

max ORIGINAL

# EYES ON THE PRIZE

**HALLOWED GROUND**

DISCUSSION GUIDE



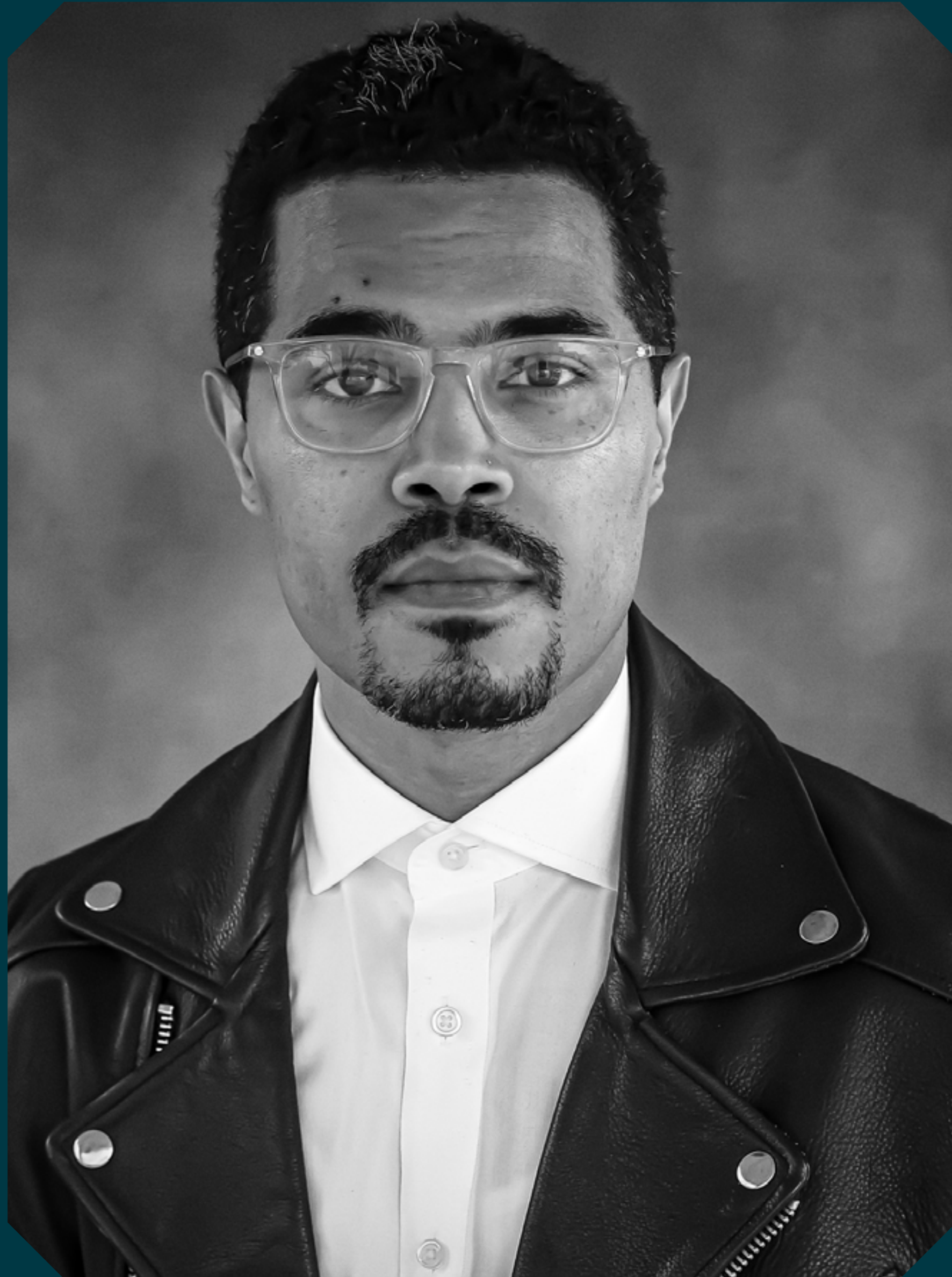
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BY DR. CHARLES H.F. DAVIS III,  
*Scholars for Black Lives*

More than two decades after the Civil Rights Movement, Henry Hampton's award-winning 14-part documentary *Eyes on the Prize* chronicled a transformative period in American social and political history and those individuals closest to the grassroots organizing that made it all possible. Altogether, the film series embodied the Pan-African principle of Sankofa, bringing from the past that which may have otherwise been forgotten. It forced upon a Nation committed to the practice of historical amnesia, an inability to refute its reckoning and the demonstrable exercise of Black political power.





BACK TO TOP

Now, more than three decades later, we again are being called to remember. As the lingering backlash of white resentment continues to infringe upon our ability to participate in electoral politics equitably, *Eyes on the Prize: Hallowed Ground* (2021) helps remind us we have been here before. It serves as a marker whereby we can understand what once seemed impossible was nonetheless achievable, even if only through the unrelenting political will and steadfast determination of our people.

What is more, at a time when the American democratic project continues to fail to be as good as its promise—and [nearly half of all U.S. states have introduced or passed bills](#) restricting educators from telling the truth about our Nation's endemic racism—this film offers an important resource for parents, families, and communities who refuse to forget.

As a movement scholar and documentarian, I constantly wonder about how our collective work will help create *communities of memory* for the future of Black study and Black struggle. I often compel myself to consider the choices we are making in a content-driven economy and whether we are willing to tell the truth about what has and continues to happen in our fight for the right to self-determination. This is especially important considering much of what has been written about a generations-long movement for Black lives have needed constant revision to redress the dismissal,

disregard, and flat-out erasure of Black women, femme, queer, trans, and non-binary voices. And yet this film builds upon Hampton's work in ways that further a necessary queering of the proverbial 'color line,' not only in representation but in its visions for a world that demands the destruction of what we know in exchange for building what we can imagine.

In no uncertain terms, *Eyes on the Prize: Hallowed Ground* is a definitive cultural and political artifact of our time. It moves us in all the ways great art can make the familiar strange and the strange familiar while also guiding us in recognizing important themes across the (her)story of Black political struggle. Quite remarkably, it brings us into a closer relationship with our ancestors as well as our contemporaries in a recognizable call and response between the past and the present. As a companion to Hampton's original, this film is not merely a bridge, but rather acts as a portal through which we can see the two dimensions of time as a continuum along with the ever-present expectation and possibility of Black futures in which we can all be free. Our freedom is intimately connected to justice, which, in the context of abolition, recognizes the presence of Black life as a precondition. In this way, this film compels us to imagine "the prize" as neither an indictment nor a verdict, not rhetoric or reform. Rather, justice is Breonna and George and Freddie and Mike and Trayvon and you and I still being here.





THE PRIZE IS OUR ABILITY  
TO DETERMINE OUR OWN DESTINIES.

PATRISSE CULLORS  
ARTIST, ABOLITIONIST



# TIMELINE

This timeline of the Black Power Movement is a general guide that aims to briefly highlight past events, figures, and accomplishments connected to the Movement, and the original *Eyes on the Prize* documentary. This timeline was curated to act as a bridge from the past into the present day and the *Eyes on the Prize: Hallowed Ground* documentary. It is by no means reflective of every major event or figure in the Movement.

## ◆ 1938

### ELLA BAKER

Ella Baker begins her association with the National Association for the Advancement of Colored People (NAACP) as a civil rights activist, organizer, mentor and leader. Before, during and after her time with the NAACP, Baker inspired, guided, and taught many in the fight for civil rights in the United States through the Southern Christian Leadership Conference (SCLC), the Student Nonviolent Coordinating Committee (SNCC), and the Southern Conference Education Fund.

## ◆ 1950

### GWENDOLYN BROOKS

Gwendolyn Brooks becomes the first African-American to win the Pulitzer Prize with *Annie Allen*, a volume of poetry.

## ◆ 1952

### MALCOLM X

Malcolm X joins the Nation of Islam (NOI). His leadership as a minister and national spokesperson for NOI helped grow membership from 500 to 300,000 by 1963.

## ◆ 1954

### BROWN V. BOARD OF EDUCATION

In the landmark Brown v. Board of Education, the Supreme Court reverses Plessy v. Ferguson, declaring that “separate but equal” public education is unconstitutional. In the coming years, civil rights activists will chip away the remaining vestiges of legal discrimination, from segregated buses and restaurants to voting rights.





## ◆ 1955

### EMMETT TILL

On August 28th, 14-year-old Emmett Till was beaten, shot, lynched, and murdered on the banks of the Tallahatchie River in Mississippi by white men for his encounter with a white woman. His mother, Mamie Till, insists on an open casket at his funeral so the world can see the brutality inflicted on her son.

### JAMES BALDWIN

On November 21st, James Baldwin's collection of essays, *Notes of a Native Son*, is published. The essays explore the function of racial, sexual and class distinctions in the United States during the mid-twentieth century.

