Meet Me at the Flagpole:
Thoughts about Houston's Legacy of Obscurity and Silence in the fight of Segregation and Civil Right Struggles

Bernardo Pohl

Abstract

This article focuses on the segregated history and civil right movement of Houston, using it as a case study to explore more meaningfully the teaching of this particular chapter in American history.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together.
Dr. Martin Luther King, Jr.

I remember the day very clearly. It was an evening at Cullen Auditorium at University of Houston. It was during the fall of 2002, and it was the end of my student teaching. Engulfed in sadness, I sat alone and away from my friends. For me, it was the end of an awesome semester of unforgettable moments and the start of my new teaching career. I was not really aware of the surroundings; I did not have a clue about what I was about to experience. After all, I just said yes and agreed to another invitation made by Dr. Cameron White, my mentor and professor. I did not have any idea about the play or the story that it was about to start. The word "Camp Logan" did not evoke any sense of familiarity in me; it did not resonate in my memory. Besides, my mind was somewhere else: it was in the classroom that I left that morning; it was in the goodbye party that my students prepared for me; and it was in the uncertain future that was ahead of me. As the curtains open and stage became illuminated, and four African American actors emerged dressed in 1910s military attire, I started to witness the recreation of one of the most significant

racial confrontation in United State history—an event that I did not remember ever to be mentioned in school. And if I did hear about it from one of my teachers, like many things that were taught to me in school, it was a mere anecdote that it soon to be forgotten. Contrary to other historical events about race, this event was not a distant event that happened in another city. This event, one of the most significant event in the fight about racial equality and justice, happened in my city-the place where I grew up and call home.

On any given day, Houstonians enjoy freely the many amenities that the Space City has to offer: excellent restaurants, world–class theatre productions, internationally renowned museums, attractive parks and green spaces, and many more attractions. As the inhabitants of the city relish on these comforts, the furthest thing in anyone's mind is that five decades ago many of these venues and events were segregated like in any other parts of the southern United States. In addition, it is hard for many people to fathom the idea of a time when race and color did decide the kind of education, job, and living opportunities that a person was entitled. In particular, for today's youth, it is unconceivable to think about the struggles that this nation carried among racial and ethnic lines. Sadly, Houston also had it fair share of colored and white only lunch counters, cinemas, schools, drinking fountains, public transportation seats, neighborhoods, and job opportunities.

Introducing students to their local history continue to be a novel teaching approach (Stornaiuolo & LeBlanc, 2014). While students are aware of segregation and the Civil Right Movement, many continue to lack the knowledge of struggles and events that happened in their own communities (Cruz, Berson, & Falls, 2012). Their understanding of racial and ethnic continues to be about the larger context of the struggle for freedom and inequality, such as knowing the contribution of Rosa Parks and Dr. Martin Luther

King. By providing them with a local familiarity to the teaching of such topic, it can make the learning relevant for students.

We all agree that effective teaching, such as in social studies, entails the use of integration across time and space, which makes past events relevant to the students' lives, while helping them to make better decisions for the future. The study of public issues that focuses on human experiences can provide the students with the opportunity to engage in critical thinking, evaluation, and meaningful resolution, while seeking to create a more powerful form of historical learning (Cruz et al., 2012). For example, contrasting the modern perception of local and familiar public spaces, such as restaurants, theatres, schools, and parks, with the historical use of such places can create a more engaging approach for students, while introducing more relevant themes of diversity, social justice, and equality. In this article, I provide a brief history of the struggle of segregation and civil right movement in Houston and discuss pedagogic strategies for teaching this important period in U.S. history within a local context.

