

teacher resource guide

**schooltime  
performance  
series**

JOHN LEWIS:  
GOOD TROUBLE



**arts  
education**  
**njpac**  
discover. create. grow.

## about the performance

Passionate and fearless are just some of the words that could describe John Lewis and his extraordinary life. A renowned civil rights leader and a stalwart to many as a legislator in U.S. Congress, Lewis lived his whole life seeking to address inequalities everywhere he saw and uplift those in need. This stirring documentary about Lewis' life and his monumental legacy will be sure to inspire people from all walks of life.

Viewers will hear first hand from John Lewis, reflect upon extensive documentary footage from the Civil Rights Movement and his life in the halls of power. The film features interviews with the people who knew him best or were inspired by his example; from fellow legislators in Congress to his relatives.

John Lewis died at the age of 80 on July 17, 2020 after a long battle with cancer, making this documentary timely and the perfect way to remember his work and his impact.

## more on john lewis



John Robert Lewis was born on February 21, 1940 to sharecropping farmers in the countryside near Troy, Alabama. His parents, Eddie and Willie Mae Lewis, grew cotton, peanuts, corn, beans and vegetables for the market plus an array of chickens, pigs and cows. His parents saved \$300 and bought 110 acres from a white grocer, land which is still owned by Lewis family members

to this day, and had their 10 children help on the homestead. The family was very poor and considered to be at the bottom of the social totem pole in segregated Alabama. They had no electricity or running water in their humble country home of three rooms. People had to relieve themselves in an outhouse where they ripped pages from old Sears catalogs for toilet paper.

John Lewis – known to his family as Robert – was the third eldest in that large family and was in charge of taking care of the chickens.

“He loved those chickens just as a devoted pastor would love his flock -- preaching to them, admonishing them to be kind to one another and occasionally immersing them in water for baptism. One particular chicken he tried to baptize was left

unconscious for a while but eventually woke up,” as stated in Lewis’ obituary.

“I was truly intent on saving the little birds’ souls. I could imagine that they were my congregation. And me, I was a preacher,” wrote Lewis in his memoir, “Walking With the Wind.”

Lewis even got mad at his parents if they took one of his chickens and butchered it for a meal. Even as a much older man, he was still interested in the family flock and would call his sister who lives on the farm and ask about the chickens. Whenever he would come back home to Alabama to visit, Lewis always made a beeline for the chicken coop to see how the flock was doing.

Despite his happy childhood on the farm and his fondness for his feathered flock, Lewis had more scholarly goals, according to relatives. He loved and excelled at school. He developed a passionate love for reading and books and devoured anything that came across his path. Lewis tried to slip out of the hot, arduous field work so he could go to school and study. Relatives have anecdotes of him hiding under their house and waiting for the school bus to stop. He would run inside the vehicle while his father would chase after Lewis and try to get him to help in the harvest.

“[John] didn’t like the labor part of the farm work. The rest of us were fine with it. He felt there was a higher calling for him. He thought there was more out there in the world and he wanted to explore it, and he did,” said his brother Henry Lewis.

His relatives nicknamed him “Preacher” because it seemed the church was Lewis’ vocation. But events beyond his home beckoned.

Lewis began listening to a charismatic young minister, Dr. Martin Luther King Jr., on the radio and read avidly about the 1955-56 Montgomery bus boycott. He was galvanized and inspired at what Dr. King and other civil rights activists were doing to dismantle segregation and Jim Crow laws in the South.

Growing up in the South, Lewis knew Jim Crow intimately. He studied at “blacks-only” schools where resources were scarce and inferior in comparison to “whites-only” schools. Lewis desired to attend Troy State University, but the school would not enroll him due to his race. Although he wanted to fight for desegregation and sue, Lewis did not pursue that action because his parents were concerned about retaliation from white neighbors and losing their farm, the family’s only income at the time.

“They would say, ‘That’s the way it is. Don’t get in trouble. Don’t get in the way,’” Lewis said about his parents’ philosophy of keeping their heads down.

