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Defining Ourselves for Ourselves: Exploring Black Queer Civic Activism with Young Children

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As social studies teachers, we have a moral and ethical responsibility to provide students with the knowledge, skills, and dispositions necessary to become active participants in our democracy.[1] This includes teaching in a way that moves away from views of young children as "future citizens in waiting"[2] and instead recognizes and treats young children as citizens today and capable of making a difference in their communities. This starts with a transformative social studies curriculum that promotes critical thinking, is meaningful and relevant to the lives of students, and reflects the vast diversity of our schools and communities. And, by engaging in social studies inquiry young children can "begin to see themselves as capable problem-solvers and active contributors to their communities and beyond."[3]

By using the technique of "excavating the standards" teachers can intentionally teach about the visible and invisible identities of Black Queer activists in the elementary grades.[4] Therefore, we designed an inquiry using the C3 framework[5] to intentionally center the civic activism of Black Queer citizens such as Pauli Murray, Marsha P. Johnson, and Audre Lorde. Each of these Black Queer women engaged in civic activism in different ways to serve and uplift their communities. Moreover, they experienced discrimination on account of their intersecting identities as Black Queer citizens.

Pauli Murray was a civil rights lawyer who fought for both Black and women's rights. Marsha P. Johnson, an activist and a drag queen, worked tirelessly to secure fundamental rights for Black gay and transgender people of Color.[6] Audre Lorde was a poet who used her writing to speak out against injustice. These three citizens were intentionally selected because their activism was rooted in their lived experiences as Black Queer citizens. Moreover, they uplifted their communities in very different ways that can inspire young children to creatively support their communities.

A Note on Preferred Language

Pauli Murray

A number of scholars have explored Pauli Murray's personal journals and writings to examine their relationship to gender. Following the lead of the Pauli Murray Center for History and Social Justice we use *he/him* and *they/them* pronouns when discussing Pauli Murray's early life and *she/her* when discussing Dr. Murray's later years.

Marsha P. Johnson

Although Marsha P. Johnson was assigned male at birth, Johnson described herself as a gay drag queen who wore feminine clothing. It was not until after her death that the language of transgender began to be used. Therefore, with the expansion of language, *she/they* pronouns are deemed appropriate within this text.

Connection to the C3 Framework

Dimension one of the C3 Framework covers 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. Therefore, we designed this inquiry around the following compelling question, "What does it mean to advocate for yourself and your community?" This question is paired with three supporting questions: (1) "How did Pauli Murray advocate for themself and their community?" (2) "What are some different ways that Marsha P. Johnson cared for her community?" and (3) "How did Audre Lorde use her poetry to create change?" By the end of the inquiry, students will understand how these women