### ROSA PARKS

On December 1st, Rosa Parks, a 43-year-old Black woman, refuses to give up her seat on a Montgomery, Alabama city bus to a white man. Her arrest sparks a Black boycott of the city buses. Martin Luther King, Jr., a relatively unknown 26-year-old Baptist minister, becomes the spokesperson and organizer of the boycott and is catapulted into national prominence. In 1956, the Supreme Court declared that segregation on buses is unconstitutional, forcing buses throughout the U.S to desegregate.

## ◆ 1956

### ALTHEA GIBSON

Future Tennis Hall of Famer Althea Gibson becomes the first Black person to win a Grand Slam tournament by winning the French Open. Gibson continued to make history by becoming the first Black person to win Wimbledon in 1957 and 1958.

## ◆ 1957

### MARTIN LUTHER KING, JR.

Reverend Dr. Martin Luther King, Jr. and other Black ministers form the Southern Christian Leadership Conference (SCLC) to bring an end to desegregation. The SCLC adopts nonviolent protest as the cornerstone of its strategy and builds alliances with local community organizations across the South.

## ◆ 1960

### STUDENT NONVIOLENT COORDINATING COMMITTEE (SNCC)

Black college students founded the Student Nonviolent Coordinating Committee (SNCC). The organization is dedicated to ending segregation and giving young Black folks a stronger voice in the civil rights movement. SNCC members demonstrate the efficacy of nonviolent sit-ins, a tactic other civil rights groups soon take up.

## ◆ 1961

### THE FREEDOM RIDERS

The Freedom Riders ride interstate buses from Washington, DC through the Jim Crow south to New Orleans, to confront the non-enforcement of federal desegregation laws.



### MEDGAR EVERS

On June 12th, Medgar Evers is assassinated in front of his home at age 37, in Jackson, Mississippi. His wife, Myrlie Evers fought for and preserved his legacy. She sought justice for his murder for over 30 years until Medgar Evers's killer was found guilty.

### MUHAMMAD ALI

On March 6th, Heavyweight Boxing Champion Cassius Clay changes his name to Muhammad Ali—aligning with his Muslim faith and affiliation with the NOI.

### FANNIE LOU HAMER

Fannie Lou Hamer [speaks](#) at the 1964 Democratic National Convention as their representing delegate. Despite her televised testimony getting cut by President Lyndon B. Johnson's speech, major networks replayed Hamer's speech for the entire nation to hear.

### WATTS UPRISING

From August 11th to August 16th, the Watts Uprising (or Rebellion) took place in California after Los Angeles Police beat 21-year-old Marquette Frye in front of the community. The uprising engulfs a 46-mile area of Los Angeles.

### PAULI MURRAY

Civil rights and women's rights activist Pauli Murray became the first Black American to receive a Doctor of Juridical Science from Yale Law School. Later in 1977, Murray also became the first Black woman to be ordained as an Episcopal priest.

### BLACK POWER

SNCC, now headed by Stokely Carmichael (later known as Kwame Ture), shifts from nonviolence to embrace a doctrine of "[Black Power](#)," which emphasizes Black nationalism, self-reliance, and **self-defense**. The Congress for Racial Equity (CORE) endorses Black Power along with SNCC.

1963

### "I HAVE A DREAM"

On August 28th, Reverend Dr. Martin Luther King, Jr. delivers his iconic "*I Have a Dream*" speech in Washington, D.C.

### 16TH STREET BAPTIST CHURCH BOMBING

On September 15th, four young Black girls are killed in a bombing at the Black Sixteenth Street Baptist Church in Birmingham, Alabama while Sunday school is in session. Thousands of mourners, white and Black, attend the funeral services.

1964

### MISSISSIPPI FREEDOM DEMOCRATIC PARTY (MFDP)

Fannie Lou Hamer, an activist from Mississippi and co-founder of the Mississippi Freedom Democratic Party (MFDP), organizes *Freedom Summer*—along with SNCC, to register Black people to vote in Mississippi. *Freedom Summer* volunteers are subjected to arrest and violence. Several volunteers are killed.

### THE CIVIL RIGHTS ACT

The Civil Rights Act is passed. The Act effectively desegregates public facilities, stating: "All persons shall be entitled to the full and equal enjoyment of the goods, services, facilities, privileges, advantages, and accommodations of any place of public accommodation... without discrimination or segregation on the ground of race, color, religion, or national origin."

1965

### MALCOLM X (ASSASSINATED)

Malcolm X (el-Hajj Malik el-Shabazz) is assassinated on February 21, 1965 at the Audubon Ballroom in New York City.

### SELMA

From March 7th to March 21st, the 53-mile march from Selma to Montgomery for voting rights took place.

### BLACK ARTS MOVEMENT (BAM)

The [Black Arts Movement \(BAM\)](#) was formed. Scholar Larry Neal called BAM the "aesthetic and spiritual sister of Black Power."

### VOTING RIGHTS ACT

Congress passes the Voting Rights Act in 1965, which prohibits racial discrimination in voting practices. The 1965 Act bans the literacy tests and poll taxes used since Reconstruction to prevent Black people from voting. The Act comes on the heels of a major march from Selma to Montgomery in support of voting rights led by Martin Luther King, Jr. The march begins in Selma with a few thousand participants and concludes in Montgomery with approximately 25,000 supporters.

1966

### BLACK PANTHERS

Bobby Seale and Huey P. Newton co-found the Black Panthers in Oakland, California. Unlike the civil rights activists who preach nonviolence, the Black Panthers authorize the use of **self-defense** as a countermeasure to violence—which includes defending one's health and well-being from harm. The first point of their founding 10-Point Platform reads: "We want freedom. We want the power to determine the destiny of our Black Community. We believe that Black people will not be free until we are able to determine our destiny." Their message of self-determination and power wins thousands of followers throughout the country.



**TOMMIE SMITH & JOHN CARLOS**

On October 16th, U.S. Olympians Tommie Smith and John Carlos raised gloved fists in a nod to Black solidarity and Black power, on the podium during the medal ceremony at the Mexico City Summer Olympic Games while the American national anthem played.

**MARTIN LUTHER KING, JR. (ASSASSINATED)**

On April 4th, Reverend Dr. Martin Luther King, Jr. is assassinated in Memphis, Tennessee at the Lorraine Hotel—one day after delivering his “*I’ve Been to the Mountaintop*” speech.

**FRED HAMPTON (ASSASSINATED)**

On December 4th, Fred Hampton, activist, and Chairman of the Black Panther Party’s Illinois Chapter, is assassinated by police in Chicago at the age of 21.

**MOVE**

MOVE (originally named Christian Movement for Life) is founded by John Africa (formerly Vincent Leaphart) in West Philadelphia. MOVE combined ideological elements from the Black Panther Party and animal rights organizations.

**1968**

**BLACKSIDE INC.**

Blackside INC. is founded by Henry Hampton. Blackside later becomes renowned for shaping the human stories behind the history into compelling films that inspire dialogue on social and political issues. Blackside Inc is the creator of the original *Eyes on The Prize* in 1987.

**JAMES BROWN**

James Brown releases the song “Say It Loud—I’m Black and I’m Proud” in August.

**ELAINE BROWN**

Elaine Brown joins the Black Panther Party in Oakland and starts the party’s first Free Breakfast for Children, Free Busing to Prisons, and Free Legal Aid programs. She chaired the party from 1974 to 1977.

**SHIRLEY CHISHOLM**

Shirley Chisholm became the first Black woman elected to the United States Congress—representing New York’s 12th congressional district.

**1969**

**STONEWALL UPRISING**

From June 28th to July 3rd, the Stonewall uprising took place in response to a police raid at the Stonewall Inn in Greenwich Village, New York. The series of demonstrations became a watershed moment to shift the fight for LGBT rights in the United States. The following year, the first gay pride marches take place—leading to an annual tradition and June is recognized as LGBTQIA Pride Month.

**1970**

**THE BLUEST EYE**

Toni Morrison’s first novel, *The Bluest Eye*, is published.

**1971**

**CONGRESSIONAL BLACK CAUCUS (CBC)**

The Congressional Black Caucus (CBC) was established in 1971 to put forth policy and legislation that ensured equal rights, opportunity, and access to Black Americans and other marginalized communities.

**1972**

**SHIRLEY CHISHOLM**

Congresswoman Shirley Chisholm becomes the first Black candidate to run for a major party’s presidential nomination and the first Black woman to run for the Democratic Party’s presidential nomination.



◆ 1974

**COMBAHEE RIVER COLLECTIVE (CRC)**

The Combahee River Collective (CRC) is founded in Boston, Massachusetts. A Black feminist socialist organization, CRC addressed the particular needs of Black women as a whole (and Black lesbians, specifically) by exploring identity politics and societal function in relation to Black women.

◆ 1981

**AUDRE LORDE**

Audre Lorde delivers the keynote speech, “*The Uses of Anger: Women Responding To Racism*” at the National Women’s Studies Association Conference in Storrs, Connecticut.

◆ 1983

**VANESSA WILLIAMS**

Vanessa Williams is crowned Miss America 1984. She becomes the first Black woman to win the title.

◆ 1985

**PUBLIC ENEMY**

Hip-hop group Public Enemy forms in Long Island, New York.

◆ 1986

**THE OPRAH WINFREY SHOW**

The Oprah Winfrey Show debuts.