In 1958, Lewis wrote a letter to Dr. King inquiring to meet with him, and received a bus ticket to meet with Dr. King in Montgomery, AL. This important meeting began Lewis’ trajectory as an activist and civic leader.

The meeting happened around the same time when Lewis decided to enroll at the American Baptist Theological Seminary (now named the American Baptist College) in Nashville, Tennessee. To help pay for his education, Lewis took on dishwasher and janitorial jobs. He also took time to meet many local civil rights activists who were intent on holding voting registration campaigns, Freedom Rides and sit-ins at segregated lunch counters. He met people, many of them clergy, who were active in the movement and who served as mentors/teachers on non-violent resistance to younger activists like Lewis.

“Mother told him not to get in trouble, not to get in the way. We all know that John got in trouble, got in the way, but it was a good trouble,” said his brother Samuel Lewis.

In 1961, Lewis became involved in the Freedom Rides, which resulted in him getting arrested and beaten by the police and Ku Klux Klan (KKK) members. Lewis was attacked by the KKK in South Carolina; he was almost beaten to death in Mississippi and Alabama for attempting to use “whites-only” restrooms and waiting rooms as a form of protest. The bus he and other activists used to travel to protests was firebombed as well. Though the encounters were vicious, Lewis never fought back and remained fearless in the face of chaos and rage from white supremacists.

Over a long career of activism, Lewis would be arrested more than 40 times, including spending a stint at the Parchman Penitentiary in Mississippi for using a “whites-only” restroom in Jackson. While his family feared retaliation, they were proud of his accomplishments for being the first to leave Troy, go to college and make something of himself.

Lewis served as the chairman of the Student Nonviolent Coordinating Committee (SNCC) in 1963 and helped plan the March on Washington, where he would also participate as the youngest speaker. He was considered one of the Big Six, a group of men leading the Civil Rights movement. Including himself and King, the Big Six also counted among its members James Farmer, A. Philip Randolph, Roy Wilkins and Whitney Young.

Lewis would once again come to the national forefront when he and a group of activists attempted to cross the Edmund Pettus Bridge in Selma, Alabama on March 7, 1965. White police officers and others violently attacked the peaceful protesters including Lewis, who suffered a fractured skull and almost died from what is now known as “Bloody Sunday.”

“We had no chance to turn and retreat. I remember how vivid the sounds were as the troopers rushed toward us — the clunk of the troopers’ heavy boots, the whoops of rebel yells from the white onlookers, the clip-clop of horses’ hooves hitting the hard asphalt of the highway, the voice of a

woman shouting, ‘Get ‘em!’” Lewis wrote in his memoir.

Footage of the vicious attack shocked people across the nation and pushed Congress and President Lyndon B. Johnson to pass the landmark Voting Rights Act on August 6, 1965.

As he grew older, Lewis pivoted from activist to statesman. In 1977, he

waged a losing campaign for a U.S. House of Representative seat. He won a seat on the Atlanta City Council in 1981. Then in 1986, he ran for another House seat and won.

“If someone had told me when I was growing up that one day I would be here, serving in the House of Representatives, I’d say, ‘You’re crazy, you’re thinking the unthinkable,’” Lewis said.

His time in Congress would begin another defining chapter. Fellow legislators called him the “the conscience of the Congress” due to his oratory and stalwart support for liberal causes. In 2011, President Barack Obama awarded him the Presidential Medal of Freedom.

When Lewis died, Obama wrote:

“Not many of us get to live to see our own legacy play out in such a meaningful, remarkable way. John Lewis did. And thanks to him, we now all have our marching orders — to keep believing in the possibility of remaking this country we love until it lives up to its full promise.”