Table 1

Inquiry Design Model (IDM) Blueprint			
Compelling Question	What Does It Mean to Advocate for Yourself and Your Community?		
Standards and Content	**D1.4.3–5.** Explain how supporting questions help answer compelling questions in an inquiry. **D2.Civ.14.3–5.** Illustrate historical and contemporary means of changing society. **D2.His.5.3–5.** Explain connections among historical contexts and people's perspectives at the time. **D3.4.3–5.** Use evidence to develop claims in response to compelling questions. **D4.3.3–5.** 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). **Black Historical Consciousness** The framework of Black Historical Consciousness aims to facilitate a comprehensive understanding and education of the diverse aspects of Blackness, through pedagogical approaches.[1] Its primary objective is to (re) establish and (re)define the humanity of Black individuals. The framework is based on six key principles: Power and Oppression, Black Agency, Resistance and Perseverance, Africa and the African Diaspora, Black Joy, Black Identities, and Black Historical Contention.[2]		
Staging the Question	Teachers should begin the inquiry by inviting students to share (verbally, writing, or illustrating) their existing understanding of community. The teacher can pose the following questions to students: What is a community (What does a community look like, sound like, or feel like)? Who is in your community? What does *advocate* mean? What does it mean to advocate for something or someone?		
Supporting Question 1		**Supporting Question 2**	**Supporting Question 3**
How did Pauli Murray advocate for themselves and their community?		How did Marsha P. Johnson take care of their community?	How did Audre Lorde use her words to create change?
Formative Performance Task		**Formative Performance Task**	**Formative Performance Task**
Students will create a captioned drawing showing how Pauli Murray advocated for themselves and their community by referencing examples from the primary sources of the different ways Pauli Murray fought against segregation and for equal rights.		Students will use the legacy of Johnson's life and activism to evaluate the needs and concerns of their community to write a letter to community leaders and members.	Students will use Lorde's poem as an exemplar to construct a poem about speaking up for their community's needs.
Featured Sources		**Featured Sources**	**Featured Sources**
Source A: Photographs of Murray as "the vagabond," "the crusader," and the "dude," Schlesinger Library, Radcliffe Institute, Harvard University, **https://iiif.lib.harvard.edu/manifests/view/drs:49842458$27i** **Source B**: Interview with Pauli Murray by Genna Raw McNeil, February 13, 1976, Southern Oral History Program, **https://soundcloud.com/sohp/sets/carolina-oral-history-teaching** **Source C:** "Pauli Murray: Breaking Barriers of Race and Gender," New York Historical Society, **www.youtube.com/watch?v=qzoeoOyl5ww&t=62s**. **Source D:** Pauli Murray, *States' Laws on Race and Color* (University of Georgia Press, 2016).		**Source A:** *Sylvia and Marsha Start a Revolution!: The Story of the Trans Women of Color Who Made LGBTQ+ History* by Joy Michael Ellison, illustrated by Teshika Silver (Jessica Kingsley Publishers, 2020) **Source B:** Diana Davies, *Gay Rights Activists at City Hall Rally for Gay Rights*, 1973, New York Public Library, **https://digitalcollections.nypl.org/items/510d47e3-57a1-a3d9-e040-e00a18064a99** **Source C:** R. C. Wandel, *Marsha P. Johnson at a demonstration at St. Patrick's Cathedral, 1970*, Digital Transgender Archive, **www.digitaltransgenderarchive.net/files/1r66**j130p **Source D:** Diana Davies, *Marsha P. Johnson handing out flyers, 1970*, New York Public Library, **https://digitalcollections.nypl.org/items/510d47e3-57a1-a3d9-e040-e00a18064a99**	**Source A:** *Little Leaders: Bold Women in Black History* by Vashti Harrison (Little, Brown Books for Young Readers, 2017) **Source B:** Audre Lorde, *Sister Outsider: Essays and Speeches* (Reprint edition). (Crossing Press, 2007). **Source C**: photograph of Audre Lorde in "Audre Lorde," *Encyclopedia Britannica*, **www.britannica.com/biography/Audre-Lorde** **Source D:** "A Litany for Survival" by Audre Lorde, Poetry Foundation, **www.poetryfoundation.org/poems/147275/a-litany-for-survival**

Featured Sources (cont.)	Featured Sources (cont.)	Featured Sources (cont.)
Source F: Photograph of Murray holding a copy of her memoir, *Proud Shoes*, **https://nmaahc.si.edu/explore/stories/pauli-murrays-literary-achievements** **Source G:** *Pauli Murray: The Life of a Pioneering Feminist and Civil Rights Activist* by Rosita Stevens-Holsey and Terry Catasús Jennings (Simon & Schuster, 2022)	**Source E:** "Marsha P. Johnson," History, **www.youtube.com/watch?v=T_RAuEWWS14**	

Taking Informed Action	At the end of the inquiry, teachers will remind the students of the compelling question for the inquiry: "What does it mean to advocate for yourself and your community?" Teachers should ask students to share their responses to the compelling question and encourage them to use/cite examples of the three citizens we have learned about. To extend the inquiry, students will think about the needs of their community (class, school, town/city, etc.) and make a list together and brainstorm ways they can help their community. Then, students are to work together to write a poem about what can be done to create meaningful change in their community. Teachers can use the writer's workshop model to help students write and edit their poems (which can be done individually, in partners, or in small groups). Students can share their work in a class poetry slam and invite them to find ways to share it with their community.

Notes

1. LaGarrett J. King, "Black History Is Not American History: Toward a Framework of Black Historical Consciousness," *Social Education* 84, no. 6 (2020): 337.
2. King, 339.

used different strategies, techniques, and talents to work to combat injustice while serving their communities.

