



My name is

*Pauli Murray*

**DISCUSSION GUIDE**

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do Goodery

PAULI MURRAY  
CREATING OUR  
FUTURE AND  
SOCIAL JUSTICE

PARTICIPANT

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# HUMAN RIGHTS

## SHADOWS ON THE BEACON OF DEMOCRACY

“

“My whole personal history has been a struggle to meet standards of excellence in a society, which has been dominated by the ideas that Blacks were inherently inferior to Whites and women were inherently inferior to men.”

**PAULI MURRAY**





## OVERARCHING THEMES

- > What are human rights and how are they related to civil rights?
- > How are human rights connected to democracy?
- > What are the human rights issues of the present and future?



## INTRODUCTION

Human societies have long debated and revised what they believe is right and wrong. After World War II, the United Nations established new definitions of rights under the Universal Declaration of Human Rights. Supported by most nations, rights are considered “[inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status](#)”.

Even at the time, however, the framers acknowledged that no country, including the United States, fully enforced all rights. As historians note, America’s founders argued over slavery, but despite the visionary language of the Constitution allowed it to remain as a foundation of United States. Only after centuries of opposition, including a civil war, did Americans succeed in abolishing this atrocity.

But simply outlawing slavery didn’t guarantee rights for many, including Black Americans. In the 20th century, activists like Pauli Murray pressed for respect for human and civil rights, meaning laws that protect equality and participation in government regardless of race. For instance, the Civil Rights Act of 1964 created a legal framework for Black Americans to vote and have equal access to quality education. Murray also pressed for the rights of women.

Activists who continue Murray’s legacy fight to defend rights, including for LGBTQIA+ people as well as children, the disabled, and indigenous communities. The [World Justice Project Rule of Law Index](#), which examines how countries perform in areas of discrimination, freedoms and labor rights, finds that two-thirds of these countries surveyed still engage in human rights violations. At the same time, human societies continue to evolve in believing who—or what—should have rights. Treaties based on the Universal Declaration protected refugees and workers’ rights, but enforcement remains weak. Faced with the threat of climate change, some argue that animals, biosystems, and the Earth should also have rights. If Murray were still alive, there’s no doubt she would be fully engaged in protecting people and our planet.

AMERICA’S  
FOUNDERS ARGUED  
OVER SLAVERY,  
BUT DESPITE  
THE VISIONARY  
LANGUAGE OF THE  
CONSTITUTION  
ALLOWED IT TO  
REMAIN AS A  
FOUNDATION OF  
UNITED STATES.



## FOR FILM SCREENINGS

After watching the film **My Name Is Pauli Murray**, consider leading a discussion on human and civil rights using the following questions as a guide:

- Why was Murray passionate about human rights?
- What were some specific actions Murray took to secure human rights for People of Color and women?
- What barriers did Murray face in their fight for human rights and how did they overcome them?
- How did Murray connect the ideas of human and civil rights?



## FOR COMMUNITY ORGANIZATIONS

Want to take action? Check out the United Nations social media campaign for human rights, [Stand Up For Human Rights](#). Use the campaign hashtag #standup4humanrights on social media to raise awareness and support human rights causes. You can also add your photo to the campaign to show your support for the [Universal Declaration of Human Rights](#) or share your favorite related article with friends on social media.



## DISCUSSION PROMPTS AND ACTIVITIES

Find video and article resources on pg 31.

In the film **My Name Is Pauli Murray**, Dr. Murray describes multiple experiences of discrimination:

