Chapter
7

Is Food a Political Weapon? Using Inquiry to Explore the History of African American Farmers

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Figure 1. ***Black Farmers at a Soil Conservation Meeting***

Note. Lee, R. (1940). *Negro farmers at soil conservation meeting at Vernon, Oklahoma* [Photograph]. Library of Congress. https://www.loc.gov/item/2017785359/

<table>
<tr><th colspan="3">Is Food a Political Weapon?</th></tr>
<tr><td>C2 Disciplinary Focus
Geography and Economics</td><td>C3 Inquiry Focus
Communicating and Critiquing Conclusions</td><td>Content Topic
African American farmers</td></tr>
<tr><td colspan="3">C3 Focus Indicators

D1: Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration the different opinions people have about how to answer the questions. (D1.5.3-5)

D2: Identify examples of the variety of resources (human capital, physical capital, and natural resources) that are used to produce goods and services. (D2.Eco.3.3-5)
Describe how human activities affect the cultural and environmental characteristics of places or regions. (D2.Geo.5.K-2)

D3: Use evidence to develop claims in response to compelling questions. (D3.4.3-5)

D4: Present a summary of arguments and explanations to others outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, and reports) and digital technologies (e.g., internet, social media, and digital documentary). (D4.3.3-5)</td></tr>
<tr><td>Grade level
5</td><td>Resources
Cited throughout the chapter and in Appendix</td><td>Time Required
Variable</td></tr>
</table>

In January of 1865, General William Tecumseh Sherman's army arrived in Savannah, Georgia. The Secretary of War Edwin Stanton joined Sherman at a meeting with representatives of Savannah's Black community. The Black community selected a man named Garrison Frazier, a minister who was formerly enslaved, to represent their views before Sherman and Stanton. The two men asked the minister what it was that he believed Black people needed. According to the transcripts from the meeting, Frazier reportedly told them:

> The way we can best take care of ourselves is to have land, and turn it and till it by our labor—that is, by the labor of the women, and children, and old men—and we can soon maintain ourselves and have something to spare.... We want to be placed on land until we are able to buy it and make it our own. (Berlin, 2009)

Sherman turned this request for land into Special Order 15: the U.S. government took land seized from the Confederacy and divided it up among thousands of newly emancipated people. But after Lincoln's assassination, Andrew Johnson quickly overturned this order. And within a few short months, the land that was distributed to Black Americans was returned to white Southerners (Hinson & Robinson, 2008). Despite this reversal, White (2018) wrote that "in 1875, African Americans owned three million acres of land. Five years later, they owned eight million, and by 1900, it was twelve million" (p. 28). And by the 1920s, Black people owned about a million farms, approximately 14% of all farms in the country. But in the

decades that followed, that number had dropped to below 2% (Hannah-Jones, 2019).

The African principle of *Sankofa* states that we must study the past in order to understand the present and to "forge a future of our own making" (White, 2018, p. 19). White wrote about the complicated and rich relationship that Black Americans have with the land. She wrote that "the oppression of slavery, land tenancy, and sharecropping is but one part of the story" (p. 61). Fannie Lou Hamer understood and *lived* this story. She was a former sharecropper who spent the majority of her lifetime picking cotton and working on a plantation in rural Mississippi. Although Ms. Hamer's activism focused on securing citizenship and voting rights for Black Americans in the 1960s, she understood that there were many in her hometown who not only were prevented from voting through laws and intimidation but were also food insecure. She knew that securing the right to vote would be meaningless unless Black Americans could afford food and were economically self-sufficient. That included access to land. Hamer believed that in order for any people or nation to survive, land was necessary (Lee, 2000; White, 2018).

In this inquiry, elementary students will learn about the history of Black farmers in the United States through the life of activist Fannie Lou Hamer. Hamer was dedicated to ending human suffering in the Mississippi Delta. Her life and familial experiences showed her that, after Reconstruction, a system was created that essentially recreated a system of slavery that kept Black Americans in a perpetual cycle of poverty without access to adequate food or land. Fannie Lou Hamer argued that rural Black Americans' lack of access to food and land ownership was a civil and human rights issue.

Hamer was well aware that for many poor Black farmers in the rural South that their race and class intersected causing them to experience dual discrimination that greatly diminished their quality of life. She argued that in the South, food had been used as a "political weapon" by white people against Black Americans.

> Down where we are, food is used as a political weapon. But if you have a pig in your backyard, if you have some vegetables in your garden, you can feed yourself and your family, and nobody can push you around. If we have something like some pigs and some gardens and a few things like that, even if we have no jobs, we can eat and we can look after our families. (White, 2018, p. 18)

Hamer continued using her powerful voice to work to uplift her community through the creation of the Freedom Farm Cooperative (FFC): an economically self-sufficient community development program in rural Mississippi. With the Freedom Farm initiative, Hamer sought to continue the grassroots organizing inspired by her work with SNCC to help strengthen her community so that they could exist as free human beings.

Figure 2. ***Fannie Lou Hamer***

Note. Leffler, W. K. (1964). *Fannie Lou Hamer, Mississippi Freedom Democratic Party delegate, at the Democratic National Convention, Atlantic City, New Jersey, August/ WKL* [Photograph]. Library of Congress. https://www.loc.gov/item/2003688126/

Rationale for Classroom Practice

The focus of this chapter is to explore teaching the long history of Black farmers in the United States using primary sources from the Library of Congress along with the picturebook *Voice of Freedom: Fannie Lou Hamer: Spirit of the Civil Rights Movement* (Weatherford, 2015). Black farmers typically only appear in the social studies curriculum in secondary grades when students learn about enslaved persons and the cotton industry as well as sharecropping and tenant farming that arose after Reconstruction. In the elementary grades, geography and economics are subsets of social studies that are oftentimes neglected or considered an afterthought. If geography is taught in the elementary grades, teachers tend to focus on physical geography and the teaching of map skills or the five themes of geography (Helfebein, 2012). If economics is incorporated into social studies lessons, teachers and state standards

focus on “neoclassical economics” that privileges notions of individualism over collectivism (Remmele, 2010, 2011) and never questions the “freedom” that the “market” allegedly provides consumers and businesses (Shanks, 2018).

Figure 3. ***Tenant Farmer Family***

Note. Delano, J. (1941). *Negro tenant farmer family. Greene County, Georgia* [Photograph]. Library of Congress. https://www.loc.gov/item/2017795059/

This approach to social studies is dangerous and problematic since the aim of social studies is to prepare students to become active citizens and participate in a global society (NCSS, 2010). A number of scholars argue for a different approach to economics and geography education in the elementary grades. For example, Gallagher and Hodges (2010) argued that “the discipline of economics is not primarily about memorizing items… it’s about empowering people to make thoughtful choices” (p. 15). Brilliante and Mankiw (2015) contend that teachers must have students develop a geographic sense of place: “Developing a sense of place lets children know that they belong in the physical world around them and in the social and cultural world they share with others” (p. 3). This approach aligns with Brazilian educator Paulo Freire’s (1970/2007) vision that education functions as

> an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes

> the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (p. 34)

Therefore, it is vital that elementary teachers reject teaching geography and economics in an ahistorical manner that promotes rugged individualism over the collective. Instead, we must commit to adopting a more critical and humanizing approach—one that centers the lives and experiences of human beings and how policies, histories, and decisions rooted in white supremacy affect individuals and communities. This chapter offers an approach to teaching economics and geography using Critical Race Theory (CRT) (Bell, 1980; Delgado & Stefanic, 1993) as a framework to explore this history.