Dimension 2 of the C3 framework includes how the inquiry fits within the multiple social studies disciplines. Because this inquiry focuses on the civic activism of these three women, this inquiry fits within the disciplines of civics and history. Dimension 3 covers evaluating sources and using evidence. It is important for elementary students to experience gathering information from a variety of primary sources, evaluating the content in primary and secondary sources, and then generating claims and conclusions based on their analysis of different sources. Picture books are a valuable resource for elementary teachers to use when teaching about historical figures. By pairing children's literature and primary sources, teachers can go "beyond the book"[7] to extend the text's narrative to learn more about each person's civic activism. Using primary sources before, during, and/or after a read-aloud has the potential to excite students and create a sense of wonder, allow them to make connections between the text and the primary sources, and provide greater context to the story.[8] Dimension 4 of the C3 framework encourages students to communicate and critique conclusions and take informed action. In this inquiry, we ask students to reflect on the compelling question and collectively brainstorm about the needs of their community and find ways to begin to address them.

Staging the Question

To introduce the inquiry to students, teachers can begin by asking a series of questions and inviting students to verbally share, write, or illustrate their responses:

- What is a community? Or, What does a community look like, sound like, or feel like?
- Who is in your community?
- What does *advocate* mean? What does it mean to advocate for something or someone?

Community is a common term in educational spaces, and students' responses can consist of their family members, peers, and people they trust beyond those spaces. This can also include their cultural or spiritual communities. There is not a correct response about what a community is and who is in their community—we anticipate that students will have different responses based on their many identities. The teacher should acknowledge how student responses are both similar and different and that this is a wonderful thing. The teacher should collect and save the responses to revisit at the end of the inquiry. The teacher can then introduce the three activists who are the focus of this inquiry and that these Black Queer women found different ways to care for and help their communities.

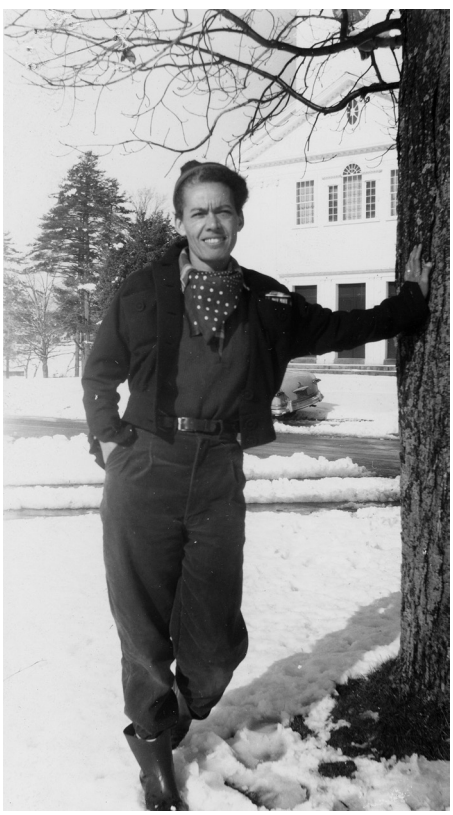
Supporting Question 1

The first supporting question asks students to explore how Pauli Murray advocated for themselves and their community. Pauli Murray, a brilliant legal scholar, authored significant publications addressing racism and sexism in the U.S. Despite their renowned legal work, many are unaware that Murray was arrested for violating segregation laws in Virginia fifteen years before Rosa Parks's infamous act of civil disobedience. During the arrest, Murray, then presenting as male, identified as Oliver Fleming.[9] Struggling with gender identity, Murray preferred a masculine identity, and they were attracted to feminine women, contrary to the medical understanding of gender identity at the time.[10]

This supporting question encourages teachers to explore the different ways Pauli Murray not only engaged in civil rights activism but also advocated for themselves. Teachers could begin by sharing the supporting question with students and revisit what it means to be an advocate and what ways people can advocate for themselves and others. Next, the teacher can gauge what students already know about Pauli Murray and the historical period (1930s–1970s) by asking students about their prior knowledge of the time period and the civil rights movement (via KWLQ chart). Then, teachers can introduce Pauli Murray by reading aloud selections from *Pauli Murray: The Life of a Pioneering Feminist and Civil Rights Activist*.[11] In particular, the poem "An Activist in the Making" introduces young people to Pauli Murray and their long history of fighting against injustice and toward equality. This text can be paired with primary sources to help students understand the different ways Murray expressed themselves. The Schlesinger Library at Harvard University (**www.radcliffe.harvard.edu/schlesinger-library/collections/pauli-murray**) has a collection of Murray's papers and photographs that teachers can use to supplement the text and help students dig deeper into this history and journey with Murray's gender identity.