Houston's Civil Right Movement: A Brief History

Although many people believe that segregation and the civil rights movement occurred mainly in the deep Southern U.S., segregation and the fight for equality also took place in the rest of the country, including the North and Midwest. The segregated histories of Alabama, Georgia, Mississippi, Illinois, and Arkansas are all well documented, as well as it is well documented the fight for freedom, equality, and dignity in all these places. The history of Jim Crow laws and lack of equal opportunities in the North are also well recorded. Unlike the rest of the southern United States, however, the civil right movement in

Texas, and particularly in Houston, did not receive its rightful coverage (Beeth & Wintz, 1992; Cole, 1997). Therefore, for the purpose of this paper, I focus on the segregated history and civil right movement of Houston, using it as a case study to explore more meaningfully the teaching of this particular chapter in American history.

One day in May: The forgotten riot

Wheeler Street has always been a main traffic artery between the University of Houston (UH) and Texas Southern University (TSU). In the 1950s and 60s, it was the heart and soul of Black Houston. Traffic was always heavy; frictions between black pedestrians and white drivers were always raw. During the days of the Civil Rights Movement, this street was the physical representation of the ill feelings between Houston's whites and the African American community. In those days, it was common for white drivers to yell insults, throw objects, and make threats at black students walking on the sidewalks. Accidents involving white drivers and black pedestrians were common. In addition to the tensions between whites and blacks in Third Ward, Houston leadership did not offer too much help to ease the tensions. On the contrary, Herman Short, Houston Police Department chief, was an unpopular figure; he was often accused of using his heavy hand among the city's colored population. In the end, things will reach the boiling point during a night on mid-May in 1967 (Cole, 1997; Curtis, 1997).

There were several factors that contributed to the rise of tensions during the middle of May of 1967. For one, on May 16th, TSU students protested the unfair punishment of four black students at Northwood Junior High School who were involved in a fight with white students. While the white students were only suspended for three days, the black students were suspended for the entire semester. Eventually, several TSU students

were arrested, including Lee Otis, who was the leader of the Student Nonviolent Coordinating Committee (SNCC).

The arrests did not sit well with TSU's administration. Otis was accused of misconduct and loitering; he was dismissed from campus. The university's administration, which was passive and more complacent with city's white leaders, also decided to terminate the entire leadership of the SNCC and revoke the organization's campus privileges, including their right to assemble on university's grounds. This decision did not fare well with the student body, and students decided to fully display their displeasure in the streets. This unhappiness erupted in a series of protest at the heart of TSU and Third Ward on May 17, 1967, which extended onto Wheeler Street.

The Houston Post (1967) reported that protesting students flocked to the street, and they started to throw bottles and objects at vehicles and white drivers in Wheeler Street, eventually they caused a motorcycle driver to loose control and crash into the sidewalks. Traffic came to a halt and students and drivers confronted each other about the incident on a heated argument. Meanwhile, the anger of students intensified when rumors spread like wildfire throughout the campus that a police officer shot a black six-year old in the neighborhood. Later, it became known that the injured child was white, and that it was another white child who caused the accident.

As the police patrols reached the campus, angry students threw rocks and glass bottles at the cruisers. In the melee, a shot of unknown origin—suspected to come from Lanier Hall—wounded an officer in the thigh. Within minutes, the student protest erupted into a full-blown riot. In the following hours, police officers in riot gears—who were hiding out-of-sight and on stand-by behind UH's Robertson Stadium—invaded TSU campus

and sprayed Lanier Hall with as many as 3,000 bullets; then, they proceeded to storm the building and evict the entire dormitory by force. When the anger and smoke settled, more than 450 black students were arrested and a white police officer was dead.

Neglected Moments

Unfortunately, the TSU riot of 1967 is not well known and remembered these days. In the nation's collective history of the Civil Right Movement, the country's attention was always geared at events that were surrounded or followed by violence. However, contrary to the rest of the nation, events in Texas, and particularly in Houston, did not receive the same amount of national interest and coverage. Texas's sentiment regarding the Civil Right Movement were well expressed by in an article written by Alan Scott in 1967:

> "The participation of the people of Texas in the struggles related to the civil-rights movement has elicited few headlines in the nation's press. There has been no equivalent to the events in Selma, Little Rock, Bogalusa, and Prince Edward County, or on the University of Mississippi campus." (Scott, 1967, p. 55)