- 15 years before Rosa Parks, Murray and her friend Adelaide McBean were arrested for sitting in the “Whites only” section of an interstate bus because they refused to sit in a broken seat at the back of a bus. Remembering this incident, Murray describes the experience as a form of public humiliation witnessed by indifferent spectators. What role do each of us play in protecting the human rights of others?
- Pauli Murray describes how she began experimenting with ‘non-violent direct action’. In 1943, they organized a [sit-in at a lunch counter on U Street](#) while a student at Howard Law School in Washington D.C. There were, in fact, many lunch counter sit-ins prior to 1960 when the Greensboro 4 sparked a national movement with their actions in North Carolina. What is the history of sit-ins in your hometown? What impact did these have on ending segregation where you live? What direct-actions did we see or participate in that focused on voting rights and police violence in the Summer of 2020 and 2021?
- After earning a JD degree and graduating at the top of their class from Howard Law School, Pauli Murray was awarded a fellowship to continue their legal education. Murray earned two more law degrees, the LL.M from UC Berkeley and the JSD from Yale Law. Murray’s legal scholarship played a critical role in shaping civil rights and women’s rights law, foreshadowing the winning strategy in *Brown v Board. of Education*. In a Howard Law paper Murray forwarded the argument that women’s rights could be secured with the proper implementation of the [14th Amendment](#). Read through the article [Jane Crow and the Law](#) to learn more about Murray’s legal theories. How did Murray’s intersecting personal, social and political identities help to shape the lens through which they viewed the world and inspired Murray to advocate for social change? Murray was a firebrand who paved the way for later changemakers. What equity changes do you think still need to happen today and how do these changes reflect your intersecting personal, social and political identities? How do you see yourself contributing to making these changes happen?
- Watch the video, [Obtaining Civil Rights, Not Human Rights](#). In this video, Professor Anderson from Emory University shares the history of the NAACP’s efforts to fight for African American human rights during the Cold War and how the White backlash forced them to narrow their efforts to a focus on civil rights.
  - Read [W.E.B. Du Bois’s Historic U.N. Petition Continues to Inspire Human Rights Advocacy](#). Du Bois’s petition is considered “one of the first organized efforts to focus on human rights issues in the United States.” Why is this important and how did it highlight that civil rights efforts could be expanded to the fight for human rights?
  - What was the [Bricker Amendment](#) and what role did it play in the fight for human and civil rights?
- Read the article [Civil Rights as Human Rights](#). How did the image of the United States as the leader of the free world conflict with the human rights treatment of Black Americans and People of Color? Why did [Du Bois and the NAACP](#) believe that civil rights and human rights were inextricably linked? What role did [Eleanor Roosevelt](#) play in the fight to abolish the system of laws known as [Jim Crow](#) that enforced racial segregation? Why did she say that it was hypocrisy to condemn the racial policies of the [Nazis](#) and yet allow White supremacy to go unchecked in America?

WHAT ROLE DO  
EACH OF US PLAY  
IN PROTECTING  
THE HUMAN  
RIGHTS OF  
OTHERS?



## FOR CLASSROOMS

Read the [World Report on Human Rights United States 2020](#). The article raises important human rights violations that are happening in the United States today. After reading the article, consider the following discussion questions:

- > Often the struggles for human rights are viewed as global issues rather than local or United States issues. Why might it be important to examine the fight for human rights and human rights violations that are occurring in United States communities?
- > In this report several human rights violations within the United States are addressed. How are these issues related to one another and why is it important to understand how these issues are interconnected?
- > Consider the many human rights violations mentioned in the report. Create a visual that demonstrates how each human rights issue is related to the other. For example, how is racial justice related to poverty and inequality? How might the legal system compound these issues? Consider creating a concept map or other visual to show the connections between each concept.



## DIG DEEPER: RACIAL VIOLENCE AND BLACK VETERANS

Read [Black Americans Who Served in WWII Faced Segregation Abroad and at Home](#) and [Targeting Black Veterans: Lynching in America](#). Following World War II Black veterans became the target of racial violence.

- > Why were Black veterans more likely to be attacked for their service than honored for it?
- > How were the experiences of racial violence similar for Black veterans who served in the Civil War (1861-1865) and those who served in World War II (1939-1945) nearly 80 years later? What does this tell you about race relations in the United States?
- > How was the Black veteran experience tied to human rights? How does this experience remain the same and how has it changed since 1945?