**MICHAEL GRIFFITH**

On December 19th, 23-year-old Michael Griffith is chased and beaten severely by white youths in Howard Beach, Queens, New York. Griffith was struck and killed by a car on the highway trying to escape the attack. Protests in Howard Beach and the surrounding areas underscore the simmering racial tensions.







## ◆ 1989

### **YUSEF HAWKINS**

On August 23rd, Yusef Hawkins is attacked by a group of white men and murdered in Bensonhurst, Brooklyn, New York. Yusef's murder leads to many protests and demands for justice.

## ◆ 1991

### **NATIONAL ACTION NETWORK (NAN)**

Reverend Al Sharpton creates National Action Network (NAN) in New York City.

### **RODNEY KING**

On March 3rd, a circle of Los Angeles Police Officers beat Rodney King during a stop. The assault is caught on tape—becoming a media sensation. Mr. King suffered skull fractures and permanent brain damage as a result.

### **LATASHA HARLINS**

On March 15th, 15-year-old Latasha Harlins was fatally shot by a shopkeep in Koreatown, CA. Her death came 13 days after the videotaped beating of Rodney King. Her killer was tried and convicted of voluntary manslaughter, which was widely regarded as a light sentence. Public outrage of this sentence contributed to the 1992 Los Angeles "riots."

## ◆ 1992

### **RODNEY KING ATTACK VERDICT**

On April 29th, a jury acquits the officers involved in the Rodney King attack. For the next six days, Los Angeles erupts (as well as other U.S. cities) in response to the verdict.

## ◆ 1995

### **MILLION MAN MARCH**

On October 16th, the Million Man March takes place in Washington, D.C.

## ◆ 1997

### **MILLION WOMAN MARCH**

On October 25th, the Million Woman March takes place in Philadelphia, PA, in a call for restoration and resurrection of the family and community bonds.



POWER IS WHO GETS TO SET THE CHOICES, WHO GETS TO SET THE OPTIONS.  
I WANT BLACK PEOPLE TO HAVE MORE CHOICES.  
I WANT THEM TO DEFINE WHAT THOSE CHOICES ARE,  
NOT JUST RESPOND TO WHAT HAS BEEN GIVEN TO THEM AS THE OPTIONS.

KAYLA REED  
EXECUTIVE DIRECTOR OF ACTION ST. LOUIS





The persons, events and organizations highlighted throughout *Eyes on the Prize: Hallowed Ground* are pivotal in righting an all too singular master narrative of race and democracy in the United States. Patriotism and psychological health are the embrace of these lived experiences toward the greater good of freedom; a freedom that allows us the space to *just be*. Working and looking forward.



## EVENTS

AUG 28, 1955

### EMMETT TILL

While visiting family in Money, Mississippi, 14-year-old Emmett Till, a Black boy from Chicago, Illinois is brutally murdered for allegedly flirting with a white woman four days earlier. Mamie Till (mother) demanded an [open casket funeral](#) (September 6, 1955) so the world could witness the evil visited on her son.

DEC 1, 1955

### ROSA PARKS

Refused to give up her seat to a white man on a Montgomery, Alabama bus in 1955. Her actions inspired the leaders of the local Black community to organize the Montgomery Bus Boycott.

1957

### LITTLE ROCK CENTRAL HIGH SCHOOL

was the epicenter of racial confrontation while dealing with the most vulnerable among us, children. The confrontation at the high school proved a catalyst for change as the fundamental test for the United States to enforce African-American Civil Rights following the Brown v. Board of Education decision.

JUN 19, 1963

### MEDGAR EVERS (FUNERAL)

African-American civil rights leader Medgar Evers was shot to death by white supremacist Byron De La Beckwith in the driveway outside his home in Jackson, Mississippi.

SEPT 15, 1963

### CHURCH BOMBING

The 16th Street Baptist Church in Birmingham, Alabama, is affiliated with the Progressive National Baptist Convention. In 1963, Ku Klux Klan members bombed the church. The bombing killed four little girls—Addie Mae Collins, Carol Denise McNair, Cynthia Wesley, Carole Rosamond Robertson—in the midst of the Civil Rights Movement.

FEB 21, 1965

### MALCOLM X

Assassinated on February 21, 1965, at the Audubon Ballroom, New York, New York.

APR 4, 1968

### DR. MARTIN LUTHER KING, JR.

Assassinated at the Lorraine Motel in Memphis, Tennessee, on April 4, 1968.

1983

### EDWARD C. LAWSON

Edward C. Lawson was an African-American Civil Rights Activist and the plaintiff in the *Kolender v. Lawson*, 461 U.S. 352 (1983) case. The United States Supreme Court ruled that a California statute authorizing a police officer to arrest a person for refusing to present identification was unconstitutionally vague.

1983

### VANESSA WILLIAMS (MISS AMERICA 1984)

Vanessa Williams gained recognition as the first African-American woman to receive the Miss America title after being crowned in 1983.



1986	<b>THE OPRAH WINFREY SHOW</b> <i>(AIRED)</i> Oprah Winfrey is an entertainment icon, activist, and philanthropist. She is most readily known as the host of her wildly popular program, The Oprah Winfrey Show, which aired for 25 seasons from 1986 to 2011.
APR 4, 1987	<b>EYES ON THE PRIZE DOCUMENTARY</b> <i>Eyes on the Prize</i> documentary debuts.
JUN 4, 1987	<b>MAE JEMISON</b> Mae Jemison is an American astronaut and physician who, on June 4, 1987, became the first African-American woman to be admitted into NASA's astronaut training program.
AUG 1988	<b>NWA</b> A radical hip-hop group from Compton, California.
JUN 1989	<b>SPIKE LEE</b> <i>(DO THE RIGHT THING)</i> Writer, Director, Actor, Producer, Author, and Educator Spike Lee is widely regarded as one of the premiere African-American filmmakers who helped revolutionize Modern Black Cinema and is a forerunner in the 'do it yourself' school of Independent Film.
AUG 23, 1989	<b>YUSEF HAWKINS</b> Yusef Hawkins was a 16-year-old Black teenager from East New York, in the New York City borough of Brooklyn, who was shot to death on August 23, 1989, in Bensonhurst, a predominantly Italian-American working-class neighborhood in Brooklyn.
SEPT 7, 1998	<b>MILLION YOUTH MARCH</b>
MAR 3, 1991	<b>RODNEY KING</b> Rodney King was an African-American author and activist. On March 3, 1991, King was beaten by LAPD officers during his arrest, after a high-speed chase, for driving while intoxicated on I-210.
OCT 1991	<b>ANITA HILL</b> Anita Hill is an American attorney and educator who garnered national attention for her testimony in the 1991 Senate confirmation hearings for <a href="#">U.S. Supreme Court</a> nominee <a href="#">Clarence Thomas</a> , whom she accused of <a href="#">sexual harassment</a> .
1998	<b>JUDI HAMPTON</b> In 1998, Judi Hampton, a former civil rights worker, and sister of Henry Hampton, took over the reins of Blackside after Henry Hampton's passing. <i>Eyes on the Prize</i> reached new audiences with the re-release of the series on public television in 2006. The series had been off the market for a number of years when the archival rights expired.
FEB 4, 1999	<b>AMADOU DIALLO</b> Amadou Diallo was an unarmed 23-year-old Guinean immigrant who was fatally shot 41 times by four New York City Police Department plainclothes officers.
FEB 26, 2012	<b>TRAYVON MARTIN</b>
AUG 9, 2014	<b>MICHAEL BROWN</b> Ferguson Protest (August 2014)
JUN 17, 2015	<b>EMANUEL AME CHURCH</b> On the evening of June 17, 2015, a mass shooter took the lives of nine African-American people at a Bible study at Emanuel African Methodist Episcopal Church in Charleston, South Carolina.
JUL 6, 2016	<b>PHILANDO CASTILE</b>
JAN 21, 2020	<b>PANDEMIC</b> First case of Covid in USA
MAR 2020	<b>BREONNA TAYLOR</b>
MAY 25, 2020	<b>GEORGE FLOYD</b>
JUN 6, 2020	<b>OLUWATOYIN SALAU</b> Oluwatoyin Salau was an American activist who disappeared on Saturday, June 6, 2020, shortly after tweeting about being sexually assaulted. She was found dead in Tallahassee, Florida, on Saturday, June 13, 2020. Her death was confirmed on Monday, June 15, 2020.
AUG 23, 2020	<b>JACOB BLAKE</b>



# PERSONS

## 1866 FRANCES THOMPSON

was a formerly enslaved Black transgender woman and anti-rape activist who was one of the five Black women to testify before a congressional committee investigating the Memphis Riots of 1866. She is believed to be the first transgender woman to testify before Congress.

## 1909 IDA B. WELLS

was an American investigative journalist, educator, and early leader in the civil rights movement. She was one of the founders of the National Association for the Advancement of Colored People.

## 1941 BAYARD RUSTIN

was an African-American leader in social movements for civil rights, socialism, nonviolence, and gay rights. Rustin worked with A. Philip Randolph on the March on Washington Movement in 1941 to press for an end to racial discrimination in employment.