The above statement reflects a national attitude towards the fight for racial injustice in Texas during the 1960s—an attitude that seemed to navigate more towards the desire to maintain things calm in the state, but especially in Houston (Beeth & Wintz, 1992). There were many reasons for that: Houston's thrive for the commercial private sector over the public sphere; apathy among black and white leaders in the community, along with their desire to maintain a fragile status quo; or Houston's well defined ethnic boundaries among neighborhood lines that kept things relatively peaceful. Take your pick. Sadly, this legacy of neglecting the city's legacy of fighting Jim Crow laws continues to these days. Contrary to the national landscape, Houston civil rights legacy was, and continues to be, one of silence, engulfed in relative obscurity (Cole, 1997). Even more, the Civil

Right Movement in Houston has been, and remains to the present, understudied and not very well researched.

The Civil Right Movement in Houston was very unique in comparison to the rest of the country: it was complex web of relationships between opposite and rival racial groups that often had to work together to bring harmonious solutions to serious crises (Hayes, 1976; Scott, 1967); it represented a delicate balance of societal norms deeply embedded in the fabric of the city's white and colored landed gentry—rules and norms that neither blacks or whites leaders in the city's political and businesses structures dared to challenge or contradict (Beeth & Wintz, 1992); it was a lonesome act of defiance by city's reformers and activists who were more alone and isolated in their struggles for equality and justice than their national counterparts (Cole, 1997); and it was a series of forgotten episodes thanks to the city's media strict code of silence. In addition, and contrary to the rest of the nation, the state's and city's leaders who promoted and sustained inequality and racial divide were less remorseful, more unapologetic, and very defiant about their deeds (Kellar, 1999).

The Beginnings: A Night of Violence

In order to understand this climate of neglect about the Civil Right Movement in Houston, it is important to know the city's social atmosphere that promoted these feelings. After the United States declared war on Germany during World War I, the War Department ordered the construction of military training installations around the country, including a massive military undertaking in Harris County: Ellington Field and Camp Logan. Located in what is today known as Memorial Park, Camp Logan sat at the edge of the city at the time. During the construction, the army ordered the Third Battalion of the Twenty-Fourth United States Infantry to guard the site. The regiment, which traveled by

train from Columbus, New Mexico, was accompanied by seven white commanding officers. By all accounts, Camp Logan was a massive compound that sprawled over 9,000 acres, with over 3,000 acres of developed facilities; it could house more than 40,000 soldiers.

In 1917, Houston was the quintessential white city, entrenched in southern traditions, fearful of the threats of emancipation and black freedom (Hayes, 1976). According to Hayes (1976), Houston was the typical post-confederate city, which was overran by northern military occupation, "carpetbag" officials, corruption, and smattering "negro" officeholders (see p. 25). In the end, the post- civil war period left the white population of Houston bitterly angry, loathing to restore the 'good old days.' In the years that followed, two separate, parallel societies would develop.

Tensions between blacks and whites were more apparent in the relationship between the colored population and the city's police department. In those days, police officers were notorious for harassing prostitutes and crap-shooters (Hayes, 1976). On August 23, 1917, two Houston police officers entered the house of a woman, supposedly looking for a young black man who was on the run after the officers spotted him and his friends playing dice on an alley off San Felipe Street (Hayes, 1976). At the time, Sara Travers was alone with her children, doing the house chores. She was also dressed in indoor "summer" clothes, more appropriate to bare Houston's August heat, not precisely suitable for visitors (Hayes, 1976). The commotion quickly erupted into a confrontation between the woman and police officers, as the police officers did not believe that she was not helping and hiding the black man. Travers was severely beaten and assaulted by the

policemen; then, she was dragged partially naked into the street. Once in the street, a crowd soon began to gather around Travers and police officers.