Critical Race Theory

In the mid 1990s, scholars of Color introduced the ideas of CRT and called for the introduction of racial literacy and knowledge into the field of social studies education (Ladson-Billings & Tate, 1995; Ladson-Billings, 1998; Tyson & Howard, 2004). Critical race theory contends that although society has made legal strides in legislating against racial inequality, white interests prevail (Bell, 1980; Delgado & Stefanic, 1993). The same is true in the social studies curriculum. Although the Civil Rights Movement made great strides towards altering the school curriculum to feature the histories and experiences of communities of Color (King, 1992; Swartz, 1992), African Americans are presented in a way where their voices and contributions are minimized (Busey & Walker, 2017) and histories of racism and racial violence are silenced (Brown & Brown, 2010). With that said, African American racial histories must be purposefully integrated in the curriculum "without waiting for the ideal space to make such inclusions" (Vickery et al., 2015, p. 256).

In 2014, I along with two colleagues published a book chapter outlining how teachers can better understand the permanence of race in society by engaging in a critical race theory analysis of the social studies curriculum and standards (see Vickery et al., 2015). We argued that teachers must learn content knowledge to teach topics associated with race, but also learn how to "mine" what is absent in the curriculum "rather than assume there to be an ideal moment when school curriculum aligns with their ideological beliefs around social justice" (p. 254). "Mining" the curriculum and standards is an important skill for preservice teachers to develop. If the purpose of teaching social studies is to prepare active and critical citizens (NCSS, 2010) then teachers must not wait for permission to teach students critical topics and difficult issues of injustice that are purposefully excluded from state and national content standards (Vickery et al., 2015). The C3 framework provides preservice teachers with a framework for how to cover such topics through critical and action-oriented inquiry in a meaningful way. With the recent controversy and misunderstanding surrounding critical race theory in K-12 schools (see Schwartz, 2021), it is important to make clear that I am not proposing that you teach elementary students about critical race theory. Rather, I am arguing

that critical race theory can be used as a framework in which to view the social studies curriculum and to find spaces to teach about the history of Black farmers.

Finding Sources

When planning this inquiry, I knew that I wanted to design a learning activity with primary sources about the life and activism of Fannie Lou Hamer. In particular, I wanted to focus on her work advocating for and with farmers in her home community. There is a wonderful picturebook by Carole Boston Weatherford that details Hamer's life and the experiences that fueled her activism that I wanted to pair with primary sources. I did this because I know that picturebooks are a great way to introduce historical topics to students. However, picturebooks alone will not tell the full and complete story; teachers must pair these texts with primary sources to help students learn about the time period and teach the fullness of Black American lives and experiences. But I knew that I needed to go back further in time and begin with the long history of Black farmers in this country, a topic that is often ignored in the history curriculum. I decided to begin the search at the Library of Congress to find sources about Black farmers and Fannie Lou Hamer. The Library did not have an extensive collection of primary sources about Black farmers (other than photographs of Black Americans during enslavement) or Fannie Lou Hamer, and I had to search other databases to fill in the gaps. I began compiling primary sources (photographs, artifacts, letters, etc.) in a Google Doc and sorted the documents chronologically to show the long history of Black farmers. In the end, I selected a number of primary sources from various institutions, museums, and websites that tell the story of Black farmers in the United States.

Connections to the C3 Inquiry Arc

I used the four dimensions of the C3 inquiry design model (IDM) blueprint (Swan et al., 2018) to frame this historical inquiry learning experience for elementary students. Dimension 1 of the College, Career, and Civic Life (C3) Framework centers on the importance of developing the right questions to frame an inquiry. Questioning is at the center of the inquiry process and should help students develop a sense of wonder and curiosity about the topic they are about to explore. Additionally, questions should be written in a way that explicitly critiques systems of oppression and power (Crowley & King, 2018). I developed the following compelling question for this inquiry: "Is food a political weapon?" Teachers can share with students Hamer's statement from above and explain that Hamer believed that access to food had been used as a weapon to hurt Black communities. By the 1960s, there were hundreds of thousands of poor Black Americans living in the rural South who struggled to live off the land and have enough food to feed their families. That is because many "governments-backed"

loan programs aimed at helping Americans were unavailable to Black Americans because of segregation and Jim Crow laws that kept them from accessing federal and state aid.

While the compelling question might seem a little advanced for elementary students, I argue that it is important that young children examine the importance of food and consider whether having access to food is a human right. Additionally, what is the government's role in making sure that every person has enough to eat? Or consider, what if the government decides to deny access to food to its citizens or takes away their food supply? Food is something young people can understand and relate to, and it is important for elementary students to think critically about food and access to food and to learn that some people are food insecure. Food insecurity is a reality that unfortunately too many of our young people experience on a daily basis.

The compelling question asks students to evaluate Fannie Lou Hamer's claim about how food had been used as a political weapon against Black Americans. This question would be paired with the following supporting questions: (a) "What is the history of African Americans and the land?" and (b) "Who was Fannie Lou Hamer? How did she create change in her community?" But by the end of the inquiry, students will have a better understanding of the complex history of Black Americans with the land and how they devised ways to resist oppressive practices by working together and pooling their resources to support and uplift the community. And that is an important goal of this inquiry: to help students understand that Black Americans have a painful yet beautiful history with the land and to focus on the ways in which Black Americans have resisted systemic oppression, focusing on the resilience of the Black community.

Dimension 2 of the C3 framework allows us to consider how the inquiry fits within the multiple social studies disciplines. Because the inquiry revolves around the history of Black farmers, this inquiry focuses on the disciplines of history, civics, geography, and economics (see Table 1). While questions are just the starting point in an inquiry, the primary sources must be carefully selected to help students investigate the topic and answer the compelling and supporting questions. For the supporting questions, students will use a variety of primary and secondary sources and engage in tasks that help them to uncover the long history of the fight for the ballot for Black women. Dimension 3 of the C3 framework covers evaluating sources and using evidence. Primary sources must be carefully selected with the goal to expose students to sources that center the perspectives of marginalized communities (Crowley & King, 2018). Elementary students need experience gathering information from a wide variety of sources, evaluating the sources, and then generating claims and conclusions based on their analysis. The Library of Congress has a number of primary sources for teachers to use in the elementary classroom related to Black farmers. It is important that teachers use a variety of different primary sources to present these narratives: visuals (photographs and paintings), artifacts (such as campaign banners, monuments, murals), and participant accounts (quotes, diary entries, newspaper texts, etc.). Visual sources like photographs and paintings are wonderful sources to start with if students are new to

historical thinking. They are also wonderfully accessible to a variety of student learners and students learning English as an additional language.

