greenbaums fire Professor Black?

Because he was part of the union-organizing activities and worked to try to get more young black men hired.

12. What did Professor Black believe was the “American conundrum”?

Even though the slaves have every right to hate their masters because they are forced to take their last names and stripped of any basic human rights, the interpersonal relations the slaves have with their masters can still create conflicted feelings of loyalty, even when such loyalty lies with people who go against your basic values.

13. What were the three key reasons why Professor Black’s family left the South?

1. Better economic opportunity
2. Better schooling
3. Removed themselves from harm (namely Klan terror)

Can also include: voting freedom and even the fact that Mattie’s family was up in Chicago

14. How did Professor Black feel about the Great Depression?

He never felt scared or ashamed to borrow things because everyone was doing it. There was definitely poverty, but he never felt that they were in grave danger or they were poverty-stricken.

15. What is the “parallel economy” that Professor Black described?

Since they couldn’t go out and purchase too many things in the white neighborhood, they had to become entrepreneurs themselves and built their own businesses to cater to the black populations. Essentially, everything that the whites had, but mainly for blacks in the Black Belt.

16. Name and describe one Supreme Court case that Professor Black mentions in this chapter.

Could be any of the following: McLaurin v Oklahoma, Hansberry v Lee, Sweatt v Painter, Shelley v Kramer

Any valid description of the three would work.

17. Who were the Scottsboro Boys?

They were 9 black teens falsely accused of raping two white women in Alabama

18. Why was Walter McConnor attacked by a mob by white men, and what happened afterwards?
He was caught strikebreaking, and when attacked, he pushed one of his white attackers to the curb and accidentally killed the man. Although he was later acquitted by the Illinois Supreme Court, he had to leave Chicago because he was then considered a “marked” man.

19. How did Professor Black feel when his teacher scolded him for reading with the white girl, and why?
He felt cheated because he had never been disciplined or scolded ever before in school until that day. And what’s worse about it is the fact that he didn’t know what he did wrong to provoke the teacher’s anger.

20. What is the name of the chapter, and who said it? Why is it significant?
The name of the chapter is “You come from people” and Professor Black’s mom had said it to him. It’s significant because she’s referring to the fact that Professor Black comes from generations of slaves, and despite the rampant dehumanization of slaves in their era, she’s reminding Professor Black that his ancestors and he himself are still humans, no matter their race, and their history is one to honor.

Tidbit- Answers may vary! The significance part is meant to have the kids get their creative juices flowing.

Extra credit: What was DuSable’s school motto?

Peace if possible, but justice at any rate.

For additional material on Assessment Rubrics, see our colleagues at the [Mikva Challenge](#)

Learn More about the Friends of Timuel D. Black!

Some Brief Introductions to People and Places, Influences and Inspirations, that can help amplify Prof. Black’s Legacy and the stories of the lived and living civics of his Chicago communities. The following individuals are all institution builders who were or currently are making Chicago a better place. Please consider paying them a visit and supporting their work!



Margaret Burroughs displaying some of the art her students at Stateville produced—a stamp in her honor

[Dr. Margaret Burroughs](#) (1917-2010), a close friend of Timuel D. Black's, was an artist, educator, writer, activist, and founder of the DuSable Museum of African American History, now the **[DuSable Black History Museum and Education Center](#)**, which she launched with a group of friends in her home on S. Michigan Av. in 1961. It was the first independent museum devoted to Black culture. She also helped establish the **[South Side Community Art Center](#)**, which opened in 1941 and continues in operation, and the Lake Meadows Art Fair. Dr. Burroughs taught **[Creative Writing and Creative Art](#)** classes at Stateville Prison for some thirty years, until very late in her life, and was also on the faculty of Kennedy-King College. **[South Side Venus: The Legacy of Margaret Burroughs](#)**, by Mary

Ann Cain, recalls how one of her favorite political slogans was “Black and White, Unite and Fight!” She was also the author of such influential works as [“What Shall I Tell My Children Who Are Black?”](#) and [“What Will Your Legacy Be?”](#)