Among the people in the multitude, Alonso Edwards, one of the soldiers from the 24th Infantry, stepped forward to ask questions about the incident. The police officers proceeded to beat the soldier to the ground and arrest him. Upon hearing the news, Corporal Charles Baltimore went to the police station to investigate Edwards's arrest and the earlier arrest of another soldier from the infantry. In the police station, an argument erupted. As a result, Baltimore was beaten, shot, and sent back to the camp wounded. Rage and anger spread throughout the soldiers in the infantry, who waited until sundown to stage an attack.

The riot of Camp Logan erupted on the evening of August 23rd, 1917. A group of 156 angry soldiers decided to storm the camp's depot, steal guns and ammunitions, and head into town to seek justice and revenge. At the edge of the city, they encountered a group of policemen and armed white citizens, who were ready for battle and eager to stop a military mutiny. It did not take long for tempers to erupt and for the shooting to begin. When everything was over, four soldiers, four policemen, and 12 civilians were dead, along with a city completely on edge (Hayes, 1976).

Today, for many, the riot of Camp Logan in 1917, also know as the Houston Riot, is a mere historical anecdote (Kaliski, 2007). Others never heard about the incident until they saw the theatrical play that recreated the incident. Nevertheless, for entire generations of Houstonians between the 1920s and 1960s, this event left an indelible mark of fear, terror, and a sour taste about how ugly racial tensions could become in the Bayou city (Cole, 1997). Many of them vowed never to let anything like this ever happen again.

By all accounts, the riot was an epic battle, rivaling any incident taken from an episode of the Civil War. It resulted in the largest court martial and military execution of soldiers in US History. In the aftermath, leaders, politicians, and even activists became weary and fearful of upsetting the city's racial status quo.

Racial Civility

It would be wrong and naïve to assume that racial tensions did not occur in Houston, or that anger was not brewing under everyone's skin. However, Houston was unlike many of the other southern city, where anger, frustration, and desperation were quickly rising to sweltering temperaments on a weekly basis. In the Bayou City, on the other hand, the racial discourse was marked by an invisible code of civility, especially after the riot of 1917. There are many reasons for this; however, one answer can be found in Houston legacy of entrepreneurship, privatization, and commercial adventure, which did not completely omit and left behind the colored population of Houston (Beeth & Wintz, 1992). Despite that blacks in the city were at a visible disadvantage when compared to whites, earning far less than their white counterparts, they were significantly better off than African Americans in other cities in terms off housing and employment opportunities. The city did enjoy a significant base of professional blacks, including a well-established circle of African American businessmen, entrepreneurs, and highly educated professionals in medical, legal, and teaching fields (Beeth & Wintz, 1992). In addition, the white and blacks community did depend on each other for financial success (Hayes, 1976). And opposite to other cities, the racial divide was not as clearly demarcated and inequality was not as pervasive among the wealthy and the city's elite. And the city's leaders, black and white, were not very sympathetic of those "rowdy" events that were occurring east of the Dixie line.

The Meeting at the flagpole: Change is gonna come!

In the 1980s and 1990s, for many in Houston, and especially for professors and students at UTMB (University of Texas Medical Branch), it was hard to believe that a drunk, manic-depressive fifty something patient, who was suffering from frequent episodes of withdrawals, was indeed one of Houston's forefront leaders in the fight against segregation and civil rights in Texas. But it was true, and Eldrewey Stearns was who he said he was (Cole, 1997). Eventually, UTMB's history and ethics professor, Thomas R. Cole, was able to prove that what this patient was saying was not another symptom of his disease (Curtis, 1997).

In the late 1950s and early 1960s, Eldrewey Stearns was a vocal and passionate young law student at TSU. He arrived in Houston after he served honorably in the Army and graduated from Michigan State University—one of the few universities in the north with a sizeable population of colored students and faculty members. In 1959, Stearns was a student at TSU's law school. According to Cole (1997), on August of 1959, he was stopped by police officers for having a defective taillight on his car. The officers became enraged when they found a picture of a white co-ed in his wallet. They proceeded to beat and arrest Stearns. Then, he was taken into custody and jail, where he was beaten again.