## VIDEOS

### **My Name Is Pauli Murray**

5 minutes and 10 seconds film clip  
(4:58-9:45)

### **My Name Is Pauli Murray**

4 minutes and 48 seconds film clip  
(36:20-41:43)

### **My Name Is Pauli Murray**

3 minutes and 16 seconds film clip  
(24:17-29:23)

[The Lynching of Private James Neely](#) (2:50 minutes)



# INTERSECTIONALITY

POWER SYSTEMS  
& DISCRIMINATION

“

“I cannot allow myself to be fragmented into a Negro at one time, woman at another, or worker at another, I must find a unifying principle in all of these movements to which I can adhere.”

**PAULI MURRAY**



## OVERARCHING THEMES

- > **How was the concept of intersectionality developed and how does it help us understand systems of power?**
- > **What is discrimination and how is it related to the concept of intersectionality?**
- > **How does understanding intersectionality help us practice more inclusive activism?**



## INTRODUCTION

Intersectionality started as a legal concept, created by law professor Kimberlé Williams Crenshaw in 1989, to name the impact on individuals who experience overlapping systemic oppressions based on their social identities. Lived experiences, which may include experiences of personal discrimination, are intensified by the intersection of different social identities. For example, the experiences of discrimination as a woman may become more complex if this woman is also Latina, is a person with a disability, and belongs to the LGBTQIA+ community. Where each of these social identities intersect, the experience of discrimination can be compounded.

The concept of Intersectionality is one that is often misunderstood, taken out of its original context and misused. The 1976 case, [DeGraffenreid v. General Motors](#), illuminates this concept. Emma DeGraffenreid, a Black woman employed at General Motors (GM), filed a lawsuit against the company because they had never promoted any Black women. The judge dismissed her case on the grounds that GM had promoted women and had promoted Black employees. The problem was the women being promoted were all White women and the Black employees who were promoted were all Black men. The judge's myopic ruling failed to acknowledge that while DeGraffenreid fit into the single categories of being a woman and being a Black employee, her specific intersecting identity as a Black woman was still subjected to discrimination at GM since no Black women were ever promoted. At the time, there was no legal term to describe DeGraffenreid's plight. Intersectionality, as a framework, helps us analyze how the social and political identities of historically marginalized individuals overlap and multiply, resulting in an intensification of the effects of systemic oppression.

Oppression = power + prejudice. While prejudice operates on a person-to-person basis, oppression is an exercise of authority by a group who exert power over another group for social, economic, or political benefit. Sexism, ageism, racism, ableism, classism, homophobia, and xenophobia are examples of systems of oppression. When institutions take on the role of oppressor, they may implement explicit and implicit policies and practices aimed at hindering the rights and freedoms of those who are historically oppressed.

Systems of oppression may happen within homogenous groups and across divergent groups, but they always involve a power imbalance that is used in an unfair or harmful way. Learning more about America's past helps us understand how unequal distribution of power came into being and can make it difficult for those who are historically oppressed to escape, fight, and overturn social and political injustices imposed on them by an oppressor. Many of those who experience oppression often experience multiple, concurrent forms of oppression. This intersection of overlapping oppression deepens and intensifies the inequities and injustices they experience in any given context. The gender pay gap is an example of economic oppression. It is employment discrimination when all things considered equal women are paid substantially less than men.

OPPRESSION  
= POWER +  
PREJUDICE



## FOR FILM SCREENINGS

Discussing a film is a great way to get others involved in thinking about important issues and social change.

Use the questions below to get the conversation going or be creative and develop your own!

- > How did Pauli Murray experience discrimination?
- > What systems of oppression impacted Pauli Murray?
- > What is your own life experience with discrimination?
- > How did Murray's lived experience lead her to take actions for change?
- > What have you experienced with overlapping identities that inspire you to take actions for change?



## FOR COMMUNITY ORGANIZATIONS

[\*Ten Tips for Putting Intersectionality Into Practice\*](#), created by the Opportunity Agenda, lists a wealth of ideas for expanding your personal worldview. The list also introduces your community to actions that support intersectional lived experiences, to different narratives and different communities. Some of the suggested actions include:

- > Use your resources to support organization led by People of Color.
- > Collaborate on an op-ed about an issue that affects people from overlapping historically marginalized groups.