Leon Despres with CKP Director Bart Schultz



[Leon Despres](#) (1908—2009)

was an attorney, politician, author, and activist who served as a Chicago alderman from 1955-1975. An independent Democrat from the 5th Ward, and close friend and ally of Timuel D. Black’s, Despres often opposed the policies of Mayor Richard J. Daley, particularly on issues of urban renewal and other matters of racial justice, on which he was a cogent critic of the University of Chicago. As Black observed, in his memoir *Sacred Ground*, “Blacks ... supported Alderman Leon ‘Len’ Despres ... When Despres was the only alderman in the Chicago City Council to criticize Daley’s plantation politics and urban renewal policies, we used to say, ‘There’s only one black man in the city council, and he’s white.’” As noted, his

2005 memoir, with Kenan Heise, is appropriately titled [*Challenging the Daley Machine*](#)

[Dr. Lyn Hughes](#) is an author, museum-builder, and radio host who has devoted much of her life to amplifying the legacies of the Brotherhood of Sleeping Car Porters—the first Black labor Union—and its founder A. Philip Randolph, who had a profound influence on the civil rights movement and Timuel D. Black. In 1995, she founded the [A. Philip Randolph Pullman Porter Museum](#), in Chicago’s historic Pullman neighborhood, site of the bloody 1894 Pullman Strike. The Museum is dedicated to “celebrating African Americans in U.S. Labor History,” a topic of vital importance, currently as well as historically.

[Sherry Williams](#) is a founder of the [Bronzeville Historical Society](#), which launched in 1999 and is now housed in the historic [Parkway Ballroom building](#). A specialist in library science, and an environmentalist as well as an historian, she has been responsible for collecting and preserving an extraordinary treasure trove of important historical materials about Bronzeville, including the death records from some of the most famous Black funeral homes in Chicago. Her research on such locations as Lincoln, Oak Woods and Burr Oak cemeteries has led to important discoveries and commemorative work--such as a grave marker for Nancy

Green, the original model for “Aunt Jemima.” She also supported the effort to locate and add a marker to the grave of Eugene Williams, whose murder sparked the riots of the 1919 Red Summer, and she worked to locate the graves and markers of the family of Timuel D. Black. Under her leadership, the Bronzeville Historical Society has become a [lively hub for cultural and historical work on Bronzeville](#), past,



present, and future.

Sherry Williams displaying her work at the Bronzeville Historical Society

Bronzeville author, speaker, activist, feminist, and educator [Michelle Duster](#) has been doing some extraordinary civics education in Bronzeville. She is the author or editor of many works, including *Ida B. the Queen*, *Ida In Her Own Words*, *Ida*

B. Wells, Voice of Truth, Impact: Personal Portraits of Activism, and Ida From Abroad, calling attention to the courageous and brilliant work of her great grandmother, the anti-lynching journalist, suffragist, and activist [Ida B. Wells-Barnett](#). She was also the moving force behind the collaboration producing the magnificent Bronzeville sculpture by Richard Hunt, [“Light of Truth,”](#) an exemplary case study of how to do a monument. And she is very much creating her own legacy of inspiring civic activism—see, for example, this story from the [Chicago Women’s History Center](#).



Michelle Duster

with students at “The Light of Truth”

All of the above individuals knew Timuel D. Black, and they inspired him just as much as he inspired them. Moreover, these were some of the people that he believed should be

honored by the new Obama Presidential Center in Chicago's Jackson Park. Students at all levels can be productively engaged in thoughtful, critical discussions of what the Obama Presidential Center should be, given all of the previous material on museums and monuments included in this volume, and future volumes, of this sourcebook. What will the Obama Presidential Center's Land Acknowledgements look like? How will they honor the Sacred Ground on which they are placed? What better way to introduce the significance of civics, history, and philosophy for learners at all levels, young and old?



III. Sacred Ground 3—Reflections, Debates, Opportunities

A Bold Philosophical Classroom

by **Lauryn Marinho**

University of Chicago Laboratory School

John Dewey's philosophy of education provides the pedagogical foundations for the UChicago Laboratory School, where students simultaneously inquire and engage in collaborative, experimental, and real-life, practical tasks. We are truly a community of inquiry and believe that the model of learning by doing best enables individuals' capacities to contribute to society. For example, during the Spring Quarter, our second grade classroom partakes in the program, Winning Words. Several times a week, the classroom participants sit in an inward-facing circle in order to discuss basic, philosophical, student-directed concepts and ask one another essentially pragmatic questions: "What is a community?" "What is a good life?" and "What is my role in society?"