After his release, Cole (1997) narrates how Stearns appeared before city council, where he eloquently denounced his arrest and beating. His persistence prompted an investigation into incident; however, the police officers were exonerated of all responsibilities, and Stearns was accused of belligerent behavior and getting what he "deserved." As in many instances before, the case highlighted the Houston's police abuse of power and lack of justice (Cole, 1997); however, the incident made Stearns famous at TSU and an instant leader among African American students.

During law school, Stearns worked at the South Central YMCA—a focal point for blacks professionals in the city. According to Curtis (1997), during an evening banquet for the staff on February of 1960, Stearns, who was an excellent and eloquent orator, managed to take control of the Ire microphone and elegantly delivered the Gettysburg Address. His speech impressed the YMCA's director Quentin Meese, who encouraged Stearns to stop "sounding off" and start acting. After all, students in North Carolina were putting their money where their mouths were. Encouraged by the events in the east, on March of that year, Stearns was able to gather fourteen students at the TSU's flagpole. In the following hours and days at the Bayou City, Stearns managed to organize the first sit-ins west of the Mississippi, starting with a march from the flagpole to the lunch counter at the Weingarten supermarket that was located on Almeda Road.

However, contrary to the rest of the nation, the sit-ins in Houston did not attract the national attention that Sterns was hoping. Instead, desegregation occurred in Houston in a less spectacular manner. Bob Dundas, executive vice president of Foley's and a well-known political fixer, was worried about a repeat of the Houston Riot of 1917 (Cole, 1997). Fearful that the students would riot if their demands were not met, he decided to quietly open Foley's lunch counter to all races; he also convinced other business leaders to do the same. Using his influences, according to Curtis (1997), he was able to convince his friends at the city's media outlets not to report the incident. As a result, incidents like the sit-ins in Houston went unreported, and Stearns and other reformers never got the recognition they deserved. Confused and lost, Stearns left the movement; eventually, he went to Mexico.

In 1963, Stearns was back in Houston. Infuriated by the beatings of more than 2,000 protesters in Birmingham, Alabama, by white police, he decided to organize a protest during astronaut Gordon Cooper's ticker parade in downtown Houston. Using his oratory skills, he was able to gather a sizeable number of followers. Stearns wanted to protest the segregation of restaurants and theatres in Houston. Curtis (1997) narrates how words of Stearn's intention reached Meese, Dundas, and other city leaders. Hours before the parade, Meese told Stearns that within a month the city was going desegregate all restaurants and theatres if he agreed to stop the demonstration. The establishments did become desegregated within the month, quietly and silently. And one more time, Stearns work and efforts descended into anonymity.

Teaching the Movement

Unfortunately, for many students, the civil right movement is reduced to two names and a handful of well-known events: The Brown decision, Selma, the Freedom Project, Rosa Parks, and Dr. Martin Luther King, Jr. ("Teaching the Civil Rights Movement.," 2011). The teaching of the Civil Rights Movement continues to entail the coverage of "high-profile events" and "an examination of the usual topics and well-known individuals" (Cruz et al., 2012, p. 257). However, for students, it should be equally important to reflect in the struggles of ordinary individuals in their fight for equal rights. This is especially true in cities like Houston, where economic and job opportunities always have carried special meaning on how the city has always identified itself. Just as the study of important events and well-known individual during the Civil Rights era would help us understand the social conditions of the time, the study of local events and indi-

viduals can add a sense of familiarity to what can otherwise be conceived as a distant event. This can allow students to become more engaged. Cruz, Berson, and Falls (2012) encourage teachers to move beyond the textbooks when teaching about the Civil Rights Movement; they assert the need to explore more the battles that took place in local communities.