## 1955 JO ANN ROBINSON

organized a city bus boycott by African-Americans in Montgomery, Alabama, in 1955 that changed the course of civil rights in America. After a verbally abusive encounter on a segregated city bus, Jo Ann Robinson advocated for equal rights for African-Americans.

## 1957 DAISY BATES

Little Rock Integration Crisis of 1957 was an American civil rights activist, publisher, journalist, and lecturer who played a leading role in the Little Rock Integration Crisis of 1957.

## MAR 11, 1959 LORRAINE HANSBERRY

was a playwright and writer. She was the first African-American female author to have a play performed on Broadway. Her best-known work, the play *A Raisin in the Sun*, highlights Black Americans living under racial segregation in Chicago.

## APR 1960 ELLA BAKER

wanted to assist the new student activists because she viewed young, emerging activists as resources and assets to the movement. Miss Baker organized a meeting at Shaw University for the student leaders of the sit-ins in April 1960 and founded the Student Nonviolent Coordinating Committee–SNCC.

## 1960 THE BLACK POWER MOVEMENT

was a social movement motivated by a desire for safety and self-sufficiency that was not available inside redlined African-American neighborhoods. Black Power activists founded Black-owned bookstores, food cooperatives, farms, media, printing presses, schools, clinics, and ambulance services.

## 1961 VINCENT HARDING

was the first director of the Martin Luther King, Jr. Memorial Center in Atlanta and served as director and chairperson of The Institute of the Black World. In the ensuing years, the Hardings served as scholars, advisors, and encouragers for a wide variety of movements, organizations, and individuals working for compassionate social change in the United States and internationally.

## 1962 DIANE NASH

is an American civil rights activist and a leader and strategist of the student wing of the Civil Rights Movement. Nash’s campaigns were among the most successful of the era. Through her involvement with the Student Nonviolent Coordinating Committee (SNCC) and the Southern Christian Leadership Conference (SCLC), Diane Nash worked closely with Martin Luther King.

## 1963 JAMES BALDWIN (*FIRE NEXT TIME PUBLISHED*)

was an American novelist, playwright, essayist, poet, and activist. His essays, collected in *Notes of a Native Son*, explore intricacies of racial, sexual, and class distinctions in the Western society of the United States during the mid-twentieth century.



1964

**MYRLIE EVERS**  
is perhaps best remembered as the widow of Medgar Evers, Mississippi’s first state field secretary for the NAACP, who in 1963, was gunned down in the driveway of their home in Jackson, Mississippi. She waged a painstaking battle to keep her husband’s memory and dreams alive and valiantly lobbied to bring his killer to justice.

1964

**FANNIE LOU HAMER**  
was an American voting and women’s rights activist, community organizer, and leader in the civil rights movement. She was the co-founder and vice-chair of the Freedom Democratic Party, which she represented at the 1964 Democratic National Convention.

1965

**AMELIA BOYNTON ROBINSON**  
was a civil rights pioneer who championed voting rights for African-Americans. She was brutally beaten for helping to lead a 1965 civil rights march, which became known as Bloody Sunday.

1966

**BLACK PANTHER PARTY**  
originally the Black Panther Party for Self-Defense, was a Black Power political organization founded by college students.

1966

**BOBBY SEALE**  
is an American political activist and author. In 1966, he co-founded the Black Panther Party with fellow activist Huey P. Newton.

1968

**AUDRE LORDE**  
was an American writer, feminist, womanist, librarian, and [civil rights activist](#). She was a self-described “Black, lesbian, mother, warrior, poet” who dedicated her life and her work to confronting and addressing injustices of racism, sexism, classism, capitalism, heterosexism, and homophobia.

1969

**MARSHA P. JOHNSON**  
born and also known as Malcolm Michaels, Jr., was an American gay liberation activist and self-identified drag queen. Known as an outspoken advocate for gay rights, Johnson was one of the prominent figures in the Stonewall uprising of 1969.

1970

**MAYA ANGELOU**  
Published in 1970, *I Know Why the Caged Bird Sings* received international acclaim and made the bestseller list. Many schools banned the book during that time as Maya Angelou’s honesty about having been sexually abused opened a subject matter that had long been taboo in the culture.

1972

**ANGELA DAVIS**  
is an American [political activist](#), philosopher, academic, and author. She is a professor at the University of California, Santa Cruz. A Marxist, Davis was a longtime member of the Communist Party USA and is a founding member of the Committees of Correspondence for Democracy and Socialism.

1976

**UNITA BLACKWELL**  
was elected mayor of Mayersville. She was the first Black woman elected as a mayor in the state of Mississippi.

1977

**PAULI MURRAY**  
was an American civil rights activist who became a lawyer, women’s rights activist, Episcopal priest, and author. Drawn to the ministry in 1977, Murray was the first African-American woman to be ordained as an Episcopal priest, in the first year that church ordained any women.

1987

**HENRY HAMPTON**  
was an African-American filmmaker. His production company, Blackside, Inc., produced over 80 programs—the most recognizable being the documentary *Eyes on the Prize*, which won Emmy Awards, Peabody Awards, and was nominated for an Oscar.

2013

**PATRISSE CULLORS**  
is co-founder of the Black Lives Matter Global Network Foundation. Cullors has been on the frontlines of abolitionist organizing for 20 years. Since she began the Black Lives Matter movement in 2013, it has expanded into a global foundation supporting Black-led movements in the US, UK, and Canada. Black Lives Matter Global has been nominated for the 2021 Nobel Peace Prize.



**2013** **FRESCO STEEZ** *(BYP100)*  
is a young, Black feminist, queer, and abolitionist freedom fighter from the south side of Chicago. She has been a grassroots community organizer for the past 14 years. Her work ranges from housing disparities in Black communities to juvenile justice, to racial justice, to the disruption of the police state.

**2013** **PHILLIP AGNEW** *(DREAM DEFENDERS)*  
is a native of Chicago, Illinois, and co-founder of the Dream Defenders. He found his voice as one of today’s most prolific community activists while a student at FAMU. In 2012, he co-founded the Dream Defenders and has been dubbed “one of this generation’s leading voices” and recognized by both EBONY magazine and The Root as one of the 100 most influential African-Americans in the nation.

**JANAYA "FUTURE" KHAN**  
is a Black, queer, non-binary activist, futurist, storyteller, boxer and social-justice educator. They are the former International Ambassador for Black Lives Matter, co-founder of Black Lives Matter Canada and the former Program Director at Color of Change. Khan has become a leading voice in the global crusade demanding social transformation, justice and equality, with a mission to produce work that is a clarifying force.

**2014** **BRITTANY FERRELL** *(MILLENNIAL ACTIVISTS UNITED)*  
is a Black civil rights activist, mother, organizer, and freedom fighter from St. Louis, Missouri. Ferrell co-founded Millennial Activists United, a Black and queer women-led organization that facilitated intentional civic engagement and strategic political action around Ferguson, Missouri.

**THANDIWE ABDULLAH**  
is a 17-year-old organizer with Black Lives Matter Los Angeles, co-founder of the Black Lives Matter Youth Vanguard, and Mobilizations Director at March for Our Lives. She helped to conceptualize and launch the Black Lives Matter in Schools campaign, adopted by the National Education Association. Her work is to create safe spaces for black youth to organize around racism and anti-blackness, particularly in schools.

**DR. MELINA ABDULLAH**  
is an academic and civic leader. She is the former chair of the department of Pan-African Studies at California State University, Los Angeles, and a co-founder of the Los Angeles chapter of Black Lives Matter.

**NAIA BUTLER-CRAIG**  
is an American aerospace engineer and a science communicator. She is a NASA Space Technology Graduate Research fellow in the High-Power Electric Propulsion Lab at the Georgia Institute of Technology.

**MARSHÉ DOSS**  
is an organizer and leader in the student-led movement #StudentsDeserve. She leads the Making Black Lives Matter in Schools effort in LA which tackles the school-to-prison pipeline and over-policing of schools in black communities. She is a nationally recognized speaker, organizer and activist, known for Direct Actions and addressing crowds of over 50,000 people.

**KAHLILA WILLIAMS**  
is a 17-year-old organizer and activist. Williams is part of a student-led organization that helped to successfully push the school board to defund the Los Angeles School Police Department. Her work aims to reimagine policing and ending police brutality against Black Americans is still in progress.

**2014** **DAMON DAVIS**  
is a multi-media American artist, musician and filmmaker based in St. Louis, Missouri. His 2014 public art installation “All Hands on Deck” has been collected in the National Museum of African-American History and Culture.

**TARANA BURKE** *(ME TOO.)*  
is known as the founder of the ‘me too.’ Movement. Burke’s hashtag has been used more than 19 million times on Twitter alone. Burke has been widely recognized for her work and was named Person of the Year by *TIME Magazine* in 2017.



**2016** **TRICIA HERSEY** *(NAP MINISTRY)*

is a Chicago native living in Atlanta with over 20 years of experience working with youth and communities as a teaching artist, community organizer, poet, performance artist, and theater maker. Founder of The Nap Ministry, Tricia believes rest is resistance and impromptu spectacles can bring awareness to social justice issues that paralyze our communities.