We love the boldness of teaching philosophy to seven-year-olds. Philosophy for children is bold because it assumes that young people are capable of wisdom and can investigate difficult, abstract concepts. Our philosophical discourse is developmentally appropriate, nevertheless we are amazed by the insights that our young students have when deliberating topics as diverse as politics, religion, epistemology, and ethics. These philosophical discussions provide students with experiences that are immediately valuable and better enable the students to contribute to society.

The role of the teacher is special too, as we become a facilitator of the community of inquiry, rather than the one spokesperson of all knowledge. The conversation that takes place in our embryonic community of inquiry is kept on topic, but allowed to flow, with the intention ultimately being shared knowledge and pluralistic truth.

It is bold because philosophy is a subject that asks people to reason for themselves, rather than deliver the correct answer to a question. So much of education today is ends-focused, with those ends being "good test results" and "vocational skills." What is missing, is the focus on learning for its own sake—and the acknowledgment that wisdom is more important than knowledge.

An additional value of philosophy in the classroom is seeing how participants who regularly contribute to a community of inquiry grow in confidence and curiosity over time. A lovely space is created within a classroom where students are allowed to ask candid questions—questions to which the teacher may not have the answer. We can investigate the answers together with our students and, learn from them, all the while supervising the philosophical discussion in a protected and harmonious setting. Everyone is aiming for the best answers we have to date, with a view of self-correction—that is to say, that if new information comes to light, we should be open to reflecting upon and further refining our present answers.

In a well-functioning community of inquiry, members will move on from considering themselves and their own ideas as all-important. They become cognizant of other members' worthy contributions and

allow for the alteration and sophistication of their own ideas. They eventually grasp that they are not isolated thinking things, but rather, part of an interdependent whole. They are participants of a group of people who think and feel. It is this deep understanding that changes them. The results can be extraordinary—the children’s behavior starts to alter and we see, for example, less bullying on the school playground and more rational resolutions of quarrels.

Philosophical discussions in young classrooms are a great way to make philosophy more accessible. The thinking skills that philosophy promotes are essential to living a good life—and we believe that by Dewing philosophy in a community of inquiry, children can become democratic citizens who think critically, collaboratively, and creatively.

[A Note from Bart Schultz, Director of the Civic Knowledge Project: For younger students, lesson plans based on the discussion of storybooks is a wonderful approach. And in the previous sections, several excellent books have been mentioned for this purpose—see 1. [Journey of the Freckled Indian](#), 2. [Tate and His Historic Dream](#), and 3. [Ida B. Wells, Voice of Truth](#). All of these works represent effective correctives to the pervasive failures of children’s literature on matters of diversity, equity, and inclusion, and are suitable for K-3 students.]

Reflections on Winning Words

By Christopher Flint, Head-of-School, City Elementary, Chicago

City Elementary has been partnering with Winning Words for 6 years. Our school in Hyde Park inspires diverse learners to risk achieving their fullest academic and social potential. City Elementary is designed for students who are doing well academically but need sensory, emotional, and/or social support.

Our collaboration with Winning Words has led to transformative experiences for our students. Winning Words has inspired wonder and curiosity around deep and challenging philosophical questions. It has given our students the opportunity to engage in and explore vital ideas and topics that were previously not part of our school’s curriculum. And Winning Words has supported our efforts as a school to support students to think critically about social justice and advocacy.

For our population specifically, and more generally in our current world where facts and information are more accessible than ever, Winning Words has supported our students in the exploration of themselves—their ideas, viewpoints, and biases and how those intersect with being a civically and community engaged individual. Our students tend to be black and white thinkers who excel at subjects like math

where there is one answer and a calculable path to solve questions. Prior to engaging with Winning Words, our students generally had rigid views of topics like right vs wrong, good vs evil, and other philosophical ideas. Winning Words supported our students in seeing the world in a more nuanced, perspective-based way. Through Winning Words our students began to risk operating in a space where they could explore questions without clear answers. This has led to a marked improvement in their ability to think critically, especially around big, challenging topics.