Historical Fiction

While *Roll of Thunder, Hear My Cry* and *The Watsons Go to Birminghan-1963* continue to be the books of choices among teachers, there are many other young adult novels that teachers should consider when teaching about the Civil Right Era. In the case of Houston, *The Silence of Our Friends* (2012) is an exceptional choice. Written by Mark Long and Jim Demonakes, and illustrated by Nate Powell, the book is the semi-fictional autobiography of Mark Long, who lived in Houston during the Civil Right Era. In the novel, a white family from suburban Houston and a black family from the Ward find commonplace to fight injustice during such a volatile time in American history. Set during the 1967 TSU riot, this graphic novel is the perfect tool for teachers and students to use in the study of the Civil Rights Movement in the Space City.

Biographies

It goes without saying that biographies are powerful ways to explore a historical event. Thomas Cole's (1997) *No Color is my Kind: The Life of Eldrewey Stearns and the Integration of Houston* is the riveting story of a pioneer in the Civil Right Movement in Houston. Written by UTMB's history professor Thomas Cole, the book details the life of Eldrewey Stearns, who was one of the first African American to organize the civil right movement in Houston. The book is the arduous decade long task of putting together Stearn's story and his contribution to the end of segregation in Houston.

Visuals

Images are valuable instruments, and it can enhance the discussion of such an important era in our country. The digital collection of the Houston Public library is a great resource. In their archives, students and teachers can find excellent interviews to city leaders who were at the forefront of desegregation movement in Houston:

http://digital.houstonlibrary.org/cdm/search/collection/oralhistory/searchterm/Civil%20Rights%20movement/field/all/mode/all/conn/and/.

The African American Library at Gregory School is another excellent source. Located in the heart of Fifth Ward, the library offers an excellent exhibition about the history of the African American community in Houston. In addition, it has an excellent digital collection of pictures and interviews:

http://digital.houstonlibrary.org/cdm/landingpage/collection/gregory.

In addition to the digital collections at the Houston Public Library, teachers can use the many valuable videos in the Internet. For example, in YouTube, educators can find an entire series about the history of the Civil Right Movement in Houston: https://www.youtube.com/watch?v=A565aWT-5Pk. They can also find in YouTube an entire interview series to Eldrewey Stearns:

https://www.youtube.com/watch?v=YoOQoipjQLE

Primary Documents

Primary documents, such as photographs, newspaper articles, eyewitness accounts, and other documents, can provide a great point of the departure for students and teachers. The use of primary documents can be invaluable in activities involving critical thinking and inquiry. The Library of Congress Civil Rights History Project offers an extensive archive

of interviews, pictures, videos, essays, and other documents. It is one of the most extensive collections of primary sources about the Civil Right Era in the Internet: http://www.loc.gov/collections/civil-rights-history-project/.

The Civil Right Digital Library at the University of Georgia (http://crdl.usg.edu/) can also offer teachers and students valuable resources for great lessons.

Teaching Resources

Today, the Internet offers a plethora of teaching resources for teachers. Some are genuine; others are not. Discovering good websites can be arduous task; however, they are some excellent places for teachers to use. Civil Rights Teaching, http://civilrightsteaching.org/, can be an excellent website for teachers to use. It offers an entire section on lessons, books for the classroom, articles, and videos. The website is free of charge for teachers to use. Another great resource is Teaching Tolerance, http://www.tolerance.org/, which is a project by the Southern Poverty Law Center. The website also offers a great variety of lessons and teaching resources, including an entire section of multi-ethnic lesson plans.

Conclusion: Encountering the forces of evil

"We've had problems here tonight. The forces of evil are always around."
Dr. Martin Luther King Jr. October 17,1967
Sam Houston Coliseum

On October 17, 1967, stink bombs were thrown on several occasions into the stage of the Sam Houston Coliseum, disrupting the event officiated by Dr. Martin Luther King Jr. Harry Belafonte and Aretha Franklin had to stop their performance. Later, Belafonte told the Houston Chronicle how he was warned how to not come to Houston unless he wanted the same fate as President Kennedy (Gonzales, 2012). Unfortunately,

less than six months later, a senseless act in Memphis took the life of one of our most prophetic figures in American history.