Throughout this chapter I reference and link several primary sources and different ways they can be introduced to children. A great way for teachers to use such primary sources with students is through interactive activities such as a gallery walk, big paper conversations, or see, think, wonder. I would recommend that when teachers introduce primary sources to students that they pair each source with a one to two sentence caption (to provide students context), as well as two to three document-based questions (DBQs) that will help guide students' discussions and analysis of each source. But first, it is imperative that you model for students how to analyze a primary source. I would recommend that you start with the titles/captions of the primary sources as a way to preview the content. Then, you can do a "think aloud" and model your thinking for students as you talk about and analyze the primary source—you can ask "What do you see? Who is in this primary source? What are they doing? Why are they doing it? Why was the source created? What message was the photographer/artist/author trying to tell us by creating this document?"

Table 1. *Inquiry Design Model (IDM) Overview*

<table>
<tr><th colspan="3">Is Food a Political Weapon?</th></tr>
<tr><td>Staging the Compelling Question</td><td colspan="2">Begin with a class read-aloud of the book Every Human Has Rights: A Photographic Declaration for Kids published by National Geographic. The teacher can start by discussing the cover of the text and ask students what they know about human rights. What are human rights? Why do we have them? Do kids have human rights? What happens if your rights are violated by your country? The inquiry unit should begin by reading and pause on right #25 “you have the right to food, shelter, and health care.” The teacher should discuss with students what it means to have the right to food. Do they agree or disagree with that statement? What is the government’s role in making sure that every person has enough to eat?</td></tr>
<tr><th>Supporting Question 1</th><th>Supporting Question 2</th><th>Supporting Question 3</th></tr>
<tr><td>What is the history of African Americans and the land?</td><td>What difficulties did Black farmers encounter?</td><td>What was the Freedom Farm Cooperative and how did it help Black farmers?</td></tr>
<tr><th>Formative Performance Task</th><th>Formative Performance Task</th><th>Formative Performance Task</th></tr>
<tr><td>What are two interesting things that you learned today? What is one question that you still have?</td><td>Students will write a paragraph that explains the difficulties Black farmers encountered.</td><td>Write an “I am” Poem about Fannie Lou Hamer and the different ways she created change in her community.</td></tr>
<tr><th>Featured Sources</th><th>Featured Sources</th><th>Featured Sources</th></tr>
<tr><td>A-F</td><td>G, H, O, S-U</td><td>I-N, P-R, V-X</td></tr>
<tr><td>Summative Performance Task</td><td colspan="2">Construct a written argument that addresses the compelling question using specific claims and relevant evidence from historical sources while acknowledging competing views.

Extension: Teachers can extend this topic by exploring the issue of reparations to the descendants of those who were enslaved in the United States as well as Black Americans’ experiences living in Jim Crow America. Students can read and analyze the United Nations principles and guidelines for reparations and what the U.S. government could do that would help right the wrongs the government has committed against Black Americans throughout history.</td></tr>
<tr><td>Taking Informed Action</td><td colspan="2">Students can research environmental justice issues that impact Black Americans and work together to create campaigns to raise awareness on such issues.</td></tr>
</table>

Supporting Question One and Tasks

Teachers can begin this inquiry with a class read-aloud of the book *Every Human Has Rights: A Photographic Declaration for Kids* (2008) published by National Geographic. The teacher should explain that this book is based on the United Nations Universal Declaration of Human Rights that was created after World War II in the 1940s to help guarantee that another tragedy like the Holocaust does not happen again. Although it is not a binding document, it is an expression of fundamental values that are shared by the countries that are part of the United Nations. The teacher can start by discussing the cover of the text and ask students what they know about human rights: "What are human rights? Why do we have them? Do kids have human rights? What happens if your rights are violated by your country?" The teacher should pause on right #25 "you have the right to food, shelter, and health care." The teacher should discuss with students what it means to have the right to food. Do they agree or disagree with that statement? What is the government's role in making sure that every person has enough to eat? Because the compelling question for this inquiry explores the importance of food and how it can be used as a political weapon, it is important for teachers to talk to students about where our food comes from and whether access to food should be considered a human right. These issues deal with economic concepts such as wants, needs, and cost as well as geographic thinking such as exploring humans' connection to the land and the impact they have on it.

Before you begin reading the book on Fannie Lou Hamer with students, it is vital that they have a thorough understanding of the history of Black farmers in this country. *The ABCs of Black History* (Cortez, 2020) is a wonderful book that introduces students to this history of food, farming, and Black culture. Students rarely learn about the impact Africans had on what would become American cultural cuisine. Historians have documented the relationship between enslaved Africans and the crops they planted and harvested that contributed to the wealth of the US—cash crops such as rice, sugar, and tobacco that were transported from Africa as a result of the trans-Atlantic slave trade. African foods, spices, and agricultural techniques all helped shape this country culturally, geographically, and economically. This rich economic and cultural lineage all can be traced back to slavery and the contributions of enslaved Africans working the land.

Hinson and Robinson (2008) noted that in 1619 when Africans were brought to British North America in chains as part of the trans-Atlantic slave trade, they carried with them unique gifts and a wealth of knowledge that greatly contributed to the economic growth, development, and prosperity of North America. It is important that elementary students understand the connection between the institution of slavery and the colonial/U.S. economy. Slavery was an economic system that created a great amount of wealth and prosperity for the colonies (and later the U.S.) and white enslavers. This is connected to Dimension Two of the C3 framework "applying economic disciplinary tools and concepts." Within the C3 framework, upper elementary students are encouraged to explore economic decision

making, which connects to the history of slavery and the decision and actions made by wealthy white men to maintain the institution of slavery out of economic desire to gain wealth while ignoring the inhumanity of the institution and even inventing racist ideas to justify enslavement (Kendi, 2017).