## DISCUSSION PROMPTS AND ACTIVITIES

Find video and article resources on pg 31.

In the film **My Name Is Pauli Murray**, Dr. Murray's social identities overlap at the intersection of race, gender identity, and sexual orientation. However, they also experienced poverty and hopped freight trains with people experiencing homelessness who were seeking employment in the early 1930s. The Great Depression devastated most of America; Black communities and the rural poor were the most impacted. The interplay of Murray's social identities shaped how she navigated and experienced this unprecedented and devastating economic downturn during a very formative time in their life.

- > Read [Race Relations in the 1930s and 1940s](#). Why did the election of President Roosevelt begin to change the voting patterns of Black Americans from Republican to Democratic votes? How did race and gender play a role in Pauli Murray's experiences during the Great Depression?
- > Read [Underpaid, but Employed: How the Great Depression Effected Working Women](#) and [This New Deal Summer Camp Aimed to Help Unemployed Women](#). Gender roles began shifting during the Great Depression as men lost their jobs, some becoming financially dependent on women for the first time. While work for women was constrained to certain industries deemed "women's work", how were the employment options further limited for Black and Latina women? In what ways might these limitations have impacted Murray's opportunities for work? Murray spent some time at Camp TERA, a civilian conservation corps camp for women in upstate New York created through the efforts of Eleanor Roosevelt. Women were not put to work there, but rather trained in domestic skills and vocational areas considered appropriate for them. What does this tell us about how women and their capacity for work were perceived during the Great Depression?
- > Read [Queering the \(New\) Deal: Lesbian and Gay Representation and the Depression-Era Cultural Politics of Hollywood's Production Code](#). How might these shifting social dynamics have positively and/or negatively impacted the LGBTQIA+ experience during the Great Depression?
- > Watch the video [Social Identity Theory: The Science of "Us vs. Them"](#). Social Identity Theory can help us understand how the dynamics of ingroups and outgroups can lead to animosity, prejudice, and discrimination.
- > What are some of the negative outcomes of ingroup favoritism and outgroup derogation? What role do these concepts play in understanding oppression, prejudice, and discrimination?
- > How does belonging to a homogenous ingroup play a role in forming attitudes of prejudice or discrimination against outgroups (outgroup bias)? Studies indicate that prejudice and discrimination can be reduced through intergroup contact. Read the article [Reducing Discrimination](#). How does intergroup contact foster "other-concern" or empathy towards others?
- > In the article, [The Many Lives of Pauli Murray](#) the author, Kathryn Schulz, writes that Rev. Dr. Murray was both 'ahead of her time and behind the scenes'. What does the author mean by this statement? How was their work determinant in the outcome of *Brown v Board of Education*, the case that opened the door to integration in education?
- > Read Pauli Murray's [Indelible Mark on the Fight for Equal Rights](#) and watch the [Time interview](#) with Ruth Bader Ginsberg who talks about Pauli Murray's influence on women's rights. How did Dr. Murray's concept of "[Jane Crow](#)" help win the fight for equal rights for women? How was Jane Crow a precursor to Crenshaw's concept of intersectionality?

BLACK  
COMMUNITIES  
AND THE RURAL  
POOR WERE THE  
MOST IMPACTED  
BY THE GREAT  
DEPRESSION.



## FOR CLASSROOMS

Social identity refers to one's physical, social, economic, political, and mental traits and characteristics. Sometimes social identities are self-chosen and in other cases society ascribes them to you. These self-concepts are often based on alignment with certain social groups. [Social Identity Theory](#) addresses the ways in which [ingroup and outgroup](#) membership in certain social groups affects people's behaviors and attitudes. Membership within a social group can foster a strong emotional bond to that particular group, creating an alignment of one's own self-concept to the larger group norms and influencing one's own [belief systems](#). Concurrently, such ingroup assimilation can also create outgroup bias. An awareness of the systems of oppression helps us understand the benefits or disadvantages associated with social groups.