On that autum night in 2002, I did not want to attend the performance of Camp Logan at Cullen auditorium. As a matter of fact, I was trying to find an excuse not to attend. I could not find a reason not to attend. So, I did. The play took me by the core. The monologues were incredible. The acting was superior. In the process, I learned something about one of the darkest chapter in our city's history—an event that forever changed the city's racial landscape.

We cannot say that changes did not come to Houston, because it did. We cannot say that the cage was not rattled in the Bayou City, because it was. We pride ourselves that things were not as bad in Houston as it was it was in the rest of Dixie. And we should be proud, because things were not as bad in other parts of the country. In some aspects, desegregation in Houston happened quickly and more swiftly than in other cities. African Americans in Houston did fare a better fate than in the rest of the nation in terms of jobs and economic opportunities. The white leadership of this city was far more benevolent, and black leaders did not encounter the deep racial divide that was found in other cities. However, in other aspects, the situation was just as brutal and ugly. The beating and the senseless arrests did occur. The unfounded police accusations against colored youth were made. And African Americans students on the verge of desperation did go into the streets.

In the years that followed, many of the events that marked the fight for equality and dignity in Houston went into obscurity. For example, after1963, Eldrewey Stearns descended into obscurity, and his legacy was soon forgotten. Eventually, he became

drunk and manic-depressive, wandering aimlessly the streets of Galveston until he was committed to a mental institution (Curtis, 1997). The next people who did pay attention to his accomplishments were the faculty and staff of UTMB under the leadership of professor Thomas R. Cole, who published Stearns's legacy in the book *No Color is My Kind: The Life of Eldrewey Stearns and the Integration of Houston.*

Today, several of the events and people in the city's fight for equality and justice are mere historical anecdotes, only known by those who are old enough to remember the days when Hofheinz Pavillion and Sam Houston Coliseum were the main performance venues in the city. During his visit in 2005, the Dalai Lama declared that Houston was one of the most harmonious and integrated cities in the world. And perhaps, in the end, I want to believe that this is thanks to those who had the courage to meet at a flagpole in 1959.

References

Beeth, H., & Wintz, C. D. (1992). *Black Dixie: Afro-Texan history and culture in Houston*. College Station, Texas: Texas A&M University Press.

Cole, T. R. (1997). *No color is my kind: The life of Eldrewey Stearns and the integration of Houston*. Austin, TX: University of Texas Press.

Cruz, B. C., Berson, M. J., & Falls, D. (2012). Swimming not allowed: Teaching about segregated public beaches and pools. *Social Studies*, *103*(6), 252–259.

Curtis, G. (1997). The first protestor. *Texas Monthly*, (6), 7.

Franks, Z., & Matthews, L. (1967, May 18). Student shot in riot at TSU. *Houston Chronicle*, p. 1. Houston, TX.

Gonzales, J. R. (2012, January). Stink bomb cast pall over Martin Luther King visit [newspaper]. Retrieved from http://blog.chron.com/bayoucityhistory/2012/01/stink-bombs-cast-pall-over-martin-luther-king-visit/

Hayes, R. V. (1976). *A night of violence: The Houston Riot of 1917*. Baton Rouge, LA: Louisiana State University Press.

Kaliski, M. (2007). The Buffalo Soldiers mutiny, Houston 1917: Portraying an American tragedy. *Touchstone*, *26*, 70–71.

Kellar, W. H. (1999). *Make haste slowly: Moderates, conservatives, and school desegregation in Houston*. College Station, Texas: Texas A&M University Press.

Long, M., Demonakos, J., & Powell, N. (2012). *The silence of our friends*. New York, NY: First Second.

Scott, A. (1967). Twenty-five years of opinion on integration in Texas. *Southwestern Social Science Quaterly*, *48*(2), 155–163.

Stornaiuolo, A., & LeBlanc, R. J. (2014). Local literacies, global scales. *Journal of Adolescent & Adult Literacy*, *58*(3), 192–196.

Teaching the Civil Rights Movement. (2011). *Curriculum Review*, *51*(3), 8–8.

Author:

Bernardo Pohl

University of Houston-Downtown