**“Not many of us get to live to see our own legacy play out in such a meaningful, remarkable way. John Lewis did. And thanks to him, we now all have our marching orders—to keep believing in the possibility of remaking this country we love until it lives up to its full promise”**

**–Barack Obama**

# inspired ideas in the classroom

## Teacher Focus

## Student Activity

## NJ Student Learning Standards

P

**Prepare for the performance**

If you have...  
**15 minutes:** Watch the [trailer](#) for the film. (If unavailable on YouTube, watch on [IMDB](#).) Discuss what “Good Trouble” could mean.  
**25 minutes: (above and)** Watch “What is the [Legislative Branch](#) of the US Government” and discuss.  
**45 minutes: (above and)** Watch “[John Lewis Speech](#) at the March on Washington” and discuss the issues raised by the 22 year old activist.

If you have...  
**15 minutes:** What does “Good Trouble” mean to you? What are some examples of Good Trouble in present day?  
**25 minutes: (above and)** John Lewis was a major activist for the Civil Rights movement. Why do you think he moved into legislation?  
**45 minutes: (above and)** What issues were raised in Lewis’s address at the March on Washington? How did he evoke urgency, relevance and concern?

**English Language Arts**  
 NJLSA.R7.  
**Social Studies**  
 6.3.8.CivicsPI.3  
**Visual & Performing Arts**  
 Anchor Standards 7, 8

E

**Experience the performance**

**Before the show:** Briefly discuss what students know about John Lewis and what they would like to know about the former Congressman.  
**After the show:** Facilitate a discussion about the obstacles that John Lewis faced and the courage and perseverance it took to overcome them.

**Before the show:** Based on what we’ve seen so far, what do you know about John Lewis? What would you like to know?  
**After the show:** What are some of the obstacles that John Lewis faced as an activist and legislator? What do you think it takes to find courage and persevere?

**English Language Arts**  
 NJLSA.R7.  
**Visual & Performing Arts**  
 Anchor Standards 7, 8

R

**Reflect, respond and read**

**Reflect:** Prompt students to consider the phrase “Empowered People Empower People”. Have students complete **Worksheet 1: Empowerment**.  
**Respond:** Create a student-generated list of issues that concern them today. Encourage students to focus on empowering each other as they share ideas and concerns.  
**Read:** [John Lewis’s speech](#) at the March on Washington and make connections to current events. Visit ACLU’s History of the Voting Rights Act [Timeline](#) and discuss voter suppression. *Note: The timeline stops at 2016. Visit ACLU’s “[Voter Suppression in 2020](#)” for current information. Links to Actions are at the bottom of the page.*

**Reflect:** How can we empower ourselves and others so we can affect change through demonstration *as well as* legislation. First, complete **Worksheet 1: Empowerment**.  
**Respond:** Next, start an “Issues List,” including what concerns you today. You can add to the list later as more ideas come up.  
**Read:** What issues were addressed in John Lewis’s speech that are still relevant? Add new ideas to the “Issues List”. What did he call on politicians and the people to do? Start an “Actions List”. What did you learn about voter suppression? What changes do you want to see before you can vote? What actions can we take now? Add issues and actions from **Worksheet 1** as well.

**English Language Arts**  
 NJLSA.R7., NJLSA.SL2., NJLSA.R1.  
**Social Studies**  
 6.1.12.CivicsDP.13.a,  
 6.1.12.CivicsDP.14.a  
**Visual & Performing Arts**  
 Anchor Standards 1, 8

F

**Focus**

Watch “[How to Write to Your Congressperson](#)”. (1) Identify the Congressperson for your district using the [Find Your Representative](#) search engine. (2) Identify [NJ Senators](#). (3) Determine the best way to contact legislator. (4) Explore various campaign websites for actions to take. See the [Activism & Mobilization Resources](#) page for sites.

What does the phrase “Demonstration without legislation leads to frustration” mean to you? As future voters and current residents of the state/districts they serve, it is imperative that our legislators know what’s most important to you. First, we will find out how to write to our legislators, then look up and save their contact information

**English Language Arts**  
 NJLSA.SL1., NJLSA.SL2., NJLSA.W7.  
**Social Studies**  
 6.3.8.CivicsPI.3  
**Visual & Performing Arts**  
 Anchor Standards 2

O

**Originate**

Identify which issues the group would like to focus on and which legislator(s) to contact. Determine why they are important. Discuss what’s at stake if the goal does not materialize and what the rewards will be if it does. If your class is focusing on more than one issue, create subcommittees to divide the work. Use **Worksheet 2: Letter to Congressperson** to outline student communications. Create first and final drafts.