### Some identity group categories:

- > Race
- > Ethnicity
- > Gender
- > Sex
- > Sexual Orientation
- > Ability
- > Age
- > Citizenship/Nation of Origin/Tribal Affiliation
- > Religious and Spiritual Affiliation
- > Class/Socioeconomic Status
- > Political Affiliation
- > Age
- > Body Type/Size/Shape

### LEAD A DISCUSSION

Can you think of some social identities that are not on this list? Discuss and list some of the [norms of the groups above](#). What belief systems and attitudes do these groups share? How do these belief systems and attitudes shape the way these groups see and experience the world? Armed with an awareness of the benefits and disadvantages associated with social groups, what are some human rights concerns these groups might have?

### CREATE A VISUAL

Write down each social identity group that you feel you belong to. It could be a flower drawing with many petals, a Venn diagram, or mind map presentation which highlights some of your different social identities and demonstrates how these different identities interconnect and overlap. Put the completed visuals up around the classroom and have a [gallery walk](#) to explore each other's creation.

SOCIAL IDENTITY  
REFERS TO ONE'S  
PHYSICAL, SOCIAL,  
ECONOMIC,  
POLITICAL,  
AND MENTAL  
TRAITS AND  
CHARACTERISTICS.



## DIG DEEPER: ALGORITHMS AND INTERSECTIONALITY

In the peer reviewed article, [Platforming Intersectionality: Networked Solidarity and the Limits of Corporate Social Media](#), by Aymar Jean Christian, et al. (2020), the authors' examine "how historically marginalized narratives spread on social media platforms". Their work explores how TV series informed by intersectional narratives bridged the divide between a social identity ingroup and outgroup.

### Consider the following questions:

- > How can social media be used to bridge the divide between social identity groups? In what ways does social media fall short in this effort?
- > Why might this be important in the fight for equity?
- > Algorithms sort, segregate, synthesize, and systematize information. Why should programmers of algorithms be concerned with representation and intersectionality in their programming design?
- > How do algorithms affect how information spreads online?
- > In the article the authors write, "We are queering research methods to see identity as technology for understanding how power regulates culture in the networked age." What is meant by this statement?
- > How does technology and social media impact your social identity online?



### VIDEOS

#### **My Name Is Pauli Murray**

4 minutes and 48 seconds film clip  
(19:40-22:17)

#### **My Name Is Pauli Murray**

3 minutes and 16 seconds film clip  
(23:22-24:16)

#### **My Name Is Pauli Murray**

3 minutes and 16 seconds film clip  
(24:17-29:23)

#### [\*The Urgency of Intersectionality\*](#)

Kimberlé Crenshaw (18:49 minutes)



# SHOWING UP WHOLE

INTEGRATED BODY, MIND  
& SPIRIT

“

“True community is based upon equality, mutuality, and reciprocity. It affirms the richness of individual diversity as well as the common human ties that bind us together.”

**PAULI MURRAY**



## OVERARCHING THEMES

- > **What did Pauli Murray envision as an integrated mind, body and spirit?**
- > **Why is it important to work toward an integrated mind, body and spirit?**
- > **How can pursuing an integrated mind, body and spirit be a form of self-care and community building?**



## INTRODUCTION

**Charles Kuralt in a 1977 Interview:** *Do you feel reconciled yourself with your own past? Here all these cross currents of violence and pain of the South meet in you.*

**Pauli Murray:** *Yes, I know I've lived with it for 66 years. It's like riding wild horses. I am tempestuous. I am volatile. I have a tremendous amount of nervous energy, my friends say you wear out six people. I have a terrible temper. I call it an Irish African temper of which there is no worse. I am sensitive, aggressive, shy; I'm all these warring personalities trying to stay in one integrated body, mind, and spirit. And there are days when I bless my ancestors and there are days when I look in the mirror and say, what hath God wrought.*

Loving and accepting ourselves is a whole life's work. Rev. Dr. Pauli Murray sought an integrated body, mind, and spirit on this journey to wholeness despite the powerful forces of racism, White supremacy, patriarchy, and homophobia creating roadblocks and detours along the way.