Winning Words has also taught our students perspective taking. Winning Words truly embraces reciprocity, dialogue, and listening. It encouraged our students to hear and work to understand each other's ideas and perspectives, and be open to learning from one another. And while engaged and empathetic dialogue are necessary skills for the future of today's students, Winning Words has supported our students in exercising these skills even when they do not agree with the other person's viewpoint. This has led to conscientious, respectful dialogue around topics that have the potential to be divisive. Reflections on Winning Words continued

All of the wonderful experiences and outcomes would not have been possible without the collaborative spirit of Winning Words, embodied by Bart Schultz and his team of coaches. Before we started, and along our journey, the team has been inspired to gain a deep understanding of the intersection of diverse learners and philosophy. It was uncharted territory--as far as we know there are no programs or curricula that are designed for individuals with diverse learning needs to access philosophy. This did not dissuade the Winning Words team in any way - in fact it seemed to drive them. We have held several training and brainstorming sessions with Professor Schultz and his students to innovate curriculum and lessons for our students. Our students and staff fondly talk of their previous Winning Words coaches as some of the best mentors and teachers in our City Elementary community.

The lessons we ended up collaboratively creating with Winning words were imaginative and effective. For the past several years our students have learned about the Socratic method, virtues, environmental philosophy, and social justice. We have used fairy tales to talk about right vs. wrong. And we have created some truly amazing hands-on opportunities to put what the coaches have taught in the classroom into the real world. A few examples stick with me and our students. During our unit on virtues, we explored the virtue of forgiveness. We had several in-class lessons on what it means to forgive, why we forgive, and explored scenarios where forgiveness might not be the best option. These lessons in themselves were beautifully created using a variety of learning modalities - discussion, slides presented on a classroom display, and even clips from popular movies and TV shows students could connect with. One of the main topics that came out of the lessons was the idea of holding a grudge. Each student identified grudges in their own lives, and examined whether they wanted to hold on to them or if it was healthier to let them go. Our culminating activity was for students to write down their grudge, attach it to an eco-friendly helium balloon, and then let it go. That was a powerful, symbolic event for our students. Following this activity and the lesson, two students who had some negative interpersonal experiences, were able to reconcile and forge ahead with their friendship, citing the understanding and perspective they gained from the lesson as the impetus for their new relationship.

I could not be more thankful for our partnership with Winning Words. The work that we have done together has pushed me forward professionally and personally - and I know our staff would agree. And most importantly our students have taken important steps forward in areas which historically have been

the most challenging for them. As we plan together with Winning Words for the next school year I am excited for what we will explore and learn together!

Debating the Educating for American Democracy (EAD) Initiative to improve Civics Education in the U.S.

CKP interns **Anika Gupta** and **Elisa Hsieh** weigh in on the recent Fordham Institute debate between EAD leader and CKP founder Danielle Allen and EAD critic Mark Bauerlein. You can watch the debate here: [Seeking a Truce in the Civics & History Wars: Is 'Educating for American Democracy' the Answer?](#)

Anika: Educating for American Democracy is a program with the goal of educating children, K-12, about civic life and responsibility, as well as core American values from history. Their roadmap centers around seven core themes: civic participation, our changing landscapes, we-the-people, a new government and constitution, institutional and social transformation, a people in the world, and contemporary debates and possibilities. It implements each of these themes into discussion-based questions separated by grade level. While giving teachers driving and guiding questions, the roadmap still allows for much flexibility in the way that it is implemented. Using the roadmap, EAD hopes to push for civic honesty amongst students to make them better citizens as they grow up.

This debate featured Danielle Allen, a leader of Educating for American Democracy, and Mark Bauerlein, a critic of the Educating for American Democracy foundation, in conversation with Michael Petrilli, from the Fordham Institute. The core question that both speakers delved into was whether or not Educating for American Democracy was the answer to providing children, K-12, with a more inclusive, constitutional education. Danielle Allen began by describing the program and its seven foundational layers: civic participation, our changing landscapes, we-the-people, a new government and constitution, institutional and social transformation, a people in the world, and contemporary debates and possibilities. She spoke about the importance of prioritizing honesty about one's past, both of the good and the bad. Mark Bauerlein, however, had some concerns regarding how the roadmap Allen had provided would actually be implemented. Would it be too left-leaning? Would it create too much-unnecessary controversy in the learning environment? Would traditional elements of American history be glazed over? Though the implementation of the roadmap would be uncertain, Allen explained that building a community of practice would be the most important step in educating America's youth. A community of practice is one where the roadmap was beginning to be executed throughout K-12 education. She reassured Bauerlein that the roadmap would cover all bases of American democracy, both left-leaning and right-leaning, as well as from other political views.