Now that you know your central issue, why it is important? What are the risks of not taking action? What are the rewards of succeeding? Knowing “what, why and what ifs” for each issue will help you persevere through challenges and frustrations. Outline your communication using **Worksheet 2**. Remember to be concise and courteous. If giving feedback to a fellow student, always be **empowering** with your words.

**English Language Arts**  
 NJLSA.SL1., NJLSA.W1., NJLSA.W4., NJLSA.W5.  
**Social Studies**  
 6.3.8.CivicsPI.3, 6.3.8.CivicsDP.1  
**Visual & Performing Arts**  
 Anchor Standards 2, 3, 10

R

**Rehearse**

As a group, discuss different ways to rally support and get others involved, such as hosting a virtual party for letter writing and sharing or prepare to host a virtual “Town Hall”. For any event, try these steps: (1) Select a day and time; determine who to invite. (2) Create a title and short description for your event. (3) Design and distribute an eye-catching digital flyer. Indicate how participants may sign up or RSVP. (4) Draft an agenda for the event and designate roles (facilitator, timekeeper, speakers). (5) Prepare speeches and statements. Practice public speaking techniques: projection, diction, eye contact (or camera contact), posture and clear gestures.

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**English Language Arts**  
 NJLSA.W1., NJLSA.W4., NJLSA.W6.  
**Social Studies**  
 6.3.8.CivicsDP.1, 6.3.8.CivicsPI.4  
**Visual & Performing Arts**  
 Anchor Standards 2, 3, 5, 10

M

**Make magic**

Plan to be ready for your virtual event well ahead of time in case there are technical issues. Before your event, take a moment to encourage students to reflect on John Lewis’s path. If you have time, watch the [Good Trouble](#) trailer again! Enjoy your event!

Congratulations, Troublemakers! You have accomplished so much in such a short amount of time. Demonstration + Legislation leads to Celebration! Continue to empower each other and *keep moving forward*. Get into good trouble, necessary trouble! Do what’s **right!**

**English Language Arts**  
 NJLSA.W6.  
**Social Studies**  
 6.3.8.CivicsPI.4  
**NJ Theater**  
 1.4.12.prof.Pr6a

# curriculum standards

## Social Studies

### 6.1.12.CivicsDP.13.a

Analyze the effectiveness of national legislation, policies, and Supreme Court decisions in promoting civil liberties and equal opportunities (i.e., the Civil Rights Act, the Voting Rights Act, the Equal Rights Amendment, Title VII, Title IX, Affirmative Action, Brown v. Board of Education, and Roe v. Wade).

### 6.1.12.HistoryCC.13.c

Determine the impetus for the Civil Rights Movement and generate an evidence-based argument that evaluates the federal actions taken to ensure civil rights for African Americans.

### 6.1.12.CivicsDP.14.a

Draw from multiple perspectives and cite evidence to determine the extent to which nongovernmental organizations, special interest groups, third party political groups, and the media affect public policy.

### 6.3.8.CivicsPI.3

Use a variety of sources from multiple perspectives to examine the role of individuals, political parties, interest groups, and the media in a local or global issue and share this information with a governmental or nongovernmental organization as a way to gain support for addressing the issue.

### 6.3.8.CivicsDP.1

Identify an issue of inequality, develop multiple solutions, and communicate the best one to an appropriate government body

### 6.3.8.CivicsPI.4

Investigate the roles of political, civil, and economic organizations in shaping people's lives and share this information with individuals who might benefit from this information.