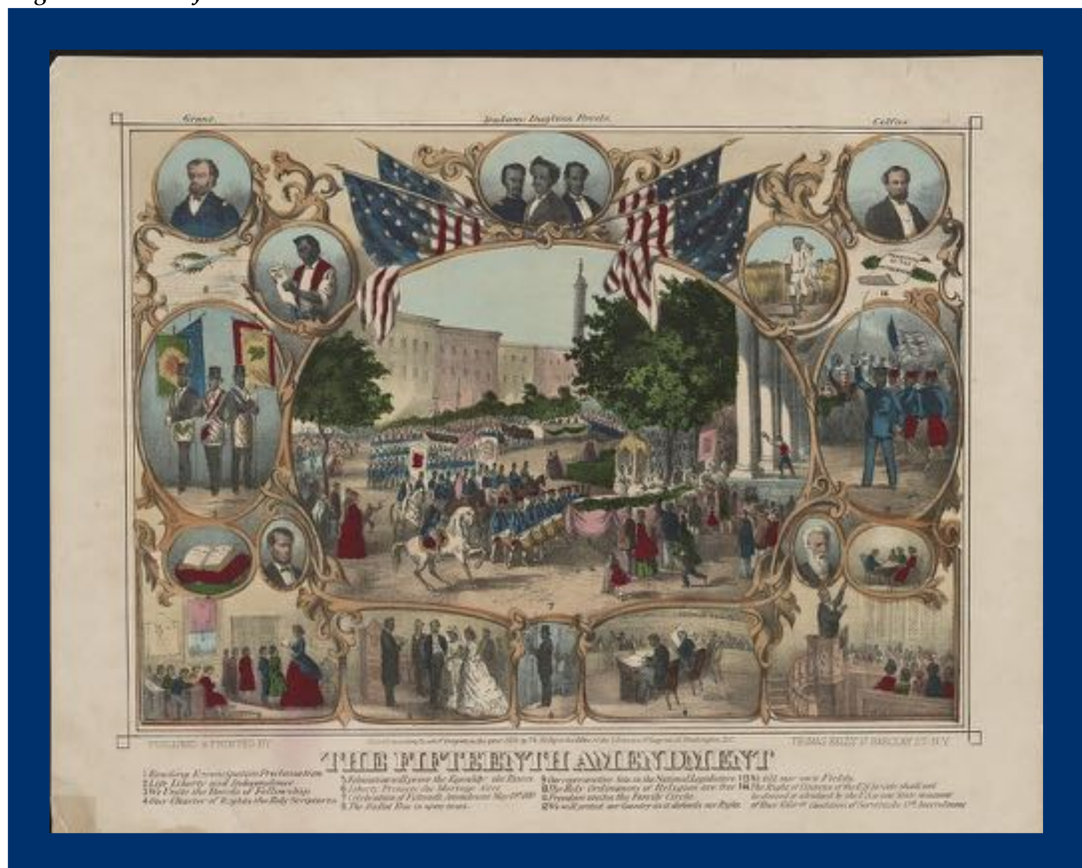
The invention of the cotton gin in 1793 led to an increase in cotton production and the development of "cotton kingdom" in the southern United States. Teachers can show students the print of enslaved Africans using the cotton gin that was published in *Harper's Weekly* in December of 1869 (Source A). The class can analyze this print together to learn more about how the cotton gin worked, as well as how the invention impacted enslaved persons and rich white enslavers. First, teachers can ask students to take thirty seconds and examine the print individually. Then, teachers can have students report out what they see. Possible student comments might include that they see enslaved persons bringing raw cotton to the machine, a second person cranking the lever, and a third person feeding the cotton through the cotton gin in order to clean it. Teachers can also point out that in the print the person who is cranking the lever is holding a clean piece of cotton—which demonstrates to students the purpose of the invention: it was an easier and far more efficient way to clean cotton. Students should also notice the two white planters in the back with grins on their faces examining the cleaned cotton. Teachers can ask students to consider how the invention of the cotton gin impacted the lives of enslaved persons and white enslavers. Although it simplified the process of cleaning cotton, it led to a widespread increase in the productivity of cotton as well as the growth of slavery since it made cotton production more profitable for white enslavers.

Figure 4. ***Cotton Field, Retreat Plantation, Port Royal Island, South Carolina***

Note. Hubbard & Mix. (ca. 1860). *Cotton field, Retreat Plantation, Port Royal Island, S.C.* [Photograph]. Library of Congress. https://www.loc.gov/item/2012648060/

Teachers can also ask students sourcing questions (Vansledright, 2004) about the person who created this print and how they felt about the invention of the cotton gin. Moreover, it is vital that teachers contextualize the way enslaved persons are portrayed in this print to challenge the racist idea of the "happy slave" stereotype that was prevalent in 19th- and 20th-century print media. This print was created by a white man in the late nineteenth century during the time of Reconstruction. Teachers must encourage students to critique the motive and perspective of source authors. According to VanSledright (2004), attribution is part of the historical thinking process where students recognize that a source is constructed by an author or artist for very particular reasons, which can help students build historical interpretations. This coincided with the development of racial theories that sought to justify enslaving Africans. Textbooks are filled with images and paintings depicting enslaved people picking cotton (Figure 4). Slavery was an unjust and dehumanizing institution that robbed Black people of their freedom and humanity and forced them to work for centuries without pay, all to enrich white enslavers and the U.S. economy.

Figure 5. ***The Fifteenth Amendment***



Note. Kelly, T. (ca. 1870). *The Fifteenth Amendment* [Lithograph]. Library of Congress. https://www.loc.gov/item/93510386/

After the end of the Civil War came the passage of the 13th Amendment abolishing slavery (1865) (Source C), the 14th Amendment granting citizenship to formerly enslaved persons (1868), and the 15th Amendment securing the vote for Black men (1870; see Figure 5). Newly freed persons celebrated emancipation by searching to reunite families, moving to new communities, starting churches, building communities, acquiring an education, and becoming landowners (Foner, 1988; Hinson & Robinson, 2008). While African Americans made significant gains during Reconstruction in terms of education, land ownership, business, and representation in state and national legislative bodies, white Americans soon sought to limit freedom and their economic success. A Thomas Nast 1874 wood engraving captures the violence and terror of this time period (Source F). Jim Crow laws across the country sought to reduce Black Americans to the status of second-class citizens. And the U.S. Supreme Court sanctioned segregation as legal in the court case *Plessy v. Ferguson* (1896). By the end of the century, white Americans had used racial terror, violence, and legislation to reverse the progress African Americans had made during Reconstruction. W. E. B. DuBois (1962) captured this reality when he wrote “the slave went free; stood for a brief moment in the sun; and then moved again toward slavery” (p. 30). Teachers can share this quote with students and ask them to make predictions about what happened to Black farmers after the period of Reconstruction.

The formative performance task asks students to reflect on what they have learned and the different primary sources they have examined and analyzed and to reflect on two interesting facts that they learned about the history of Black farmers in the U.S. They also must think about one question that they still have about this history. This reflection “exit ticket” can then be used by teachers to plan for subsequent lessons in terms of what information was unclear to students about this history and what they may need to revisit before proceeding to supporting question two.

Supporting Question Two and Tasks

The book *Voice of Freedom: Fannie Lou Hamer: Spirit of the Civil Rights Movement* by Carole Boston Weatherford begins by tracing Fannie Lou Hamer’s roots as the daughter of sharecroppers in the Mississippi delta where, according to Weatherford, “the soil was as rich as Black folks was poor, where cotton was king and Jim Crow the law” (n.p.). The development of the sharecropping system was designed to exploit Black Americans and keep them in a perpetual state of slavery (Hinson & Robinson, 2008). Sharecropping was a system of farming that bound Black farmers to white landowners, similar to slavery. After emancipation, many African Americans lacked money to purchase land or farm equipment. White landowners allowed a tenant to rent and farm a portion of their land in exchange for a share of the crop. Landowners would lease seeds and farm equipment to Black farmers, which piled onto the already high debts. High interest rates, abusive contracts, and unpredictable harvests kept Black farmers severely indebted in a way that carried over from year to year, thus creating

an endless cycle of poverty. Hinson and Robinson (2018) characterized the situation of sharecroppers as

> borne down by ever-increasing debts, trapped by a legal system which severely restricted their every movement, weakened by malnutrition and disease, and violently denied access to legal relief, black tenant farmers labored under a weight of oppression which offered virtually no escape. (p. 288)

Students can learn more about the sharecropping system by reading recruitment literature from the National Sharecroppers Fund, which had been working since 1937 to bring economic and social justice to sharecroppers (Source O).