**2017** **KAYLA REED** *(ELECTORAL JUSTICE PROJECT)*

(she/her) is a Black, queer, organizer, and strategist from St. Louis, Missouri. After the killing of Michael Brown in August 2014, Kayla was catapulted into organizing around issues about racial justice, economic justice, and policing. She is Co-founder and Director of Action St. Louis, a grassroots organization working to build Black political power in St. Louis.

**2018** **ASHLEE MARIE PRESTON**

is an American media personality, journalist, and activist, the first trans woman to become editor-in-chief of a national publication, Wear Your Voice Magazine, and the first openly trans person to run for state office in California.

**2018** **PRENTIS HEMPHILL** *(EMBODIMENT INSTITUTE)*

(They/Them) is unearthing the connections between healing, community accountability, and our most inspired visions for social transformation. Prentis is a therapist, somatics teacher and facilitator, political organizer, writer, and the founder of The Embodiment Institute.





# SPACES

- IGBO LANDING
- EATONVILLE
- GREENWOOD DISTRICT
- CASCADE
- LEIMERT PARK
- 16TH STREET BAPTIST CHURCH
- DARK TOWER
- HENRY HAMPTON COLLECTION AT WASHINGTON UNIVERSITY
- EDMUND PETTUS BRIDGE
- STARLITE LOUNGE *(BROOKLYN, NY)*
- PULSE NIGHTCLUB
- HARLEM
- TALLAHATCHIE RIVER
- RETREAT AT TWIN LAKES
- STONEWALL INN
- DOOR OF NO RETURN *(OUIDAH, BERLIN)*
- MONDAY ROAD *(TOYIN)*
- GILMOR HOMES
- CANFIELD DRIVE
- GEORGE FLOYD SQUARE
- BREONNA TAYLOR'S HOME
- MAGNOLIA SLAVE PLANTATION
- BALDWIN HILLS CRENSHAW MALL
- THE CORNER OF FLORENCE AND NORMANDIE
- FRED HAMPTON'S HOME
- EMANUEL AME CHURCH
- WATTS TOWERS
- LITTLE ROCK CENTRAL HIGH SCHOOL
- APOLLO THEATER
- KINGSLEY PLANTATION
- NATIONAL MUSEUM OF AFRICAN AMERICAN HISTORY AND CULTURE
- MILTON HOUSE
- LORRAINE MOTEL
- MOTOWN





A person wearing a vibrant red sari is captured in a dynamic dance pose against a deep blue twilight sky. The person's arms are raised, and a long, flowing train of the sari extends behind them, catching the light. The overall mood is one of grace and movement.

MOVEMENT HAS TO CONTINUE OR IT'S NOT MOVEMENT. THERE MAY BE LULLS IN IT,  
BUT IT NEVER STOPS.

TARANA BURKE  
FOUNDER OF 'ME TOO.' MOVEMENT



## THE PURPOSE OF MOVEMENT BUILDING IS TO BUILD POWER IN ORDER TO REACH FREEDOM.

So how do we do that?

There's no one right or wrong way, but there are commonalities within liberation movements that allow us to track what helps to build momentum and keep movements alive. A movement is larger than what you are fighting against.

History has shown us time and time again that sustained disruptive protest works. A movement takes vision and sustained support. The purpose of movement building is to build power to reach freedom. When you are building a movement, it takes more than one, two, or three people. While a handful of dedicated folks usually start movements, it takes millions of people to build a movement that will ultimately change the conditions for people directly impacted by harmful systems. Movements need more leadership than that of one, two, or three people.

Luckily, we have far more power than we think. When we come together, we win together!





# BUILD SAFE SPACES

Create safe spaces as a means to gather resources, share skills, educate, provide crisis response, restoration, and healing.

## ORGANIZING SUGGESTIONS:

- » Identify the struggle that allows you to create goals and plans for your movement.
- » Build upon work that has already been done. Do not be so quick to think that what you see as an issue others have been seeing as an issue.

## QUESTIONS TO CONSIDER:

- » What/who is the problem that needs fixing/disruption?
- » What does the movement structure look like?
- » What is your safety plan/how will you keep people safe?
- » Is your safety intersectional?

**When you make mistakes, how do you hold yourself accountable and course-correct without causing more harm or feeling like I've failed?**







# GATHER YOUR PEOPLE

Fill the safe space you've built with your team.  
Everyone has a role to play, no matter how "big or small."

## RESEARCH THE STRUGGLE:

- » Research past movements and use organizing strategies that have been used before—you do not always need to reinvent the wheel. People have been organizing, protesting, and fighting for their rights since the birth of the first civilizations.
- » Talk to activists and organizers of movements past and present.
- » Mobilize and make sure to center the most marginalized.
- » History will work hard to silence the most oppressed individuals of each movement. Therefore, they must be intentionally centered from the very beginning. When we center the most marginalized in our movements, we can guarantee that all will be set free.

## ROLES IN A REVOLUTION

- » **CONNECTORS** those who link people, places, ideas—working across divisions with patience and compassion.
- » **STORYTELLERS** those who document and share individual, communal, and ancestral experiences.
- » **ORGANIZERS** those who lead the charge, rally people, give form and direction to the movement.
- » **DISRUPTORS** those who take risks in order to spread awareness and disturb the status quo.
- » **SUPPORTERS** those who fortify others through nourishment, joy, connection, and community.
- » **VISIONARIES** those who imagine and articulate a dream of the future.

Context-based on the concept of *Social Change Ecosystems* by *Deepa Iyer* and *Claire Bernson*



## QUESTIONS TO ASK YOURSELF:

- » What is the root of the issue?
- » What is the desired result?
- » What role(s) do I feel comfortable taking on? What role(s) feel natural to me and why?
- » What role(s) am I being called to step into by others?
- » How do I feel about assuming those roles?
- » What is the impact of these roles on me physically, energetically, emotionally, and spiritually?
- » How will you prevent burnout and encourage the self-preservation of your team?
- » How will you create a radically intersectional space that centers the most marginalized?
- » What does your research look like?







# DISMANTLE

**Interrupt state violence and policies that harm, divide, and fracture our communities.**

- » Raise awareness for the struggle—bringing in allies who may not have had much knowledge of the struggle.
- » Educating the general public is important because it is unlikely that there is enough initial support to create a lasting powerful widespread movement.
- » Organize large and small-scale demonstrations, protests, or other events while also creating ways for everyone to participate in the movement.

## QUESTIONS TO CONSIDER:

- » How do you want to dismantle the systems of oppression present?
- » What strategies will you use to gain political power?
- » Where can you take bolder risks, especially if you hold different forms of privilege?
- » How will you be intentional in how you spread accessible information?



# ORGANIZATIONS FEATURED

**GET INVOLVED** **ACTION ST. LOUIS**

*Freedom requires action.*

**Mission:** Action St. Louis is a grassroots racial justice organization that seeks to build political power for Black communities in the St. Louis region. Action St. Louis builds campaigns that leverage organizing, communications, advocacy, and direct action to mitigate harm against our community while fighting for long-term transformation.

**GET INVOLVED** **ME TOO.**

*we see you, we hear you...we're here, too.*

**Mission:** This is the work. We're always developing new programs that speak to a broad array of survivors who find themselves at various points along their healing journeys. Our offerings are at no cost to participants and seek to activate survivors along their healing journeys, help provide pathways to leadership, and support individual and community transformation.

**GET INVOLVED** **BLACK MEN BUILD**

*Come as you are, evolve as you go.*

**Mission:** Black Men Build believes that building and attaining power is the only way Black people will ever be able to shape our collective destiny. We must do the hard work of bringing our people together to get organized towards our goals. Developing a strong and active membership is at the core of Black Men Build's power-building strategy.

**GET INVOLVED** **THE NAP MINISTRY**

*Our Rest Is Resistance.*

**Mission:** The Nap Ministry was founded in 2016 by Tricia Hersey and is an organization that examines the liberating power of naps. Our "REST IS RESISTANCE" framework and practice engage with the power of performance art, site-specific installations, and community organizing to install sacred and safe spaces for the community to rest together. We facilitate immersive workshops and curate performance art that examines rest as a radical tool for community healing. We believe rest is a form of resistance and name sleep deprivation as a racial and social justice issue.

**GET INVOLVED** **THE EMBODIMENT INSTITUTE**

*It is not enough for us to envision new ways of being, but we need support to practice, feel and stay the course of transformation.*

**Mission:** The Embodiment Institute emerges from the long-term somatic teaching and on the ground healing justice work of its founder, Prentis Hemphill, who has integrated embodied learning and relational transformation into the Black movement for nearly a decade. TEI expands on that work to bring political and embodied emotional skills to our broader communities and to expand in our capacity and practice of just relationships.

**GET INVOLVED** **YOUAREESSENTIAL**

*Funding the Grassroots.*

**Mission:** #YouAreEssential is funding organizations and mutual aid networks that are combating food insecurity, housing instability, and barriers to access encountered by the elderly, disabled, immunocompromised, and the deeply marginalized.