#### FIND THE STANDARDS

For more detailed information on the standards, visit these websites:

NJ ENGLISH LANGUAGE ARTS  
[state.nj.us/education/cccs/2016/ela](http://state.nj.us/education/cccs/2016/ela)

NJ SOCIAL STUDIES STANDARDS  
[state.nj.us/education/cccs/2014/ss](http://state.nj.us/education/cccs/2014/ss)

NJ WORLD LANGUAGE STANDARDS  
[state.nj.us/education/aps/cccs/wl](http://state.nj.us/education/aps/cccs/wl)

NJ ARTS STANDARDS  
[state.nj.us/education/cccs/2009/1.pdf](http://state.nj.us/education/cccs/2009/1.pdf)

NATIONAL ARTS STANDARDS  
[nationalartsstandards.org](http://nationalartsstandards.org)

# new jersey student learning standards

## English Language Arts

### NJLSA.R7.

Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

### NJLSA.SL1.

Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

### NJLSA.SL2.

Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

### NJLSA.R1.

Read closely to determine what the text says explicitly and to make logical inferences and relevant connections from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

### NJLSA.W1.

Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.

### NJLSA.W4.

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

### NJLSA.W5.

Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach.

### NJLSA.W6.

Use technology, including the Internet, to produce and publish writing and to interact and collaborate with others.

### NJLSA.W7.

Conduct short as well as more sustained research projects, utilizing an inquiry-based research process, based on focused questions, demonstrating understanding of the subject under investigation.

## NJ Arts Standards

*Specific to seeing SchoolTime/Assembly Performance:*

### Anchor Standard #7

Perceiving and analyzing products.

### Anchor Standard #8

Interpreting intent and meaning.

### Anchor Standard #9:

Applying criteria to evaluate products.

### Anchor Standard #11

Relating artistic ideas and works within societal, cultural, and historical contexts to deepen understanding.

*Specific to creating artistic work inspired by performance:*

### Anchor Standard #1

Generating and conceptualizing ideas.

### Anchor Standard #2

Organizing and developing ideas.

### Anchor Standard #3

Refining and completing products.

### Anchor Standard #4

Selecting, analyzing, and interpreting work.

### Anchor Standard #5

Developing and refining techniques and models or steps needed to create products.

### Anchor Standard #6

Conveying meaning through art.

### Anchor Standard #10

Synthesizing and relating knowledge and personal experiences to create products.

## Theater Standards

### 1.4.12prof.Pr6a

Perform devised or scripted theatre work for a specific audience.

# cultural connections



Selma, Alabama

## Non-violent Resistance

Non-violent resistance is a form of direct action where a person or a group of people try to enact sociopolitical change through non-violent means such as peaceful protests, not obeying certain laws that they deem unjust (civil disobedience), hunger strikes, and other methods. Many leaders in the Civil Rights Movement in the 1950s and 1960s used non-violent resistance in order to rally people to their cause and expose unjust laws, situations and the unjustified violence of their aggressors. Famous practitioners of non-violent resistance include Mahatma Gandhi and civil rights leaders such as Dr. Martin Luther King Jr. and John Lewis.

In the distant past, there have been instances of people using non-violent resistance to achieve political, economic and religious goals. One such incident involved Pontius Pilate, the governor of Judea, and Jews who were offended that he was bringing images of the Roman emperor and the Roman eagle inside Jerusalem. Devout Jews considered the images a form of idolatry and did not want them in the holy city. Jews protested at his home and Pilate threatened to have his soldiers attack them, but they did not waver, pushing Pilate to remove the images.

In modern history, non-violent resistance first became synonymous with Mahatma Gandhi, who used strikes, protests and boycotts in a quest to free India from British rule. He also urged people to avoid using British institutions and for people to turn away British titles and honors. This campaign of non-cooperation drew support from all levels of Indian society and made Gandhi the target of reprisals from the British.

At the end of World War II, Britain signaled they were going to give India its independence, which became

## cultural connections

official on August 15, 1947. Gandhi and his strategy of non-violent resistance played a huge part in making this happen.

Dr. Martin Luther King Jr. first became aware of non-violent resistance when he was reading Henry David Thoreau's essay *On The Duty of Civil Disobedience*, which captivated him as a freshman at Morehouse College. Thoreau was thrown into jail for non-payment of a poll tax in 1846. He was protesting against the Mexican War and slavery.