White (2018) noted that despite the difficulties of sharecropping and tenant farming, agriculture remained an important industry for Black Americans: "Agriculture was a strategy of resistance" (p. 29). Although Booker T. Washington (Source G) remains a controversial figure among Black Americans for his assimilationist views and harmful comments about Black farmers, he played a significant role in the education of Black farmers in the South. Washington founded the Tuskegee Normal and Industrial Institute (see also Source H) in 1881 with the belief that "agricultural skills would provide a critical economic source for African American self-sufficiency and community building" (White, 2018, p. 30). Historians have posited that Booker T. Washington had a significant impact on the lives of millions of Black Southern farmers, noting that Tuskegee (which later became Tuskegee University) was the first program to support an agricultural version of the "American Dream" that was open to newly emancipated Black Americans and their descendants (White, 2018).

Figure 6. ***Farmer's Yard, Oklahoma***

Note. Lee, R. (1940). *Yard of Negro farmer. McIntosh County, Oklahoma* [Photograph]. Library of Congress. https://www.loc.gov/item/2017785481/

There are a number of primary sources students can analyze to learn more about the lives of Black tenants and sharecroppers in the United States. For example, a photograph from 1938 shows the back of a tenant farmer's home in Kansas, Source I shows a tenant farmer family from Georgia from 1941, and another shows the yard of an Oklahoma family tenant farm, as well as family life on the farm. These photographs can be analyzed by students in small groups. They can be printed and placed on white chart paper for students to write down what they see in each photograph and what they learn about tenant farmers. Students will learn that while tenant farming left many Black families poor, they lived and worked together as a family. And that is what is important to teach students: that, yes, Black farmers faced unimaginable hardship due to systemic racism and Black codes, Jim Crow laws, and violence and intimidation by other white farmers and officials. But they were, and continue to be, resilient and resist efforts to prevent them from succeeding. Despite the laws and systems working against them, African Americans did accrue some 15 million acres of land by the 1920s, and there were nearly a million Black-owned farms at the time (Hannah-Jones, 2019). But this number later dwindled. Land has been taken, sold illegally, or deviously schemed from Black property owners since the 19th century.

Weatherford includes in the book the time a plantation owner paid Hamer's mother $50 for "producing a future field hand" (n.p.). This is representative of the long history of Black women's bodies being used and abused by white enslavers to birth enslaved people. For African American women (both enslaved and free), they had full knowledge that their bodies served as vessels to reproduce the slavery structure for the benefit of whites and the capitalist economy. Society viewed them as livestock and economic commodities whose value was in their ability to reproduce (Loomba, 2005). A Virginia law enacted in 1662 stated that "All children borne in this country shall be held bond or free only according to the condition of the mother" (Source S). Even today, over a century after the end of slavery, Collins (2009) argues that Black women's citizenship continues to be tied to their reproductive capabilities in giving birth to second-class citizens. This is in part because of the negative public representation of Black womanhood that continues to marginalize them as citizens. I would recommend that the teacher read that page and let it sit with students for a bit—the idea that a white plantation owner would pay a Black mother money for giving birth to a "future field hand." You can ask students what message that sends about the racist ideas at the time and how white plantation owners viewed Black workers.

As a child, Fannie Lou Hamer watched how her family worked hard year after year in an unjust system. A scene in Weatherford's picturebook details that even when her parents had saved up enough money to purchase livestock and farm equipment, a white neighbor poisoned the livestock (Lee, 2000). There is a long history of white Americans committing theft, arson, or violence against Black Americans. In 1921, a prosperous Black neighborhood called Greenwood (Source T) in Tulsa, Oklahoma was wiped out and completely destroyed by a violent white mob after a young Black man was falsely accused of violating a young white woman (Source U). Hundreds of Black residents were killed, more than 1,250 homes

destroyed, and decades of Black success and prosperity completely wiped out. The Tulsa race massacre was not the first nor the last instance of white mobs lynching Black Americans and destroying Black property and wealth. It is important that students understand that the U.S. government did not protect Black farmers when white people violated their rights or destroyed their livelihood.

Another event that impacted Fannie Lou Hamer's life, as well as Black farmers everywhere, was the Great Migration. In the picturebook, Weatherford writes about the hardships that Hamer's family faced. She wrote that most of her siblings left the Mississippi Delta as part of the Great Migration to escape Jim Crow and move north for higher pay and a better life (although that was not always the case). Weatherford beautifully writes, "Jim Crow chokes every chance a Black man gets down here. Who wouldn't long for something better?" (n.p.). The Great Migration connects to the C3 geography standard on exploring human population and spatial patterns and movements, in particular "why and how people, goods, and ideas move from place to place." Teachers can have students explore geographic thinking by interpreting different maps and charts associated with the Great Migration as well as explore migration patterns of African Americans during different iterations of the Great Migration.

During the Great Migration, over a million Southern Blacks moved to northern cities in the United States (Jones, 2009). According to White (2018), between 1940–1960, more than three million Black Americans fled the Southern states searching for better living and working conditions as a result of farm mechanization and oppression. Teachers must teach students that during the Great Migration, Black Americans were not fleeing oppression from foreign governments, they were fleeing persecution from their *own* government. Thousands of African Americans were lynched by white mobs between Reconstruction and the 1960s. The National Association for the Advancement of Colored People (NAACP) flew a flag outside their headquarters in New York City alerting the public of the high number of Black Americans that were lynched in the U.S. on a daily basis (Source L). The systemic practice of lynching was used as a method to control the Black body, which was perceived as a threat to whiteness. Bryan Stevenson of the Equal Justice Initiative argued that "very few people appreciate that the African Americans in those communities did not go there as immigrants looking for new economic opportunities, they went there as refugees from terror."[1] Unfortunately, this history is often whitewashed, and the systemic racism and violence is often omitted as a push factor that fueled this Great Migration.

The formative performance task for supporting question two is for students to write a paragraph that explores the difficulties that Black farmers encountered. It is important for students to understand the systemic nature of these difficulties and how U.S. policies and practices were written in a way that discriminated against Black farmers and how

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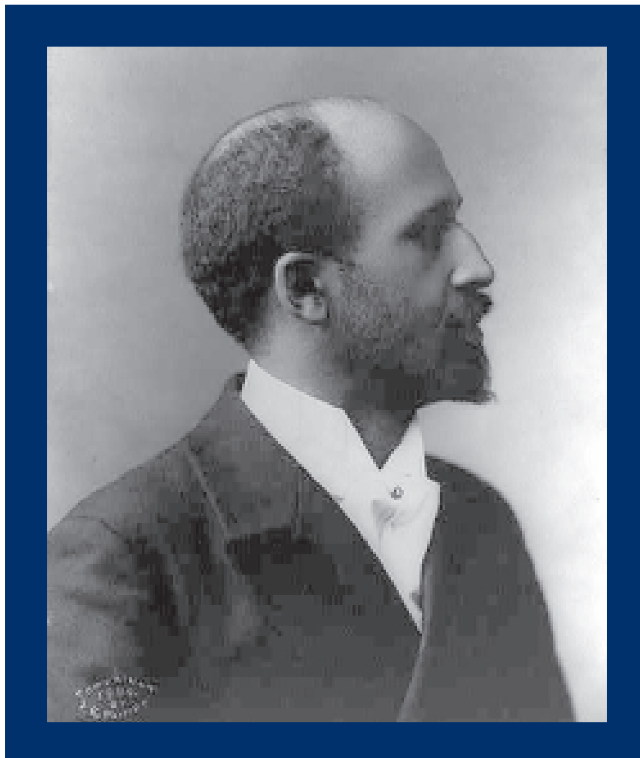
1. Bryan Stevenson is the founder and Executive Director of the Equal Justice Initiative in Montgomery, Alabama. He is quoted in the documentary *13th,* directed by Ava DuVernay, Forward Movement, 2016. Netflix. www.netflix.com/title/80091741

government officials allowed such injustices to take place and therefore were complicit in the violence enacted against Black Americans.