**GET INVOLVED** **STUDENTS DESERVE**

*Making Black Lives Matter in Schools.*

**Mission:** We are volunteers who are member-leaders. We strategize, organize, set our agendas, develop our leadership, decide for ourselves, experiment, create, and try to contribute to a broader movement for justice. We are a multi-racial organization that prioritizes the leadership of Black students for the sake of Black liberation.

**GET INVOLVED** **BLACK LIVES MATTER GLOBAL NETWORK**

*Build power to bring justice, healing, and freedom to Black people across the globe.*

**Mission:** *Black Lives Matter Global Network Foundation, Inc.* is a global organization in the US, UK, and Canada whose mission is to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes. By combating and countering acts of violence, creating space for Black imagination and innovation, and centering Black joy, we are winning immediate improvements in our lives.



# SUGGESTED ORGANIZATIONS *NOT* FEATURED

## GET INVOLVED TRAYVON MARTIN FOUNDATION

*Our goal is to shift the conversation from intervention to reform.*

**Mission:** The Trayvon Martin Foundation was established by Sybrina Fulton & Tracy Martin in March of 2012. We are a non-profit organization whose main purpose is to provide emotional and financial support to families who have lost a child to gun violence. Our goal is to shift the conversation from intervention to reform. Our programs are strengthening families through leadership, support, guidance, and counseling. The Foundation is supported by a network of individuals and companies who share a unified vision of a world free of senseless killings. Our core mission is to gain fellowship toward personal restoration and ultimately community building.

## GET INVOLVED LOVE NOT BLOOD

*Bonded By Blood, United By Love.*

**Mission:** The Love Not Blood Campaign (LNBC) is a 501(c)(3) grassroots social justice organization founded in 2014. LNBC guiding principle is simple: Those directly impacted should lead the movement for our right to live free from state-sanctioned violence. We pursue this goal through healing circles, healing conferences, movement building, economic justice, and advocacy. Our commitment to addressing police violence – sets us apart. LNBC provides Holistic Care that encompasses physical, emotional, social, spiritual, and intellectual wellbeing.

## GET INVOLVED MOTHERS AGAINST POLICE BRUTALITY

*MAPB formed to unite mothers who have lost their children to police violence.*

**Mission:** Mothers Against Police Brutality (MAPB) is the voice for justice for victims of police brutality and deadly force. We are a multi-racial, multi-ethnic coalition uniting mothers nationwide to fight for civil rights, police accountability, and policy reform. MAPB was formed to unite mothers who have lost their children to police violence. Every year families lose children and other loved ones to police killings. An alarmingly disproportionate number of African-American and Hispanic men killed by policemen are unarmed. In virtually every case, officers that kill unarmed Black and Brown men are never charged with a crime.

## GET INVOLVED INITIATE JUSTICE

*Activating the power of people impacted by incarceration.*

**Mission:** Our mission is to end mass incarceration by activating the power of the people it directly impacts. We organize our members, both inside and outside of prisons, to advocate for their freedom and change criminal justice policy in California. We have more than 35,000 incarcerated members, 150 inside organizers, and hundreds more outside members and organizers throughout California. We are 100% led by people directly impacted by incarceration.

## GET INVOLVED COLOR OF CHANGE

*Until Justice is Real.*

**Mission:** Color Of Change is the nation’s largest online racial justice organization. We help people respond effectively to injustice in the world around us. As a national online force driven by 7 million members, we move decision-makers in corporations and government to create a more human and less hostile world for Black people in America. Our campaigns and initiatives win changes that matter. By designing strategies powerful enough to fight racism and injustice—in politics and culture, in the workplace and the economy, in criminal justice and community life, and wherever they exist—we are changing both the written and unwritten rules of society. We mobilize our members to end practices and systems that unfairly hold Black people back and champion solutions that move us all forward.

## GET INVOLVED THE MICHAEL O.D. BROWN WE LOVE OUR SONS & DAUGHTERS FOUNDATION

*We must love our sons and daughters.*

**Mission:** As catalysts for multi-sector systemic change, We Love Our Sons & Daughters Foundation will build capacity at the intersection of 4 core outcome components: Justice, Health, Education, and Family.



GET INVOLVED

CHOSEN FOR CHANGE

*In Loving Memory of Michael Brown.*

**Mission:** The Michael Brown Foundation, Inc. d/b/a Chosen For Change (CFC) is a non-for-profit that provides community support and outreach programs, activities, and events that are responsive, reflective, and holistic for families affected by or at risk of becoming and/or experiencing grief resulting from the loss of a child due to a tragic unforeseen circumstance.

GET INVOLVED

BLACK VOTERS MATTER

*Our goal is to increase power in our communities. Effective voting allows a community to determine its own destiny.*

**Mission:** Black Voters Matter's goal is to increase power in marginalized, predominantly Black communities. Effective voting allows a community to determine its destiny. We agree with the words of Dr. Martin Luther King, Jr. when he said, "Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love."

GET INVOLVED

FAIR FIGHT

*Fair Fight is Leading the Charge to Protect Voting Rights!*

**Mission:** We promote fair elections around the country, encourage voter participation in elections, and educate voters about elections and their voting rights. Fair Fight Action brings awareness to the public on election reform, advocates for election reform at all levels, and engages in other voter education programs and communications.

GET INVOLVED

AUDRE LORDE PROJECT

*Through mobilization, education, and capacity-building, we work for community wellness and progressive social and economic justice.*

**Mission:** The Audre Lorde Project is a Lesbian, Gay, Bisexual, Two-Spirit, Trans, and Gender Nonconforming People of Color center for community organizing, focusing on the New York City area. Through mobilization, education, and capacity-building, we work for community wellness and progressive social and economic justice. Committed to struggling across differences, we seek to reflect, represent, and serve our various communities responsibly.

GET INVOLVED

BLACK TRANS ADVOCACY COALITION

*Improve the Black trans human experience by overcoming violence and injustice in the world through the power, value, and love of all people.*

**Mission:** The National Black Trans Advocacy Coalition is the only social justice organization led by Black trans people to collectively address the inequities faced in the Black transgender human experience. Through our national advocacy center and affiliate state chapters we work daily, advocating to end poverty, discrimination in all forms and its human inequities faced in health, employment, housing, and education rooted in systemic racism to improve the lived experience of transgender people. Our work is based on peacebuilding, community education, public policy initiatives, empowerment programs, and direct services.

GET INVOLVED

M4BL

*The Movement For Black Lives.*

**Mission:** The Movement for Black Lives (M4BL) was created as a space for Black organizations across the country to debate and discuss the current political conditions, develop shared assessments of what political interventions were necessary to achieve key policy, cultural and political wins, convene organizational leadership to debate and co-create a shared movement-wide strategy. Under the fundamental idea that we can achieve more together than we can separately.

GET INVOLVED

GEORGE FLOYD MEMORIAL FOUNDATION

*Join us in the fight for justice.*

**Mission:** We honor George Floyd's legacy by uniting and activating our communities to challenge the root causes of racial inequity and end the systemic violence affecting Black Americans.



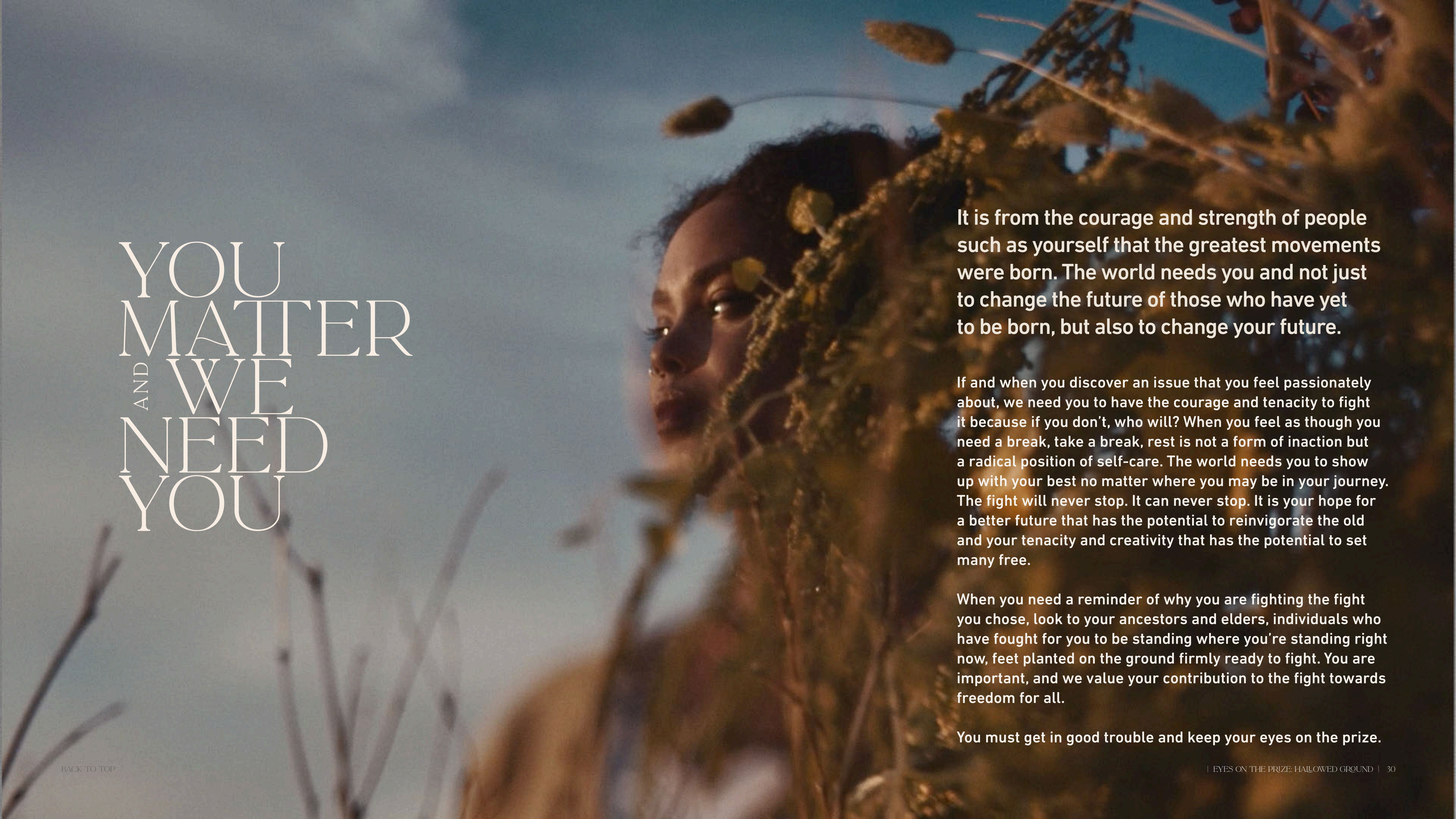
I WANT BLACK WOMEN IN PARTICULAR  
BE ABLE TO LIVE OUT THEIR WILDEST DREAMS...