Another concern brought up by Bauerlein was about the material being presented to younger children and whether or not that was appropriate for their age group. Group identity was his main worry, as he believed that America's history wasn't one of the groups, but instead one of the extraordinary individuals making change. Allen responded to this critique by explaining that the roadmap featured themes of both group identity and individual liberty, as the main idea of the program was to make sure all American stories were accounted for. Near the end of the debate, a question was asked about the

poor practice of Common Core across the country and how EAD's program differed from it. Both Allen and Bauerlein provided conflicting points about the application of Common Core, with Allen pointing out that EAD was a movement made by civil society instead of from the NGA, which she believed would make for a better curriculum across the country. Bauerlein expressed concerns regarding material that would be left out, that he viewed as absolutely necessary in education. Both agreed that only once the program was enforced, could they see the direct results of achievements and shortcomings of the roadmap.

Elisa: Allen's fundamental belief is that the American people should be trusted to think for themselves. She said multiple times that to participate in a democracy like America's, you must ask fundamental questions that are included in the roadmap. Bauerlein, on the other hand, does not seem to trust the American people, specifically children and the younger generation. He mentioned that he thinks lowering the voting age from 21 to 18 was a mistake, and that in his opinion it should be raised to 31. How serious he was about the 31 voting age requirement was unclear, but his point wasn't. Bauerlein thinks that children need to be taught about "American greatness" or they will not want to learn about America. All three of them—Allen, Bauerlein, and Petrilli—agreed that the roadmap should not avoid the "hard history," the more negative stories from America's past, but Bauerlein's position is that those histories should be secondary to stories of American greatness. He said that "reflective patriotism" was no good, and that the roadmap should instead focus on fervent/inspiring American greatness. "The students have to have pride in their country, or they won't learn," is how he put it.

Allen did not disagree with Bauerlein's point on "balancing" the discussion having different opinions. In fact, that seemed to be one of her sticking points. One of Allen's core beliefs is of having the multiplicity of American diversity forged into a shared narrative of America. She thinks it is important that all the different experiences of America, the negative and the positive, be told. Whereas Bauerlein wanted to "not continue the language of honesty of crimes in the past," when we're struggling with "honesty in the present." He advocated for "more humility," but then also more American greatness in the roadmap, and while Allen didn't directly address that, she didn't seem to think trading off honesty in the past for honesty in the present was necessary.

Another topic they disagreed on were the questions in the roadmap and the discussion of refoundings. The debate is around pivotal times and moments of change in America, ones great enough that they are deemed a "refounding" akin to the original foundation of the country. Bauerlein didn't think that there was any founding but the Revolutionary War, and maybe the Civil War as well. Allen didn't share her opinion, merely said that these refoundings were not framed as "official" refoundings in the roadmap but rather areas of discussion. For example, Allen said that there is a debate as to whether the 26th Amendment counts as a "refounding" of America, and thus it is posed as a question in the roadmap for the students to answer. Bauerlein's perspective is that even asking the question "is the 26th Amendment a refounding?" (or is *Roe v. Wade* a "gender refounding") is tendentious. He stated that he believes that the best questions are ones with concrete answers. He questioned whether refoundings could have terrible consequences, or whether change was always good, and that he would be "cautious of more foundings because they diluted the original, miraculous founding of America."

A third topic they disagreed on is the concept of group identity. Bauerlein said that the roadmap should not ask kindergarteners and first graders questions like "what groups do you belong to?" because children of that age do not have the mental equipment to think critically about it. He also said that

thinking in group terms will lead to division among those children when they get older. The “relentless emphasis on group identity, access, and inclusion,” as he put it, is a narrative/literary plot. Framing the history of America as groups in positions of disempowerment claiming their rights is wrong, and not historically accurate. Allen disagreed strongly on that point; she thinks that framing American history that way is accurate, and how children should be taught American history. She also said that “group identity” was not once mentioned in the roadmap, and that the groups they were talking about were soccer teams, or churches, not necessarily demographic groups, though Bauerlein claimed that they would undoubtedly come up when talking about groups the children belong to.