Murray was raised by their open-minded Aunt Pauline, who affectionately referred to Pauli as "my boy girl."[12] Teachers can ask students what they think "my boy girl" means and why Aunt Pauline refered to Pauli in that way. There are a number of photographs in the collection that show Murray presenting as "masculine," such as photographs captioned by Murray as "the vagabond," "the crusader," and "the dude." Students can discuss the excerpt from the text *Pauli Murray: The Life of a Pioneering Feminist and Civil Rights Activist* by Rosita Stevens-Holsey and Terry Catasús Jennings (see Source G) alongside these photographs of Murray to examine different ways they used clothing as a mode of expression. They spent many years visiting doctors and mental health facilities trying to gain a diagnosis for what they were feeling on the inside. In a letter to Aunt Pauline in 1943, they wrote,

> I don't know whether I'm right or whether society (or some medical authority) is right. I only know how I feel and what makes me happy. This conflict rises up to knock me down at every apex I reach in my career. And because the laws of society do not protect me, I'm exposed to any enemy or person who may or may not want to hurt me.[13]



Pauli Murray, photograph sent to Eleanor Roosevelt, December 1955, FDR Presidential Library and Museum, www.flickr.com/photos/fdrlibrary/50353100151/ (CC BY 2.0)

Teachers can ask students how they think Pauli felt not being believed by doctors. Next, teachers can highlight that, despite not getting answers from doctors, Pauli decided to live in a way that made them happy. Murray committed to fighting against segregation and to change laws that did not protect the different parts of their identity.

> I intend to destroy segregation by positive and embracing methods. When my brothers try to draw a circle to exclude me, I shall draw a larger circle to include them. Where they speak out for the privileges of a puny group, I shall shout for the rights of all mankind. I shall neither supplicate, threaten, nor cajole my country or her people. With humility but with pride I shall offer one small life, whether in a foxhole or in a wheat field, for whatever it is worth, to fulfill the prophecy that all men are created equal.[14]

Teachers can share the first two lines in the above quotation with students about the importance of inclusion and that they will examine primary sources showing the different ways Murray fought for the inclusion of different communities. In 1950, they authored what many have considered a germinal book on race and civil rights laws in the United States called *States' Laws on Race and Color*. Former Supreme Court Justice Thurgood Marshall often commented on the importance of this text in his research preparing to argue the landmark Supreme Court case *Brown v. Board of Education*. In 1965, Murray wrote a groundbreaking legal pamphlet titled *Jane Crow and the Law: Sex Discrimination and Title VII* that explored how Black women were discriminated against as a result of racism and sexism.[15] Murray also served as a co-founder of the National Organization of Women (NOW) and a coauthor of the American Civil Liberties Union (ACLU) work opposing sex discrimination. Later, in 1977, she became the first Black woman and one of the first women to be ordained a priest in the Episcopal Church.

As a formative assessment, students can create a captioned drawing showing how Pauli Murray advocated for themselves and their community by referencing examples from the primary sources of the different ways Pauli Murray fought towards creating a more just and inclusive society.

Supporting Question 2

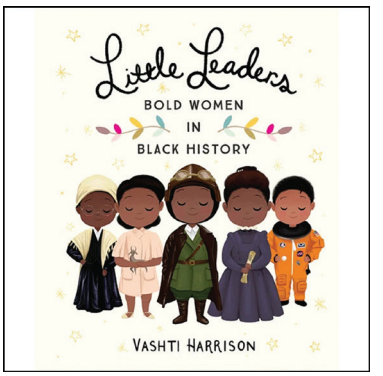
Throughout her life, Marsha P. Johnson faced many challenges and triumphs. Through these many experiences, she learned to navigate a world that saw her life as less meaningful than others because of her race, class, and gender. Through the challenges she faced, she sought to find solutions. Johnson played a significant part in the Stonewall Uprising and was essential in the fight for LGBTQ+ rights. As she worked to create solutions for herself, she worked just as hard to ensure these solutions extended to the community. As a child, Johnson experienced homelessness; therefore, she knew of the challenges that LGBTQ+ youth may have been facing at that time. Johnson's many experiences prompted her to act, and she co-founded STAR, Street Transvestite Action Revolutionaries, with close friend Sylvia Rivera to offer support to unhoused LGBTQ+ youth.[16] In addition, she took care of friends who were ill, participated in efforts to raise awareness of the injustices that plagued the LGBTQ+ community, and raised money for those who needed financial support.[17]