The interplay of body, mind, and spirit shapes our identities and informs the way we understand ourselves and interact with others. If we think poorly of our ourselves or internalize the demeaning messages inherent in our broken, inequitable and often unjust world, our confidence and health are negatively impacted and we can experience trauma, isolation, and disconnection. If we can take steps to develop a positive self-image and a healthy connection between our physical, mental, and emotional/spiritual identities, we can live longer, enjoy healthier lives, and empower ourselves to fight for justice for everyone. Most of us grapple with both positive and challenging views of ourselves.

Pauli Murray experienced the negative impact of discrimination on their overall health and wellbeing and sought treatment from physicians and mental health care professionals who rarely offered good solutions. Anxiety, insomnia, self-doubt, hormonal imbalances, and intestinal issues plagued Dr. Murray for much of their life. Murray realized that self-care, self-awareness, and self-love were essential strategies on the road to wholeness and an integrated body, mind, and spirit. Dr. Murray found practices such as writing poetry, journaling, prayer, being in nature, and the companionship of people and dogs helped on this journey.

The interplay of mind, body and spirit combine to form our identities and shape how we understand ourselves and interact with others. Our overall wellness comes from having a healthy mind, body, and spirit.

LOVING AND  
ACCEPTING  
OURSELVES IS  
A WHOLE LIFE'S  
WORK.

A healthy body is more than being physically fit. One's physical well-being is integral to being able to deal with challenges and respond in appropriate and [emotionally intelligent](#) ways. It also refers to the ability of the body to heal and fight off illness and disease. Furthermore, a healthy body is a body that also feels comfortable for the person whom it belongs. [Body dysmorphia](#) and [gender dysphoria](#) are both examples of the negative impact on one's self image and the resulting distress caused when one does not feel connected or comfortable with their body.

A healthy mind involves our thoughts and our mental activities. Productive and positive thoughts and mental activities can impact our longevity. [Research](#) (2019) on the effects of optimism on longevity indicated that those who practiced positive thinking actually lived 11-15% longer. Additionally, those with a positive attitude towards aging tend to live longer and have more resiliency against illness.

A healthy spirit requires one to be in balance with one's emotions and to understand that each of us is part of something bigger than just ourselves. For some this is a part of their faith or religious beliefs and for others it might be a mindfulness practice. Being [centered](#) or [grounded](#) is an elemental part of healthy spirituality. Groundedness is related to mindfulness. It is a state of being that is in tune to all that is happening internally and externally. Centeredness is the point or location of mind, body and spirit in balance.

Mindful integration of the self and the spirit results in a life lived with authenticity. Author, Michael J. Formica, eloquently describes this process in [an article he wrote for Psychology Today](#). He writes:

*...finding balance [of mind, body, and spirit] and propelling ourselves toward a higher state of being...we create for ourselves an integrated experience of body and mind that folds back on itself. Just as two stones rolling together in a barrel polish each other to reveal the gems beneath, the spirit is revealed and similarly polished through the observation and witnessing of the self.*

Showing up whole means working toward a healthy body, mind and spirit and working with others to advocate for the world Pauli Murray dreamed of: a world where a person like Pauli Murray, is valued, embraced, and encouraged to reach their potential.





## FOR FILM SCREENINGS

After watching the film **My Name Is Pauli Murray** consider leading a discussion on integrated mind, body and spirit using the following questions as a guide:

- > In what ways did Pauli Murray make connections or face challenges with integrating her mind, body, and spirit?
- > Why might it have been important for Pauli Murray to understand the interconnected nature of their mind, body, and spirit?
- > How might an integrated mind, body and spirit have provided self-care for Pauli Murray?



## FOR COMMUNITY ORGANIZATIONS

Often [mindfulness](#) is considered an individual action. But whole communities can also practice mindfulness. Read [The Importance of Mindfulness in Community Building](#).