Supporting Question Three and Tasks

The third supporting question explores one way Black farmers resisted and fought back against systemic discrimination: Black farmers banded together and formed cooperatives. A farm cooperative is when a community of farmers come together to swap resources, share tools, share knowledge of the land, and contribute money to work together to farm their land. Black farmers formed cooperatives as a way to resist the oppressive structure of sharecropping and tenant farming that was common in the Jim Crow South. Farm cooperatives were a method to resist racist policies and practices that kept Black farmers as second-class citizens. In 1898, the U.S. Department of Labor contracted sociologist and activist W. E. B. DuBois (Source J) to research and investigate the experiences of Black tenant farmers, sharecroppers (Source W), and land workers in the South (Jakubek & Wood, 2018; White, 2018). In his research, DuBois provided evidence that "African Americans have long worked to pool resources and efforts for political, economic, and social gain…. These early efforts in 'mutual aid in earning a living' prefigured the development of cooperatives" (White, 2018, p. 51).

Figure 7. ***W. E. B. DuBois***



Note. *William Edward Burghardt Du Bois*. (1904). [Photograph]. Library of Congress. https://www.loc.gov/item/2004670383/

DuBois described how, through the cooperative model, African Americans created social and community institutions and structures that provided for the community. He believed that farm cooperatives represented the "realization of democracy in industry" and were a way for Black farmers to navigate and resist segregation while achieving economic success (White, 2018). In the cooperative model farmers brought together their knowledge of the land and farming along with contributing economic resources that allowed them to work together in a non-competitive way (Source V), allowing Black farmers to not have to worry about seeking bank loans from banks unwilling to lend to Black farmers. The cooperative provided Black farmers with the opportunity to become economically self-sufficient while supporting the community in terms of providing individuals with farm education, food, and legal and health advice. The image at the beginning of this chapter, from 1940, shows Black farmers attending a soil conversation meeting in Vernon, Oklahoma (Source K). Teachers can use a primary source analysis tool from the Library of Congress to have students analyze the photograph of Black farmers. The "Observe, Reflect, Question" tool is a wonderful way for students to dig deeper into their analysis of primary sources and to encourage students to ask additional questions about sources and seek answers to their questions. The farm cooperative provided for the needs of the Black farm community by expanding sharing resources for the good of the community (White, 2018).

In 1967 Fannie Lou Hamer helped create the Freedom Farm Cooperative (FFC) (Source P) as an anti-poverty strategy to help poor unemployed farmworkers in rural Mississippi remain in the South instead of relocating north as part of the Great Migration. The FFC was an opportunity for Black farmers to live off the land and create a healthy and economically self-sufficient and collaborative community (White, 2018). There were three main parts to the FFC:

> (1) building affordable, clean, and safe housing; (2) creating an entrepreneurial clearinghouse—a small business incubator that would provide resources for new business owners and retraining for those with limited educational skills but with agricultural knowledge and manual labor experience; and (3) developing an agricultural cooperative that would meet the food and nutritional needs of the county's most vulnerable. (White, 2018, p. 72)

The farm first began with a "pig bank." How the bank worked was that a family would receive a pig from the "bank," the pig would give birth to a number of piglets, and then the original mother pig was returned to the bank (Lee, 2000).

Another function of the FFC was to purchase land so that farmers could raise fresh vegetables such as soybeans, corn, sweet potatoes, and a bit of cotton (Lee, 2000). When it was time to harvest the crop, some of the crop would be given to families in need, and the rest was canned and preserved. This was important because the farm provided food to countless families who were in dire need of sustenance. This was a time when the food stamps program was not available to residents, and so this provided for food-insecure families.

The FFC also provided affordable housing to families on the Delta. Not only did the farmers and local contractors help build affordable housing for families, but the cooperative taught families how to acquire low-cost FHA and farm mortgages that had historically been unavailable to Black farmers and families due to racial discrimination built into the FHA system (Orfield, 2002). The cooperative also understood the importance of education in helping to uplift the Black community. The FFC provided education grants to students, supported Black-owned businesses, and aided families in receiving medical care (Lee, 2000).

Within a few years, the FFC encountered a number of difficulties, beginning with a series of tornadoes that hit the region in 1971, followed by a number of droughts and floods that resulted in crop loss (Source X). By 1976, the FFC found itself in a position where they needed to sell land to pay overdue taxes (White, 2018). With that said, Fannie Lou Hamer and the FFC have an invaluable legacy for Black activists. Hamer developed a model of activism that was rooted in the community working together to enact change and uplift one another. Not only did they provide education and resources for the community, but they also organized landowners and participated in political education to educate Black rural residents about their rights as citizens (White, 2018). Moreover, the FFC provided Black families with the opportunity to assert their dignity as human beings. In a report from the National Council for Negro Women in 1968, they reported that the FFC provided its members with the opportunity to "have a stake in it; they are not relying on hand-outs; they are enhancing their own dignity and freedom by learning that they can feed themselves through their own efforts" (White, 2018, p. 75). This was a model for community uplift and activism that provided Black farmers with the ability to become economically self-sufficient while growing their community. Fannie Lou Hamer firmly believed in the power of the local community. A guiding principle behind the Freedom Farm was to create long-lasting sustainable change in the Black community by empowering local Black farmers to not only work together to uplift themselves but also gain a sense of self-worth and dignity as first-class citizens.

Supporting question three focuses on the history of farm cooperatives and the FFC founded by Fannie Lou Hamer. After participating in an interactive read-aloud of the picturebook *Voice of Freedom* (Weatherford, 2015) students learned about different events in Hamer's life that inspired her in the Black freedom movement and community work supporting Black farmers. Students will write an "I am" poem from the perspective of either Fannie Lou Hamer, a Black farmer, or a farm cooperative member. In the poem, students should be able to demonstrate the impact farm cooperatives had on Black farmers.

Dimension Four of the C3 Inquiry Arc

In his 1963 "Message to the Grassroots," Malcolm X once argued that "A revolution is based on land. Land is the basis of all independence. Land is the basis of freedom, justice, and equality…. A revolutionary wants land so he can set up his own nation, an independent nation." Black farmers throughout history have tried to do just that. And there is still work to be done in the present day. By learning about the history of African Americans' connection to the land and the history of farming cooperatives in the Black community, students will begin to see the connections between agriculture and freedom. This history can teach students and urban farmers a great deal about "reconnecting with the land as a strategy of self-determination and self-sufficiency" (White, 2018). Within the U.S. historical narrative, people in power have painted Black farmers in deficit ways by positioning Black farmers either as enslaved people picking cotton or in poverty trapped in the sharecropping system. Instead, it is vital that teachers paint a broader and fuller portrait of Black Americans' ties to land and the impact they have had on American food culture and agriculture. This history allows us to honor Black intellectual traditions and how they have sparked modern day conversations about sustainability, farm to table practices, farming cooperatives, environmental justice, and food security (White, 2018).