I HOPE WE CAN PUT MORE INTENTION INTO ASKING BLACK WOMEN AND GIRLS, WHAT DOES IT LOOK LIKE TO FEEL SAFE?  
WHAT WOULD NEED TO HAPPEN HERE FOR YOU TO FEEL SAFE? HOW CAN WE EMBODY THAT?

FRES© STEEZ  
CULTURAL ENGINEER





A woman with dark hair is looking through a dense thicket of green and brown foliage. The background is a clear, bright blue sky. The overall mood is contemplative and hopeful.

# YOU MATTER AND WE NEED YOU

It is from the courage and strength of people such as yourself that the greatest movements were born. The world needs you and not just to change the future of those who have yet to be born, but also to change your future.

If and when you discover an issue that you feel passionately about, we need you to have the courage and tenacity to fight it because if you don't, who will? When you feel as though you need a break, take a break, rest is not a form of inaction but a radical position of self-care. The world needs you to show up with your best no matter where you may be in your journey. The fight will never stop. It can never stop. It is your hope for a better future that has the potential to reinvigorate the old and your tenacity and creativity that has the potential to set many free.

When you need a reminder of why you are fighting the fight you chose, look to your ancestors and elders, individuals who have fought for you to be standing where you're standing right now, feet planted on the ground firmly ready to fight. You are important, and we value your contribution to the fight towards freedom for all.

You must get in good trouble and keep your eyes on the prize.



Alongside the release of *Eyes on the Prize* in 1987, Blackside published a study guide to offer a way to follow along intentionally. In her introduction to the text, Judi Hampton, President of Blackside, remarked that:

THE STUDY GUIDE AND FILM SERIES HAVE ANOTHER PURPOSE: TO PROVOKE DISCUSSION ABOUT TODAY'S PRESSING HUMAN RIGHTS CONCERNS. WHEN HENRY FIRST MADE EYES, HIS GOAL WAS TO SPARK A NATIONAL DIALOGUE. THIS GUIDE WILL HELP TO REKINDLE IT.

The *Eyes on the Prize: Hallowed Ground* educational toolkit is driven by the same goals, inviting discussion and reflection alongside each section of the film. These discussions intend to be self-reflective as they increase awareness of movement histories, hoping that the consequent dialogue will inspire discussion, dreaming, understanding, and action.





# ECHOES

## ECHOES

**WHAT IS AN ECHO?** It carries one voice into another time as it bounces across space, hitting different subjects, events, and people, eventually landing in your ears. This section of the documentary explores this process—not only in the history of civil rights and anti-racist activism throughout American history, but also in the way it is covered in the media. *Hallowed Ground* not only pays homage to leaders in organizing, but also to those who ventured to give a shape to those stories, namely Henry Hampton and his original series, *Eyes on the Prize*. Echoes, then, speaks both to the echoes of activism’s earlier iterations, as well as the means used to amplify those stories.

### DISCUSSION QUESTIONS:

- » What is history? Is it bound to the past, and why or why not? Is it different from an echo?
- » How can we see echoes in the visual elements of *Eyes on the Prize: Hallowed Ground*?
- » Cullors says of *Eyes on the Prize* that it was the catalyst for her activism. Thinking back on the media you watched growing up, what ignited your drive to organize? What about it was impactful?
- » What does Mamie Till mean when she says that “Emmett [Till] was not just mine, he was the universal child”?
- » Thinking inward, what echoes can you identify in yourself?

### BOOKS & MEDIA:

- » Eddie S. Glaude, *Begin Again: James Baldwin’s America and Its Urgent Lessons for Our Own* (2020)
- » Christina Sharpe, *In the Wake: On Blackness and Being* (2016)
- » Joshua Bloom & Waldo E. Martin, Jr., *Black against Empire: The History and Politics of the Black Panther Party* (2012)
- » [\*Audio of Bayard Rustin and Malcolm X Debate on WBAI \(1960\)\*](#)







# ANCESTRAL RAGE

## ANCESTRAL RAGE

Social movements are built not only on a collective awareness of oppression, they also gain their momentum from the embodied feelings of oppression that plague and motivate people, that come from individual, institutional, and intergenerational harm. These feelings are routinely policed and pathologized by those in power, and the most harmed are told how and where they can appropriately express these emotions.

When we say “Whose Streets? Our Streets!” we claim that space physically, but we also assert a claim to express emotion publicly.

### DISCUSSION QUESTIONS:

- » What is rage? What is ancestral rage?
- » What are respectability politics? Is there a correct way to mourn?
- » How does ancestral rage manifest in the body? Where and how do you feel rage?
- » How is the acceptance or denial of rage influenced by interlocking systems of oppression such as patriarchy or heterosexism? Who is allowed to be angry; who is allowed to mourn publicly?
- » Kayla Reed notes, referencing the Ferguson Uprising, that “Black mourning in public was considered a threat.” These protests are often referred to by other terms such as “riots” in the media. What is the significance of the media’s use of “riot” in reference to Black mourning?
- » Brittany Ferrell says that while attending protests in Ferguson she could “feel coldness” in the presence of police. What is the significance of the fire motif in this section?
- » How did the COVID-19 pandemic affect Black Lives Matter organizing and protests in 2020?

### BOOKS:

- » bell hooks, *Killing Rage* (1996)
- » Frantz Fanon, *Wretched of the Earth* (1963)



# REMEMORY

## ARCHIVE

The advent of mobile technology catapulted racial justice activism into a new age when it allowed people to capture racist violence and distribute it online. These same technologies make it possible for people to create and keep archives of these events and subsequent activism.

Dominant institutions often keep archival material shrouded in darkness and inaccessible to the public, and even when made available, those in power have influence over how it is interpreted; over the historical narrative that goes on to be considered true. Self-determination, then, is not only about claiming a right to exist, but it is also about claiming a right to a historical narrative, to the creation of archives that reflect activist truths.

Archives don't always take the shape of a library collection or a dusty box in a dark closet: *Eyes on the Prize* and *Hallowed Ground* are both archival; they both keep record of historical narratives that need to be remembered and amplified.

### DISCUSSION QUESTIONS:

- » What is an archive? What does one look like? Does it always take the same shape?
- » phillip agnew says that, "America runs on forgetting." What do you think he meant by this, and what is the power of remembering?
- » How can we build our own archives and why does it matter that we build them ourselves?
- » Frances Thompson, the first woman to testify before a congressional committee, was left out of the archive despite its influence on the ratification of the Fourteenth Amendment. Who else has been left out of the archives? How would today's activism—yours and your community's—be different if they were included?
- » If you were to build an archive of your own activism and life, what would you include? In the words of Fresco Steez, who does your organizing follow in the legacy of?

### BOOKS

- » Juan Williams, *Eyes on the Prize* (1987)
- » Allissa V. Richardson, *Bearing witness while Black: African Americans, smartphones, and the new protest #journalism* (2020)
- » Saidiya Hartman, *Lose your Mother: A Journey Along the Atlantic Slave Route* (2007)





# SACRED SPACE

## SACRED SPACE

Sacred Spaces are spaces of meaningfulness, of community, and of collective energy, but they are often located in spaces that were not necessarily intended for those purposes. They are spaces of transformation after unspeakable acts of violence, they are spaces of public mourning, they are safe sometimes but often dangerous.