King was further inspired in 1950 when he heard Dr. Mordecai Johnson, president of Howard University, talk about a recent trip to India and how he learned about the impact of Gandhi and his non-violent resistance against British rule.

These encounters, along with his religious studies, filled King with inspiration on how best to fight an unjust system and win.

He put these thoughts into action starting with the Montgomery Bus Boycott, which took place from December 5, 1955, to December 20, 1956 in Montgomery, Alabama. The boycott is regarded by historians and activists as the first large-scale demonstration against segregation in America. A few days before the boycott, Rosa Parks, a seamstress, set the campaign in motion after refusing to give her seat up to a white man. She was arrested and fined. Encouraged by King and other activists, African Americans en masse boycotted the use of the Montgomery buses, whose customers base was 75 percent African American. The boycott ended after a series of court rulings that reached the U.S. Supreme Court.

Another example of non-violent resistance that King endorsed were the Freedom Riders, black and white activists who challenged segregated bus terminals in the South in 1961. The U.S. Supreme Court ruled in 1960 in *Boynton v. Virginia* that interstate transportation facilities such as bus terminals were unconstitutional.

Activists created the Freedom Rides campaign to test this ruling. These people, including John Lewis, were met with violence by police and racists at bus stations.

When other activists started calling for more radical methods and rejected non-violent actions, King still affirmed to his followers and in his papers that non-violent resistance was more effective and could enact meaningful change.

He wrote: "Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that. The beauty of nonviolence is that in its own way and in its own time it seeks to break the chain reaction of evil."

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—Dr. Martin Luther King, Jr.



## vocabulary

### Sharecropping or Sharecroppers

A type of economic agreement where farmers would rent a plot of land from a landowner and give as rent a share of their crop. This became a prevalent arrangement in the rural South when slavery was abolished and formerly enslaved African Americans sought economic independence and self-reliance. It was at times an unequal bargain with sharecroppers owing large debts to landowners for the use of tools and seeds.

### Racism

A discredited philosophy that says one ethnicity or race is superior to another due to racial/ethnic characteristics. Discrimination, prejudice and antagonism based on race. Unfair targeting of a race or ethnic group, who are typically minorities or marginalized in society.

### Segregation

The separation of races in different sectors, such as in schooling or job occupations. Can be categorized into de facto segregation (voluntary or as customary habit) or de jure (as outlined in law).

### Jim Crow

Laws in the South that enforced segregation in public spaces and relegated African Americans to second class citizenship. These laws, both local and state, were passed and enforced during the period between Reconstruction after the Civil War and the Civil Rights Movement in the 1950s and 1960s. Under Jim Crow, African Americans could only use black-only waiting rooms at bus stations, drinking fountains, restaurants, hotels, public parks, theaters, restrooms, schools and other facilities. Schools for black children were often poorly resourced compared to white schools. African Americans confronted barriers to voting, jobs and other opportunities. Interracial couples who fell in love could not get married. Resistance to Jim Crow was often met with arrests and violence.

### Civil Rights

As practiced under a democracy, civil rights are laws enacted by a government that guarantees equal protection under the law regardless of race, creed or other personal characteristics (such as sexual orientation and ability).

The right to vote, the right to a public education, the right to a fair trial and the right to use public facilities

are all examples of civil rights. Activists and civic leaders typically try to write and pass civil rights laws in order to make sure marginalized groups or minorities get access to these civil rights. Activists involved in the Civil Rights Movement in the 1950s and 1960s sought to overturn many laws that impinged on the civil rights of African Americans and other minorities.

### White Supremacy

A belief that white people are superior to other races and should be at the top of the social totem pole in relation to other races and ethnicities.

### Ku Klux Klan

A white supremacist terrorist organization that seeks to intimidate and harm African Americans, religious minorities, immigrants, the LGBTQ community and other marginalized or minority groups. They rose in the aftermath of the Civil War in response to Reconstruction policies. They aimed to terrorize African Americans through violence and voter intimidation.