For the summative performance task, students should be evaluated on their ability to communicate a conclusion to the compelling question using the knowledge they have gained throughout the inquiry. It is important for teachers to help students understand what a political weapon is and the importance for families and communities to be able to access food. Teachers can extend this inquiry by teaching about collective movements in the present day, working with Black farmers to achieve justice. For example, there have been efforts to provide reparations to the descendants of those who were enslaved in the United States. The United Nations has outlined that reparations (Source R) should be provided when there is evidence of gross human rights violation. The organization notes that reparations must be "proportional to the gravity of the violations and the harm suffered." Reparations would help heal the wounds that continue to exist within present-day society for the countless abuses African Americans have endured in this country: from the centuries of abuse and the loss of wages during enslavement, to the broken promise of land during Reconstruction, to racial violence that targeted Black landowners, to discrimination from the federal government and the murder of unarmed Black citizens in the present day.

This history not only resulted in the decline of Black farmers in this country but also the loss of more than 12 million acres of land—which over time demonstrates centuries of wealth denied to Black communities (Penniman, 2019). Students could explore reparations from both an economic standpoint and a human rights and moral perspective. Nevertheless, in

recent years the number of Black farmers has increased as more and more Black Americans are finding their way back to the land and farming cooperatives. Moreover, a number of Black farmers have reported that this was an opportunity to reconnect with their African roots.

Taking Informed Action

Teachers can also extend the inquiry by making connections to the environmental justice movement. Robert Bullard described the environmental justice movement in this way:

> The environmental justice movement has basically redefined what environmentalism is all about. It basically says that the environment is everything: where we live, work, play, go to school, as well as the physical and natural world. And so we can't separate the physical environment from the cultural environment. We have to talk about making sure that justice is integrated throughout all of the stuff that we do… What the environmental justice movement is about is trying to address all of the inequities that result from human settlement, industrial facility siting and industrial development. (as cited in Schweizer, 1999, n.p.)

When looking at the history of the environmental justice movement, we often see Indigenous people and communities of Color taking leadership roles in the fight to address the underlying conditions that are harming communities. The movement began in the 1980s when communities of Color noticed that local, state, and federal governments were more likely to dump hazardous toxic wastes in their communities, negatively affecting the land and air and water quality.

There have been a number of people and organizations that have worked to combat environmental injustice in their communities. Students can research and learn about individuals who have worked in their communities to combat environmental injustice. For example, Dr. Wangari Maathai was an environmentalist and founder of the Green Belt movement. The Green Belt Movement encourages women in Kenya to work together to grow seedlings and plant trees in order to bind the soil, store rainwater, and provide food and monetary support for their communities. There are a number of picturebooks about Dr. Maathai that teachers can use to introduce students to environmental activism (see Johnson & Sadler, 2010; Napoli & Nelson, 2010; Nivola, 2008; Winter, 2008). Professor Maathai and the Green Belt Movement show the power of grassroots organizing and the power of a community coming together to plant trees and make a difference. It has been successful in restoring forest land and advocating for environmental conservation.

Ron Finley is widely known in his South Central Los Angeles, California, community as the "renegade gardener," "guerilla gardener," or "gangsta gardener." When the recession in 2008 hit and left him out of work as a successful designer, he decided to take gardening classes and grow his own vegetables after noticing he could not get fresh vegetables at local grocery stores in his hometown of South Central Los Angeles. A dispute with the city motivated him

to turn his garden into a larger urban gardening project across Los Angeles and the world. His work has had a positive impact on his low-income community. Teachers can share Ron's story with students and use it to talk about urban gardening and lessons on ecosystems, sustainable practices, and nature. Sharing stories like those of Dr. Wangari Maathai and Ron Finley shows students' different ways Black people across the globe have tried to combat the effects of climate change and reconnect with the land.

Such stories will inspire students to conduct additional research on the environmental justice movement and the different ways Black people around the globe have led and participated in the movement. Students can research environmental justice issues that impact Black Americans and work together to create campaigns to raise awareness on such issues. Students can create a TedTalk, a TikTok video, or a poster campaign about environmental racism in Black communities. They can reach out to environmental activists to learn more about what it takes to create sustainable change to make a difference in their communities and to help make this world a more livable place for us all.

Conclusion

In the elementary grades, students often learn that the Civil Rights Movement was a fight against segregation and for equal access to the ballot. Unfortunately, this is an incomplete narrative of the long movement for civil and human rights. As an activist, Fannie Lou Hamer recognized that in order for a community to survive and thrive, they need free and fair access to the ballot and access to the land. Black people have a long, intimate, and complex connection to the land in this country. It was Black people whose knowledge of the land helped change American agricultural practices and American cuisine for centuries. Approaching inquiry from a critical perspective (Crowley & King, 2018) allows students to challenge the dominant narrative that erases the rich history of Black farmers and cooperatives and to instead center Black stories, histories, and experiences.

Recommended Children's Literature

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Appendix

Annotated Resources

Library of Congress and other primary sources			
Source	**Resource**	**Source Citation and Link**	**Description**
A	Cotton gin print from *Harper's Weekly*	Sheppard, W. L. (1869). *The First cotton-gin* [Print]. Library of Congress. https://www.loc.gov/item/91784966/	Teachers can show students this print of enslaved Africans using the cotton gin that was published in *Harper's Weekly* in December of 1869. The class can analyze this print together to learn more about how the cotton gin worked, as well as how the invention impacted enslaved persons and rich white enslavers.
B	Photograph of enslaved people picking cotton	Hubbard & Mix. (ca. 1860). *Cotton field, Retreat Plantation, Port Royal Island, S.C.* [Photograph]. Library of Congress. https://www.loc.gov/item/2012648060/	Textbooks are filled with images and paintings like this depicting enslaved people picking cotton. Teachers can use this image to show that although slavery was an unjust and dehumanizing institution that robbed Black people of their freedom and humanity and forced them to work for centuries without pay, all to enrich white enslavers, universities, and the U.S. capitalist system, students rarely learn about the impact Africans had on what would become American cultural cuisine.
C	The text of the 13th Amendment	U.S. Congress. (1865). *U.S. Statutes at Large, Volume 13, 1864–1865, 38th Congress* [Periodical]. Library of Congress. https://www.loc.gov/resource/llsalvol.llsal_013/?sp=597&st=image	Teachers can present the text of the amendment for students to read.
D	Thomas Nast *Emancipation* engraving	Nast, T. (ca. 1865). *Emancipation* [Print]. Library of Congress. https://www.loc.gov/item/2004665360/	Teachers can use Thomas Nast's 1865 engraving *Emancipation* to help students understand what emancipation meant to African Americans.