The second supporting question, "How did Marsha P. Johnson take care of their community?" will push students to think deeply about their experiences, the inner workings of their community, and the ways they can begin to work in their community. Teachers will pair the picture book *Sylvia and Marsha Start a Revolution! The Story of the Trans Women of Color Who Made LGBTQ+ History*,[18] with photographs of Johnson engaging with and advocating for the community. This kind of activity—a gallery walk—allows students to interact with primary sources that are placed around the room. The teacher will post enlarged images of the sources featuring Marsha P. Johnson serving her community in different ways, such as participating in protests, handing out flyers, and using her voice to inform the public (see sources for supporting question 2 in the IDM Blueprint). Pairing sources with a text allows students not only to hear and read about her advocacy but also to witness the action of her advocacy through these primary sources. After the teacher has read the text and the students have completed the gallery walk, the class can discuss how Johnson's life experiences motivated her to help her community and advocate for others. The teacher can prompt students to begin thinking about their lives and communities. As students share the needs or concerns of their community, the teacher and students can begin to brainstorm how they can take action and construct a letter to inform their community leaders and members of their concerns.

Through this engagement, students will be able to make meaningful connections since Johnson spoke and informed society about the lack of rights for the LGBTQ+ community and took the initiative to create these same spaces for the community. Students will be able to see how Johnson lived her life boldly and authentically, that her sense of care for the LGBTQ+ community was shaped by her experiences and her knowledge of navigating places and spaces that considered her different. Moreover, Johnson took things into her own hands to make safer places for people then and now, taking it upon herself to inform, act, and uplift, advocating for herself and her community.

Supporting Question 3

The third supporting question explores how Audre Lorde, a Black queer activist, inspired action through her poetry. Despite childhood struggles in self-expression, Lorde relied on her words to convey lived experiences. In a Berlin lecture, she revealed that she used poems as a medium to express feelings and share information, making her poetry a powerful outlet for advocating her truth and supporting her community.



To begin the lesson, the teacher can introduce Lorde by reading an excerpt from *Little Leaders: Bold Women in Black History* by Vashti Harrison, which details Lorde's love for reading and writing and how her experiences traveling and participating in the civil rights movement shaped her views on race and injustice.[19] More importantly, it taught her that her voice was important and that she should use it. In her public appearances, Lorde often introduced herself as "a Black, lesbian, mother, warrior, poet doing my work, coming to ask you if you're doing yours,"[20] unapologetically embracing all of her many identities. However, *Little Leaders* does not mention Lorde's queerness. Queerness is often eliminated in picture books and elementary spaces when discussing historical leaders.[21] This erasure is problematic and a missed opportunity to teach students about how Black Queer women have shaped our society.

The final line in *Little Leaders* remembers Audre Lorde as an "outspoken leader and a fierce advocate for those

without a voice."[22] The teacher can share excerpts of Lorde's work with students so they can better understand and experience the power of her voice in advocating for those without a voice. In one of her most famous essays, *The Transformation of Silence into Language and Action*, she famously wrote that "your silence will not protect you":

> You're never really a whole person if you remain silent, because there's always that one little piece inside you that wants to be spoken out, and if you keep ignoring it, it gets madder and … hotter.[23]

Teachers can initiate the discussion by having students reflect on a past situation where they chose not to speak up, such as witnessing bullying. After sharing experiences, teachers can revisit Audre Lorde's quotation, questioning what she means by "your silence will not protect you" and exploring the consequences of not speaking up. In a later section, Lorde issues a call to action, listing her identities: "Because I am a woman, because I am Black, because I am lesbian, because I am myself."[24] Teachers can prompt students to discuss the significance of Lorde's stating her identities and inquire about the work she is doing to improve her community. This encourages students to contemplate their own responsibilities and contributions.