The spaces showcased in *Hallowed Ground*—16th Street Baptist Church, George Floyd Square, Canfield Drive, among many others—embody the ways in which public space is made sacred after it is made violent, of the strategies of public mourning and togetherness that follow violations of Black dignity. This section also identifies safety as a key element of intentionally sacred spaces, and asks what it might mean to create these conditions for those who face interlocking forces of oppression—even activist spaces are not always safe for everyone, especially Black women—Oluwatoyin Salau is a deeply impactful example of this that necessitates organizers’ attention.

### DISCUSSION QUESTIONS:

- » What is a sacred space? What is yours?
- » Why, as Tarana Burke mentions, do some people believe that me too. is a hindrance to Black Lives Matter? How can multiple movements like these exist at once?
- » Fresco Steez asks, “what does it look like to feel safe...and how can we embody that?”
- » What is the significance of spaces such as George Floyd Square in Minneapolis?
- » Why is it important to reclaim these streets, often changing what areas look like, what goes on in them, and who is in control?

### BOOKS:

- » Combahee River Collective, *The Combahee River Collective Statement* (1977)
- » Audre Lorde, *Sister Outsider: Essays and Speeches* (1984)
- » Octavia Butler, *Parable of the Sower* (1993)
- » Patricia Hill Collins, *Intersectionality as Critical Social Theory* (2019)

### MEDIA:

- » [\*At George Floyd Square, traffic now mixes with the memorials \(NYT article\).\*](#)







# VISIONS

## VISIONS

At the same time as *Hallowed Ground* looks back at the past, it encourages viewers to look forward into the future and place themselves into that vision. Rather than operate in a rigid frame of what institutions say is acceptable, or what's been done before, future activists are asked to push their imaginations past these limits, to question systems that even in past movements have not been the central object of criticism, such as policing or the concept of prisons more broadly.

Activists are asked to consider what the world might look like—what it might feel like—to feel peace, to have needs met, to know that these do not come at the expense of others around the world. The physical body is in a vessel for the transference of trauma, but it is also a vision into the future; capturing the glimmer of all temporalities and possibilities.

### DISCUSSION QUESTIONS:

- » What is abolition?
- » When does a movement end? What does it mean to be constantly imagining something better and how does this change how we organize?
- » What is power? Based on that definition, is it, as Phillip Agnew says, neutral?
- » What does it mean to live off of the land? How does the history of anti-Black racism coincide with the struggles and activism of indigenous peoples?

### BOOKS:

- » Mariame Kaba, *We Do This 'Til We Free Us: Abolitionist Organizing and Transforming Justice*. Haymarket Press (2020)
- » Adrienne Maree Brown, *Emergent Strategy: Shaping Change, Changing Worlds*. (2017)
- » Asha Bandele & Patrisse Cullors, *When They Call You a Terrorist: A Black Lives Matter Memoir* (2018)
- » Angela Y. Davis, *Freedom Is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement* (2020)



# THE PRIZE

## THE PRIZE

*Hallowed Ground* ends by looking forward, toward dreams, toward radical imagination, toward future generations. It does not end with a discrete set of guidelines for how to make a movement happen, instead offering a capacious vision of possibilities. In honoring the work of activists past, *Hallowed Ground* invites a new generation to take that history and reimagine how it might take shape now and into the future.

### DISCUSSION QUESTIONS:

- » What is the difference between freedom *from* and freedom *to*? What does this look like?
- » What is the prize?
- » Was the prize different in *Eyes on the Prize* vs. *Eyes on the Prize: Hallowed Ground*?







# HOMEGOING

## HOMEGOING

“I believe that when stars die they evolve into something else.” Naia Butler-Craig explains that matter has always existed and will always exist in endless forms and combinations, and that human existence is exemplary of that.

Many Black Americans do not have a strong sense of their family lineages and live with the awareness of a fractured familial history, piecing together what little information is accessible Butler-Craig offers an alternative way of thinking about human connectivity that transcends recordkeeping and family trees, and connects to a cosmic network that cannot be interrupted or destroyed by white supremacist violence. Homegoing, then, is about movement, not disappearance.

### DISCUSSION QUESTIONS:

- » Where is home? What is home?
- » How is a homegoing different from a funeral? What is the significance of a homegoing for those who have been separated from their family lineage?
- » What does it mean to acknowledge ancestors in modern-day movements? What can we learn from them, their successes, their mistakes?

### MEDIA:

- » [\*The Caretaker \(This American Life ep. 738: Good Grief!\)\*](#)



A person wearing a red robe and a crown with a red veil is kneeling in a grassy field at night. They are facing a large, bright fire that stretches across the horizon. The fire is composed of many small flames, creating a long, continuous line of light. The person's hands are held out in front of them, palms up. The scene is dimly lit, with the fire providing the primary source of light. The background shows dark trees and a dark sky.

"THIS @UNTRY TEACHES YOU TO FORGET. THAT IS AMERICA...IT RUNS ON FORGETTING...  
BUT WE MUST REMEMBER.

PHILIP AGNEW

@-FOUNDER OF BLACK MEN BUILD AND THE DREAM DEFENDERS



## ■ **ABOLITION**

the eradication of imprisonment, policing, and surveillance. Abolition turns to restorative and transformative justice as an alternative to the current system of policing and incarceration that disproportionately affects Black communities.

## ■ **BLACK** *(CAPITALIZED)*

refers to the Black community and identity rather than a solely racial marker (i.e. Black). Capitalizing Black acknowledges the history of the African diaspora and the significance of self-identification in its wake.

## ■ **DIASPORA**

refers to the dispersion of people of African origin throughout the world as a result of the transatlantic slave trade.

## ■ **GRASSROOTS ORGANIZING**

organizing that takes place first and foremost at the community level, often prizing horizontal decision-making over hierarchy.

## ■ **INTERSECTIONALITY**

a theory created by legal scholar Kimberlé Crenshaw, intersectionality refers to the problems faced by Black women as anti-discrimination cases are insufficient at protecting them, noting that anti-discrimination policies about gender nly supported white women, and anti-discrimination policies about race only supported Black men. Today, intersectionality is commonly understood as the interconnectedness of race, class, and gender.

## ■ **MOVEMENT**

collective organizing toward a shared goal, often political or social in nature.

## ■ **POWER** *(INSTITUTIONAL)*

the ability to make decisions that affect others, control over resources and knowledge production, ability to maintain the status quo without question.

## ■ **PRIVILEGE**

a social power afforded to members of a dominant group, typically unearned.

## ■ **UPRISING**

an act of rebellion or resistance against those in power (organizations, governments, institutions).

## ■ **WOMANISM**

coined by author and activist Alice Walker, womanism is tied to, but distinct from, mainstream feminism, placing special focus on Black women and their particular experiences with race, class, and gender.





## SOPHIA HOWARD

Sophia Howard is a 2021 graduate of Spelman College having received a BA degree in Philosophy and Comparative Women's Studies with a concentration in Women and Resistance Movements. Howard is currently a Yale Law School undergraduate summer fellow interning with RestoreHER as well as being a social media and marketing assistant for WomenNow, a Black women's sexual and reproductive health global continuum. Howard plans to attend Law School next fall.



## GRANT BENNETT

Grant Bennett is a proud graduate of Morehouse College where he now works as a graduate assistant researcher in the Identity, Art, and Democracy Lab. Grant founded a nonprofit in his hometown (The Two-Six Project) that strives to develop leaders from marginalized communities through intentional programming and scholarship. He currently works as a People Analytics Research Analyst at Google.



## SHAKARA WYATT

Shakara Wyatt is a producer in Los Angeles, CA. She first began her work in the entertainment industry while attending Royal Central School of Speech and Drama, in London, where she studied classical text, acting, and diction. Currently Shakara is the Special Projects Manager for Abolitionist Entertainment. Her work aims to heal while pushing the narratives of marginalized communities. She believes that each time we share our stories and uncover the voices we once silenced, we all become a little more free.



## SIMOGNE HUDSON

Simogne Hudson is a doctoral student at the USC Annenberg School for Communication and Journalism. Her work attends to prison communication technologies and the ways in which they conceive of, enforce, and disrupt carceral infrastructures and their boundaries. Alongside her own work, Simogne is a researcher in the Media as SocioTechnical Systems (MASTS) research group at Annenberg.



## MELVIN COSTON JR.

Melvin Coston Jr. is a senior psychology major at Morehouse College from Harlem, New York. Mr. Coston is the undergraduate studies researcher for the Identity, Art, and Democracy Lab at Morehouse College under the direction of Principal investigator, David Rice, PhD.



## PATRISSE CULLORS

Patrisse Cullors is a New York Times bestselling author, educator, artist, and abolitionist from Los Angeles, CA. Co-founder and former executive director of the Black Lives Matter Global Network Foundation. Patrisse has been on the frontlines of abolitionist organizing for 20 years. As an artist, Patrisse has directed and produced docu-series, theater, and performance pieces. In all areas of her life and work, Patrisse intends to continue to uplift Black stories, talent, and creators that are transforming the world of art and culture.