E	Fifteenth Amendment print	Kelly, T. (ca. 1870). *The Fifteenth amendment* [Lithograph]. Library of Congress. https://www.loc.gov/item/93510386/	Teachers could scaffold this primary source by assigning different groups of students a different image on the print to analyze as a small group before presenting their findings to the larger class and piecing the different scenes together to discuss the overarching message of the source.
F	Thomas Nast engraving	Nast, T. (1874). *The Union as it was The lost cause, worse than slavery* [Print]. Library of Congress. https://www.loc.gov/item/2001696840/	While African Americans made significant gains during Reconstruction in terms of education, land ownership, business, representation in state and national legislative bodies, white Americans soon sought to limit freedom and their economic success. The Ku Klux Klan was a terrorist organization that was created at this time that sparked violence in the south and sought to terrorize newly emancipated Americans. This Thomas Nast 1874 wood engraving captures the violence and terror of this time period. Teachers can have students analyze the primary source to better understand the time period from different perspectives.
G	Booker T. Washington photograph	Jones, P. P. (1910). *Booker T. Washington* [Photograph]. Library of Congress. https://www.loc.gov/item/2013649123/	This photograph can be used to introduce students to Booker T. Washington
H	Tuskegee Institute photograph	Haines Photo Co. (ca. 1916). *Tuskegee Normal and Industrial Institute. United States Tuskegee Alabama* [Photograph]. Library of Congress. https://www.loc.gov/item/2007661302/	Teachers can use this photograph to introduce students to the Tuskegee Institute.

I	Photograph of Black tenant farmers	Delano, J. (1941). *Negro tenant farmer family. Greene County, Georgia* [Photograph]. Library of Congress. https://www.loc.gov/item/2017795059/	These photographs can be analyzed by students in small groups. They can be printed and placed on white chart paper for students to write down what they see in each photograph and what they learn about tenant farmers. Students will learn that while tenant farming left many Black families poor, they lived and worked together as a family.
J	W. E. B. DuBois photograph	*W. E. B. Du Bois, half-length portrait, facing left.* (1920–1930). [Photograph]. Library of Congress. https://www.loc.gov/item/95517789/	This photograph can be used to introduce students to W. E. B. DuBois.
K	Photograph of Black farmers attending a meeting	Lee, R. (1940). *Negro farmers at soil conservation meeting at Vernon, Oklahoma* [Photograph]. Library of Congress. https://www.loc.gov/item/2017785359/	This image from 1940 shows Black farmers attending a soil conversation meeting in Vernon, Oklahoma. Teachers can use a primary source analysis tool from the Library of Congress to have students analyze the photograph of Black farmers.
L	NAACP headquarters with lynching banner	*Flag, announcing lynching, flown from the window of the NAACP headquarters on 69 Fifth Ave., New York City.* (1936). [Photograph]. Library of Congress. https://www.loc.gov/item/95517117/	Teachers can have students examine the banner and ask what they see in the photograph and to understand what message the NAACP was sending by hanging that banner in front of their headquarters.
M	Fannie Lou Hamer oral history	Fannie Lou Hamer Founds Freedom Farm Cooperative (n.d.). *SNCC Digital Gateway.* https://snccdigital.org/events/fannie-lou-hamer-founds-freedom-farm-cooperative/	Teachers can also have students listen to or read excerpts from an oral history conducted in 1972 from the Center for Oral History and Cultural Heritage at the University of Southern Mississippi as background information.

N	Fannie Lou Hamer photograph testifying in front of the democratic credentialing committee.	Leffler, W. K. (1964). *Fannie Lou Hamer, Mississippi Freedom Democratic Party delegate, at the Democratic National Convention, Atlantic City, New Jersey, August/ WKL* [Photograph]. Library of Congress. https://www.loc.gov/item/2003688126/	This photograph can be used to introduce students to the activism of Fannie Lou Hamer.
O	Recruitment literature from National Sharecroppers Fund	National Sharecroppers Fund. (1964). From the Mississippi Delta comes a challenge to all Americans... [Pamphlet]. Civil Rights Movement Archive. https://www.crmvet.org/docs/nsf_brochure.pdf	Students can learn more about the sharecropping system by reading recruitment literature from the National Sharecroppers Fund, which had been working since 1937 to bring economic and social justice to sharecroppers.
P	Photograph of Fannie Lou Hamer and the Freedom Farm Cooperative 1969	Bhatt, K. (2015, Oct. 7). Dangerous History: What the Story of Black Economic Cooperation Means for Us Today. *Yes Magazine.* https://www.yesmagazine.org/economy/2015/10/07/dangerous-history-what-the-story-of-black-economic-development-means-for-us-today	This photograph shows students the destruction of the Greenwood community after the Tulsa Race massacre.
Q	Photograph of Fannie Lou Hamer	Draper, L. H. (1971). *Fannie Lou Hamer (Flower Dress)* [Photograph]. National Museum of African American History and Culture, Smithsonian Institute. https://nmaahc.si.edu/object/nmaahc_2013.43.2	This photograph can be used to introduce students to Fannie Lou Hamer.

R	United Nations definition of reparations	United Nations. (2005, Dec. 16). *Basic principles and guidelines on the right to a remedy and reparation for victims of gross violations of international human rights law and serious violations of international humanitarian law.* https://www.ohchr.org/en/professionalinterest/pages/remedyandreparation.aspx	Teachers can use this definition of reparations to help students understand it from an economic, human rights, and moral perspective.
S	Virginia law enacted in 1662	The 1619 Project (2019, Aug. 18). *The New York Times Magazine.* https://pulitzercenter.org/sites/default/files/18maglabs_1619_issue_shipped_0.pdf	Teachers can use the quotation (page 5) to show how slavery was written into law.
T	Photo of Greenwood neighborhood, Tulsa, Oklahoma	*Photograph of North Greenwood Avenue in Tulsa, Oklahoma.* (1916–1921). [Photograph]. National Museum of African American History and Culture, Smithsonian Institute. https://nmaahc.si.edu/object/nmaahc_2013.79.6	This photograph can show students the prosperity of a Black town that was later wiped out by white mob violence.
U	Photo showing destruction after Tulsa race massacre	[North Greenwood Avenue after 1921 Tulsa Race Massacre]. (1921). [Photograph]. Tulsa History. https://tulsahistory.pastperfectonline.com/photo/B395C764-B616-433D-98B1-333454079025	This photograph shows students the destruction of the Greenwood community after the Tulsa Race massacre.

V	A Black cooperative in Memphis, Tennessee, circa 1919.	Bhatt, K. (2015, Oct. 7). Dangerous History: What the Story of Black Economic Cooperation Means for Us Today. *Yes Magazine*. https://www.yesmagazine.org/economy/2015/10/07/dangerous-history-what-the-story-of-black-economic-development-means-for-us-today	A Black cooperative in Memphis, Tennessee, circa 1919.
W	Cover of a report on economic cooperation edited by W. E. B. Du Bois in 1907.	Bhatt, K. (2015, Oct. 7). Dangerous History: What the Story of Black Economic Cooperation Means for Us Today. *Yes Magazine*. https://www.yesmagazine.org/economy/2015/10/07/dangerous-history-what-the-story-of-black-economic-development-means-for-us-today	Cover of a report on economic cooperation edited by W. E. B. Du Bois in 1907.
X	The Freedom Farm Cooperative	Martin, M. (1972). [Freedom Farm Cooperative in 1972; Photograph]. http://www.marcelinamartin.com/SouthernEthic/images/sharecropping.jpg	The Freedom Farm Cooperative in 1972, a difficult period due to droughts and floods.