The teacher will transition to reading Lorde's poem "A Litany for Survival." The teacher will periodically pause and ask the students to illustrate the images they see on paper. For example, students listen to the teacher read the following excerpt from the poem:

> For those of us who live at the shoreline
> standing upon the constant edges of decision
> …
> looking inward and outward
> at once before and after
> seeking a now that can breed
> futures[25]

Students could draw pictures depicting the feelings and processes they go through when making decisions and creating accessible futures. Students can dream about and create what they need to navigate current and future societies.

Finally, for the formative performance tasks, students will construct a poem about speaking up for their community's needs using Lorde's poem as an example. Once the students complete the writing process, students can share their poetry with partners and switch until they have had an opportunity to share with all their classmates.

Taking Informed Action

At the end of the inquiry, it is important to revisit the compelling question and have students consider after everything they have learned: "What does it mean to advocate for yourself and your community?" Students should be encouraged to refer to the examples of the three activists they have studied. To extend the inquiry, students can apply their newfound knowledge about the different ways Black Queer citizens created change in their communities through a creative writing exercise. Using what they have learned about the civic activism of Murray, Johnson, and Lorde, students are to first brainstorm the different needs in their communities and then students can either write a poem or create a drawing that speaks to the needs of their community. Finally, they can share their work with others at a class art and poetry show.

Conclusion

In this inquiry we have demonstrated how teachers can take ownership of their curriculum and find spaces to highlight the civic activism of Black Queer women. By sharing these stories, students are introduced to new ways of being, interacting, and participating in the world that will evoke new imaginations for a more just future. As Audre Lorde wrote, "There is no such thing as a single-issue struggle because we do not live single-issue lives. … Our struggles are particular, but we are not alone."[26] By pairing primary sources with books, we can intentionally teach about the visible and invisible identities of Black Queer civic activists by expanding who is considered a "good citizen," what it means to be a "good citizen," and what the actions of a "good citizen" are. Furthermore, students see themselves as citizens who can advocate for themselves and create positive changes in their communities.

We do realize that this is a time of political and cultural unrest, and teachers are being pushed out of the classroom for teaching in affirming and inclusive ways.[27] We understand that it is not easy, but remember that teachers do have the power to teach the kind of social studies our students want and need "without waiting for the ideal space to make such inclusions."[28] Teachers will face resistance and pushback for teaching the truth about the past or including diverse experiences into the curriculum. But, in order to create the type of citizens that our country needs, teachers must be prepared to "go for broke" and to recognize that, according to the late Maya Angelou, it is our collective task to "make this country more than it is today."[29]

Notes

1. National Council for the Social Studies "Powerful Teaching and Learning in Social Studies," position statement, April 2023, www.socialstudies.org/position-statements/powerful-teaching-and-learning-social-studies
2. Katy Swalwell and Katherina A. Payne, "Critical Civic Education for Young Children," *Multicultural Perspectives* 21, no. 2 (2019): 127; see also Margaret Coady, "Beings and Becomings: Historical and Philosophical Considerations of the Child as Citizen," in *Young Children as Active Citizens: Principles, Policies, and Pedagogies*, ed. Glenda Mac Naughton, Patrick Hughes, and Kylie Smith (Newcastle, UK: Cambridge Scholars Publishing, 2008), 2–14; Ruth Lister, "Why Citizenship: Where, When and How Children?"