Another topic they disagreed on, related to the topic of group identity, was the idea of American individualism. Bauerlein said that the core idea of America was this concept of “great man history,” wherein an individual achieved great things by themselves. Examples he gave included Emily Dickinson, Thoreau, Benjamin Franklin, and he mentioned something about Captain America as a motorcyclist that I didn’t quite understand. Bauerlein stated that the central story of America is the “stunning assertion of individual rights.” On this point, Allen also disagreed. Although she said that liberty and equality were very important, and included in the roadmap, she stuck with what she’d said earlier about the story of America being disenfranchised, disempowered groups fighting for their rights.

The final main argument they had was over the implementation of the roadmap. They both seemed to agree that the roadmap would go forward, and that the main concern was over how it would be taught in schools. Bauerlein brought up Common Core, something that I didn’t recognize, and said that though schools approved of an implementation plan, that plan was ignored when it actually came time for school teachers to teach it to their students. Bauerlein said that his main worry was that “traditionalist elements will be ignored.” He said that Allen (and the people involved with the roadmap, I presume) should look at the “pilots,” to retain a balance of perspectives. Allen’s response was unclear, other than it seemed she didn’t think this would be a problem.

In the end, Bauerlein acknowledged that Allen’s roadmap had “some elements that would please a conservative.” He liked some of the things there: the focus on knowledge, ideas, key texts and songs (though he briefly named some genres of music which he deemed invalid). He liked the analyzing of rights, and he thought that they were “wise” to phrase things in “inquiry mode,” though even those he wished would be removed entirely.

And what does EAD and this debate have to do with the CKP and Winning Words?

Elisa: My answer is that the Educating for American Democracy roadmap’s first theme most closely relates to CKP principles. This first theme is described thusly: “This theme explores the relationship between self-government and civic participation, drawing on the discipline of history to explore how citizens’ active engagement has mattered for American society and on the discipline of civics to explore the principles, values, habits, and skills that support productive engagement in a healthy, resilient constitutional democracy. This theme focuses attention on the overarching goal of engaging young people as civic participants and preparing them to assume that role successfully.” Of their seven themes, some focus on the concept of America throughout its existence, and others on the political and institutional history of America. The first theme of civic participation is the only one that strives to educate today’s

youth on why their participation is important for our democracy. This strikes me as the one theme that is also the main focus of the CKP.

This theme also seems important to Timuel Black. If I were to choose, I think it would be hard, because he speaks multiple times about the importance of oral history and learning one's history from the elders of one's community. But he almost said several times that the reason why after all these years he is still "aggravated, but not discouraged" is because he has seen "what the power of an awakened people can accomplish." Therefore it seems to me that the theme of civic participation is also most important to Dr. Black. He speaks at some length of the power that getting an entire group of people who are "not apathetic, merely used to being ignored" out to vote has. He also mentions several people that he supported that he did not entirely agree with, but supported anyway because they were good people and he recognized the historic importance of them holding a seat in the Senate, or the House, or the White House. Dr. Black makes it clear that he values civic participation from every citizen in America, even those that he disagrees with.

Anika: How does this resonate with the Civic Knowledge Project and Timuel D. Black? Learning more about EAD's framework, it is clear to me that the Civic Knowledge Project is a perfect model for civic education. Beginning with the seven core themes of EAD, Civic Participation is clear in the mindset of the CKP and its main philosophers. Timuel D. Black, one of Chicago's South Side's most prominent activists, believes that history passed down from generation to generation encourages young people to be involved in their communities and further the social justice movement in their lives. Similarly, EAD's roadmap seeks to prepare and encourage young people to take up the role of active civic participants in their communities.

Timuel Black was a teacher for many years at schools in the South Side, where he aimed to educate the youth about the past and how to learn from it. In his own words, he thinks that "it's not what you say, it's what you do that makes a difference". EAD works to teach students how to become active citizens, much like Timuel Black's life goal. In addition to Black's philosophy, the CKP's Winning Words program also seeks to educate Chicago's underserved youth about diverse forms of critical thinking and civic education. The Winning Words program features philosophies from Chicago's South Side and adapts these ideas into lesson plans made for Chicago's underserved youth. With just one glance at the magazine, one can see EAD's framework shining through, along with Timuel Black's philosophy.