- > How are mindfulness and community related? In what ways can a practice of mindfulness make a community work more effectively? Explore the provided examples of mindful communities in action. What do these communities have in common? How might you take some of these same actions in your own community?



## DISCUSSION PROMPTS AND ACTIVITIES

Find video and article resources on pg 31.

In the film **My Name Is Pauli Murray**, Dr. Murray describes experiences of feeling uncomfortable in her body, depression, and a desire to become more spiritual. Consider Dr. Murray's journeys towards integrated mind, body, and spirit:

- > Pauli Murray wrote letters to doctors seeking gender affirming medical care, including receiving testosterone and exploratory surgery to determine if Dr. Murray had undescended testes. Transgender peoples' diverse experiences are often silenced and hidden in historical education. Read and listen to *"A Conversation with [Professor] C. Riley Snorton", What is 'Trans History,' Anyway? A Trans Historian's Reflections, and Transgender History in the United States* to learn more. Why have trans peoples' experience been left out of most historical discourse? What is the impact of highlighting trans peoples' experiences?

PRIOR TO THE  
19TH CENTURY,  
THE TERMS  
GENDER AND  
SEX WERE  
ERRONEOUSLY  
CONSIDERED  
SYNONYMOUS.

- ▶ The terminology we use today to describe gender non-conforming identities was almost nonexistent in the 18th and early 19th centuries. Prior to the 19th century, the terms gender and sex were erroneously considered synonymous. Since the 1990s, the term transgender has been used to describe people whose gender identities differ from the genders they were assigned and assumed to be at birth. Learning this terminology is critical for respecting and accepting LGBTQIA+ communities. Why might this be important for healthcare providers? How might a lack of appropriate terminology to describe one's mind, body, and spiritual experiences impact one's well-being? What impact did a lack of appropriate terminology have on Rev. Dr. Pauli Murray's experiences with doctors and their mental health?
- ▶ In the film, trans activists and writers Raquel Willis and Dolores Chandler talk about how Pauli Murray is an important figure within the trans community. Chandler states:

*As a trans, gender nonconforming, queer person of mixed race myself, I thought, "Mm, this is a feeling I know well." We've been taught to believe that people like us don't exist. So, when I came to know and learn about Pauli Murray, I was so amazed and wanted to, like, hold it so tightly. And also, I was angry. I was so angry that I felt in some ways that I had been robbed of a part of my history. I identify with the turmoil of someone who was trying to live life as a complete being with an integrated body, mind, and spirit.*

- Why might Dolores Chandler have described an integrated body, mind, and spirit as a "complete being"?
- ▶ Watch the videos [The Importance of Empathy](#) and [Understanding Empathy](#). These videos highlight why [empathy](#) is important, not only in developing emotional intelligence, but in seeking an integrated mind, body, and spirit. But what happens when someone runs out of empathy? [Compassion fatigue](#) refers to this phenomenon. Consider the following:
  - How is empathy related to emotional intelligence? How is emotional intelligence related to integrated mind, body, and spirit?
  - Read [Are You Experiencing Compassion Fatigue?](#) and [6 Ways to Combat Pandemic Compassion Fatigue](#). What are some strategies for combating compassion fatigue?
- ▶ On the Pauli Murray Center website, read [What About Pauli Murray and Pronouns?](#) Why might it be important to explore the complexity of the concepts of gender, gender identity, and gender expression? Watch the video [Why Pronouns Matter for Trans People](#) and read [Pauli Murray as LGBTQ+ Historical Figure](#). Although we do not know how Murray would identify if they were living today or which pronouns Murray would use for self-expression, why might it be important to understand the power of pronouns and the role they play in developing an integrated mind, body, and spirit?