### Clergy

Denotes ordained leaders in a religious organization, usually used in reference to Christians. Clergy members were a critical, central driving force in the push for civil rights for African Americans in the South. Faith was a central spoke in the Civil Rights Movement with seminary students like John Lewis taking up leadership roles in the push for equality. Churches served as meeting spaces and training grounds for direct action to challenge Jim Crow laws.

# resources

## National Organizations

American Civil Liberties Union (ACLU)

[aclu.org](https://www.aclu.org)

Black Lives Matter

[blacklivesmatter.com](https://www.blacklivesmatter.com)

Color of Change

[colorofchange.org](https://www.colorofchange.org)

NAACP

[naacp.org](https://www.naacp.org)

Hip Hop Caucus

[hiphopcaucus.org](https://www.hiphopcaucus.org)

Directory of more organizations

[mycivicworkout.com/activist-groups](https://www.mycivicworkout.com/activist-groups)

## State Organizations

ACLU of New Jersey

[aclu-nj.org](https://www.aclu-nj.org)

New Jersey Alliance for Immigrant Justice

[njimmigrantjustice.org/releaseall](https://www.njimmigrantjustice.org/releaseall)

NAACP New Jersey State Conference

[njscnaacp.org](https://www.njscnaacp.org)

## Student Organizations

Alliance for Youth Action

[allianceforyouthaction.org](https://www.allianceforyouthaction.org)

New Jersey Student Sustainability Coalition

[facebook.com/NJSSC](https://www.facebook.com/NJSSC)

## Global Activism

Plan International

[plan-international.org](https://www.plan-international.org)

## Key Issues & Actions

H.R. 8015, DELIVERING FOR AMERICA ACT

Congressional Website - summary, bill text, tracker  
(passed by House on 8/22/2020)

[congress.gov/bill/116th-congress/house-bill/8015](https://www.congress.gov/bills/116th-congress/house-bill/8015)

ACLU Campaign

[Tell Senate: Save the USPS](https://www.aclu.org/campaign)

ACLU Actions Directory

[aclu.org/action](https://www.aclu.org/action)

Mobilize Against Racism Events

[mobilize.us/against-racism/?show\\_all\\_events=true](https://www.mobilize.us/against-racism/?show_all_events=true)

## Activism Tools

Youth Activist Toolkit

[advocatesforyouth.org/wp-content/uploads/2019/04/Youth-Activist-Toolkit.pdf](https://www.advocatesforyouth.org/wp-content/uploads/2019/04/Youth-Activist-Toolkit.pdf)

Self Care Guide

[amnesty.org/download/Documents/AMR0122732020ENGLISH.PDF](https://www.amnesty.org/download/Documents/AMR0122732020ENGLISH.PDF)

Youth-Led Organizing and Resourcing Playbook

[civicus.org/youth-playbook](https://www.civicus.org/youth-playbook)

Activism Tools

[democracymatters.org/organizing-tools/action-campaigns](https://www.democracymatters.org/organizing-tools/action-campaigns)

Host an Event

[go.peoplepower.org/signup/hosts\\_new](https://www.go.peoplepower.org/signup/hosts_new)

Video: How to Get Your Local Government to Listen

[plan-international.org/girls-get-equal/how-get-your-local-government-listen](https://www.plan-international.org/girls-get-equal/how-get-your-local-government-listen)

Video: How to be a Leader in Your Community (Spanish with English subtitles)

[plan-international.org/girls-get-equal/how-be-leader-your-community](https://www.plan-international.org/girls-get-equal/how-be-leader-your-community)

## Government Resources

Find your Representative

[house.gov/representatives/find-your-representative](https://www.house.gov/representatives/find-your-representative)

New Jersey Congressional District Map

[en.wikipedia.org/wiki/New\\_Jersey%27s\\_congressional\\_districts](https://en.wikipedia.org/wiki/New_Jersey%27s_congressional_districts)

New Jersey State Legislature

[njleg.state.nj.us](https://www.njleg.state.nj.us)

Bills to be Considered on the House Floor

[docs.house.gov/floor](https://www.docs.house.gov/floor)