One of EAD's design challenges also resonates with the CKP, as Professor Bart Schultz aims to connect different parts of Chicago's communities together with philosophy. This goal of connecting different communities is similar to "America's Plural Yet Shared Story". The CKP works with different philosophers from Chicago's South Side to get the perspectives of many, to create a joint narrative. The program focuses on educating children based on the different philosophies joined throughout the city. Its non-Eurocentric focal point allows for America's plural story to be shared, while also creating a new sense of group identity. Following this idea,

the Winning Words program also seeks to learn from the children themselves. Featuring the thoughts of several children in response to CKP lesson plans, this gives more insight into how children are able to process civic knowledge, and how to better implement it.

Opportunities



The University of Chicago Civic Knowledge Project (CKP), a program in the Office of Civic Engagement, is proud to serve as the steward of the endowed Timuel D. Black Community Solidarity Scholarship, an annual award of approximately \$5000 to a current UChicago graduate or undergraduate student positioned to help the CKP amplify the legacy of South Side legend, Timuel D. Black, civil rights activist, oral historian, and educator.

If you or a student you know might be interested in applying for this scholarship, please send the application materials listed below to the Executive Director of the Civic Knowledge Project, Bart Schultz, at rschultz@uchicago.edu. Applications must be received by May 1, 2023, and applicants are encouraged to begin the process by familiarizing themselves with the [CKP website](#), particularly the sections featuring Prof. Black (for example, [The Dr. Martin Luther King, Jr. Initiative](#)) Prof. Black's memoir, [Sacred Ground: The Chicago Streets of Timuel Black](#), is also recommended background reading.

Application Materials:

1. Current CV and unofficial UChicago transcript
2. Two letters of recommendation (sent directly to rschultz@uchicago.edu)
3. A 750 word statement of interest in the scholarship outlining how your background, interests, and activities fit the description of the scholarship on the CKP website: [The Timuel D. Black Legacy Endowment Community Solidarity Scholarship Fund](#)

4. A lesson plan or proposal for an event or activity that you consider illustrative of the work that you could do to fulfill the terms of the award.

Finalists for the scholarship will be invited to do a personal interview (by Zoom if necessary) with CKP Executive Director Bart Schultz and the Board of the Timuel Black Education Foundation, which has been instrumental in establishing this scholarship. The successful candidate will be notified of the award no later than July 14.

Please note that this scholarship is for UChicago students who will be officially enrolled at UChicago during the academic year following their selection.

Announcement:

**The 2022-23 Timuel D. Black
Community Solidarity Scholar is:**

**Angela Orokoh, a graduate student in
the Crown Family School of Social
Work, Policy, and Practice**



Visit the Timuel D. Black Edible Arts Garden!

Located at 5710 S. Woodlawn, Chicago

Bring your students!



The University of Chicago Civic Knowledge Project, with the help of many campus and community partners, created the Timuel D. Black Edible Arts Garden at 5710 S. Woodlawn in 2009. In partnership with the students at 5710, CKP dedicated the garden to Timuel Black, one of the South Side's major leaders in the struggle for social justice and the author of *Bridges of Memory*, two volumes of oral histories from Bronzeville, and his memoir, *Sacred Ground*. Prof. Black has emphasized that the garden should carry a positive theme of hope and optimism, that it should reflect both bridges of memory and a message of ascent. The garden as a whole, he urged, should tell a story, preferably one that encourages younger people to talk with the elders, gaining inspiration from their stories.



The garden has multiple purposes: to promote edible landscaping as beautiful, to honor Timuel D. Black's work and legacy, and to give modern students and visitors a sense of Bronzeville in its heyday, when it was three or four times as densely populated as the rest of Chicago. This dense population gave it unique culture and community feeling, which is reflected in the garden's design. The garden has featured paving stones from Chicago in the early 1900s, pieces of historic South Side buildings, an auditorium

chair/planter that was part of the DuSable High School auditorium when it opened in 1936, with Timuel D. Black in attendance, and many other significant historical artifacts. But it is always growing and changing. We hope you will stop by 5710 S. Woodlawn to see the garden, which, like social justice, is always growing stronger. For a curated visit with CKP Director Bart Schultz, please email him at rschultz@uchicago.edu. Also available for viewing is the CKP installation "Timuel Black's 'Typical' Life" at the Crown Family School of Social Work, Policy, and Practice library. For the backstory on that title, see <https://progressive.org/magazine/timuel-blacks-typical-life/>

Attention all CPS High School Students!

The City-wide Timuel D. Black Essay Competition

Is

Coming Soon!

Watch for news from the [Black Metropolis Research Consortium](#)!