Theoretical Inquiries in Law 8, no. 2 (2007): 693–718.
3. National Council for the Social Studies, "Powerful, Purposeful Pedagogy in Elementary School Social Studies," 2017, www.socialstudies.org/position-statements/powerful-purposeful-pedagogy-elementary-school-social-studies
4. Vickery, Holmes, and Brown argued that teachers must learn content knowledge to teach topics associated with race, but also learn how to "mine" what is absent in social studies standards and find spaces to include racial knowledge. See Amanda E. Vickery, Kathlene Holmes, and Anthony Brown, "Excavating Critical Racial Knowledge in Economics and World Geography," in *Doing Race in Social Studies: Critical Perspectives*, ed. Prentice T. Chandler (Charlotte, NC: Information Age Publishing, 2015), 253–282.
5. S. G. Grant, Kathy Swan, and John Lee, "Bringing the C3 Framework to Life," Social Education 79, no. 6 (2015): 310–315.
6. Micah Bazant, *Marsha P. Johnson*, 2013, www.micahbazant.com/marsha-p-johnson; Joy Michael Ellison, *Sylvia and Marsha Start a Revolution! The Story of the Trans Women of Color Who Made LGBTQ+ History*, illus. Teshika Silver (Philadelphia: Jessica Kingsley Publishers, 2020).
7. See Noreen Naseem Rodríguez, Anna Falkner, and Elizabeth Tetu Bohl, "Reading Beyond the Book with Primary Sources," *The Reading Teacher* 75, no. 6 (2022): 749–754.
8. Rodríguez, Falkner, and Bohl, "Reading Beyond the Book with Primary Sources."
9. Troy R. Saxby, *Pauli Murray: A Personal and Political Life* (Chapel Hill, NC: University of North Carolina Press Books, 2020).
10. Brittney C. Cooper, *Beyond Respectability: The Intellectual Thought of Race Women* (Champaign, IL: University of Illinois Press, 2017).
11. Rosita Stevens-Holsey and Terry Catasús Jennings, *Pauli Murray: The Life of a Pioneering Feminist and Civil Rights Activist* (New York: Simon and Schuster, 2022).
12. Kelsey Ables, "Pauli Murray Should Have Been a Civil Rights Icon. Now Murray's Moment Has Finally Come," *The Washington Post*, September 11, 2021, www.washingtonpost.com/entertainment/pauli-murray-documentary/2021/09/09/5618da86-0ce0-11ec-9781-07796ffb56fe_story.html, para. 13.
13. Quoted in Patricia Bell-Scott, *The Firebrand and the First Lady: Portrait of a Friendship: Pauli Murray, Eleanor Roosevelt, and the Struggle for Social Justice* (New York: Vintage, 2017), 121.
14. Pauli Murray, "An American Credo," *Common Ground* 5, no. 2 (1945): 24.
15. Mary O. Eastwood and Pauli Murray, "Jane Crow and the Law: Sex Discrimination and Title VII," *George Washington Law Review* 34, no. 2 (December 1965): 232–256, https://documents.alexanderstreet.com/d/1000687209.
16. John Yang, Claire Mufson, and Satvi Sunkara, "Marsha P. Johnson's Historic Role in the LGBTQ+ Rights Movement," PBS NewsHour, June 11, 2023, www.pbs.org/newshour/show/marsha-p-johnsons-historic-role-in-the-lgbtq-rights-movement#transcript.
17. Yang, Mufson, and Sunkara, "Marsha P. Johnson's Historic Role in the LGBTQ+ Rights Movement."
18. Ellison, *Sylvia and Marsha Start a Revolution!*
19. Vashti Harrison, *Little Leaders: Bold Women in Black History* (New York: Little, Brown Books for Young Readers, 2017).
20. Parul Sehgal, "A Timely Collection of Vital Writing by Audre Lorde," *The New York Times*, September 15, 2020, www.nytimes.com/2020/09/15/books/review-audre-lorde-selected-works.html, para. 6.
21. Caitlin L. Ryan, and Jill H. Hermann-Wilmarth, "Already on the Shelf: Queer Readings of Award-Winning Children's Literature," *Journal of Literacy Research* 45, no. 2 (2013): 142–172.
22. Harrison, *Little Leaders*, 54.
23. Audre Lorde, *Sister Outsider: Essays and Speeches* (Berkeley, CA: Ten Speed Press, 2007), 41–42.
24. Lorde, *Sister Outsider*, 41.
25. Audre Lorde, "A Litany for Survival," Poetry Foundation, www.poetryfoundation.org/poems/147275/a-litany-for-survival, lines 1–2, 8–11.
26. Lorde, *Sister Outsider*, 138.
27. Vickery, Holmes, and Brown, "Excavating Critical Racial Knowledge," 256.
28. Amanda Vickery, Kathlene Holmes, and Anthony Brown, "Excavating Critical Racial Knowledge in Economics and World Geography," in *Doing Race in Social Studies: Critical Perspectives*, ed. Prentice T. Chandler, (Charlotte, NC: Information Age Publishing, 2015), 256.
29. "Maya Angelou Full Interview with George Stroumboulopoulos | George Stroumboulopoulos Tonight | CBC," May 28, 2014, www.youtube.com/watch?v=8zAsr8bq7vk, 12:12–12:15.

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