Senate Search Engine for Bills, Acts & Laws

[senate.gov/legislative/bills\\_acts\\_laws.htm](https://www.senate.gov/legislative/bills_acts_laws.htm)

Majority Leader's Site

[majorityleader.gov](https://www.majorityleader.gov)

## Website

John Lewis Biography

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John Lewis, Towering Figure of Civil Rights Era, Dies at 80

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John Lewis – Obituary in Atlanta Journal Constitution

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Civil rights legend Rep. John Lewis dead at 80

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'Getting into good trouble': Hometown honors John Lewis, 'boy from Troy'

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John Lewis – Rooted Deep in Alabama Soil

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John Lewis' family: He was one of 10 children and spent his childhood in Troy, Ala.

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Together, You Can Redeem the Soul of Our Nation – John Lewis Opinion Piece

[nytimes.com/2020/07/30/opinion/john-lewis-civil-rights-america.html](https://www.nytimes.com/2020/07/30/opinion/john-lewis-civil-rights-america.html)

Nonviolence, Martin Luther King, Jr. Research & Education Institute

[kinginstitute.stanford.edu/encyclopedia/nonviolence](https://kinginstitute.stanford.edu/encyclopedia/nonviolence)

Non-violence, BBC

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## Videos

John Lewis: Good Trouble Trailer

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John Lewis and the power of our vote

[youtube.com/watch?v=Ls-xz8Do2Qs](https://www.youtube.com/watch?v=Ls-xz8Do2Qs)

Watch: John Lewis' Coffin Makes Final Selma Bridge Crossing | NBC News

[youtube.com/watch?v=nyBsjOHHa\\_Y](https://www.youtube.com/watch?v=nyBsjOHHa_Y)

John Lewis - Civil Rights Leader | American Freedom Stories: | Biography

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## Books

*Walking with the Wind: A Memoir of the Movement*

By John Lewis and Michael D'Orso

Simon & Schuster; Reissue Edition (February 10, 2015)

*His Truth Is Marching On: John Lewis*

*and the Power of Hope*

By John Meacham

Random House; Illustrated Edition (August 25, 2020)

*March: Book One, Two, Three*

By John Lewis and Andrew Aydin

and Nate Powell (illustrator)

Top Shelf Productions; 1st Edition (August 13, 2013)

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(partial listing)

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## the arts in your school

**In-School Residencies:** Drama + Social Studies. Dance + Math. It all adds up in NJPAC's In-School Residencies in which professional teaching artists partner with educators to bring the arts into the classroom. Each 7- to 10-week program culminates in a student performance or an interactive family workshop. All programs address state and national standards. NJPAC is the regional provider in New Jersey for international arts programs like the NJ Wolf Trap Program and Dancing Classrooms Global.

**Assemblies:** NJPAC presents engaging school assembly programs that are presented by professional artists that invite students into the enchanting world of live performance. NJPAC's assembly series promotes cultural awareness and invigorates learning by presenting works that are connected to your school's curriculum.

**Professional Development:** NJPAC Professional Development engages classroom teachers, arts specialists and teaching artists as integrated teams that combine arts pedagogy, content, classroom management and social behavioral strategies to ignite and inspire arts-rich classrooms. Working as a team empowers teachers to share practice and strategy. Our goal is to inspire artistic and intellectual capacities in students, building competence and confidence in both students and teachers.

## study the arts at njpac

**Saturday Programs:** NJPAC's Saturday programs are geared towards students at every level—from those who dream of starring on Broadway to those who are still learning their scales. Students work with professional artists to build technique and develop their own creative style in hip hop, jazz, devised theater and symphonic band.

**Summer Programs:** Want to begin to explore the arts? Or immerse yourself in the study of one genre? Then join us at NJPAC next summer in one of seven programs that spark the creativity in every child through the study of music, dance and theater.

**For more information or to schedule an appointment, please email our education sales team at [artseducation@njpac.org](mailto:artseducation@njpac.org).  
Visit [njpac.org/education](http://njpac.org/education)**

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