## FOR CLASSROOMS

According to the [American Psychological Association](#), practicing mindfulness can be beneficial to students. Review the [10 Classroom Mindfulness Activities for Students](#). Meditation exercises are at the core of mindfulness. The [Mayo Clinic](#) explains that “mindfulness is a type of meditation in which you focus on being intensely aware of what you’re sensing and feeling in the moment, without interpretation or judgment. Practicing mindfulness involves breathing methods, guided imagery, and other practices to relax the body and mind and help reduce stress.” To facilitate students understand the process provide, a guided [Chocolate Meditation](#) (or other food item like sugar-free mints).



## DIG DEEPER: SELF-AWARENESS AND EMOTIONAL INTELLIGENCE

Read [Self-Awareness: Emotional Intelligence and the Interplay of Mind, Body and Spirit](#).

### Consider the following questions:

- > What is self-awareness?
- > Why is self-awareness so important in individual growth and development?
- > How can self-awareness increase self-knowledge, serenity, balance and personal growth?



## VIDEOS

### **My Name Is Pauli Murray**

5 minutes and 23 seconds film clip  
(24:16-29:35)

### **My Name Is Pauli Murray**

3 minutes and 3 seconds film clip  
(42:47-45:49)

[Mind, Body, Spirit: Wellbeing, Longevity and Health with Deepak Chopra](#) -- Atlantic Meets the Pacific (29:54 minutes)

# COURAGE AND LEADERSHIP

REBELS, RADICALS,  
AND REVOLUTIONARIES

“

“What is often called exceptional ability is nothing more than persistent endeavor.”

**PAULI MURRAY**



## OVERARCHING THEMES

- > What makes a courageous leader?
- > What does it mean to show up courageously every day?
- > Why is courageous leadership important to social justice activism?
- > How does social change happen and what is the role of leaders in that process?



## INTRODUCTION

Courage is both exceptional action and an everyday practice. Leaders who exhibit courage act on their beliefs for the greater good, even when facing challenges or disapproval. Each of us can act courageously everyday by living authentically and believing in ourselves in a world that does not always see, validate, or uplift us. The Rev. Dr. Pauli Murray lived and led courageously.

Lawyer, activist, poet and priest, Pauli Murray was known as a trailblazer for human rights throughout their lifetime. While the rewards can be great in the fight for social justice, courageous action can also mean risking legal retribution or physical harm. Pauli Murray was arrested for sitting in the Whites-only section on a bus in Virginia fifteen years before Rosa Parks refused to give up her seat in Montgomery, Alabama. Dr. Murray created the legal framework and theories upon which others later built protections for civil rights, women's rights, and the rights of the LGBTQIA+ community.

Murray was ahead of the times and consistently working behind the scenes. For example, in 1948 Pauli Murray began researching segregation laws across the United States and compiled them in a book, *States Laws on Race and Color*, which became known as the "bible" for civil rights litigators. Murray's law school paper outlined the winning strategy for ending school segregation in 1954 (*Brown v. Board of Education*).

Pauli Murray's story bears witness to the power of one person to change what is possible for all of us. Courage was evident in Murray's public leadership and private challenges. Murray demonstrated many attributes of courageous leadership including resilience, self-discipline, commitment to purpose, moral courage, intelligent disobedience, civil disobedience and "good trouble". These qualities also rely upon a person's internal stamina, self-confidence, and a willingness to accept vulnerability.

Author Jennifer B. Monahan shares that, "Learning to listen to our bodies is a key step to knowing when we are giving into our fear and not living courageously in our everyday life." In a letter to their Aunt Pauline, Pauli Murray shared the vulnerability that accompanied discernment of their gender identity and sexuality, "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

COURAGE IS BOTH  
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- REP. JOHN LEWIS

of society do not protect me, I'm exposed to any enemy or person who may or may not want to hurt me." Pauli Murray's journey to self-acceptance and authenticity shines an important light on a practice of courage to which we can all aspire.

Pauli Murray came to see many social justice issues as moral issues requiring moral leadership. In a 1977 interview with Professor Genna Rae McNeill, Murray shared that, "...all of these problems of human rights, in which I had been involved for most of my adult life, race, sex, all the problems of human right, basically these were moral and spiritual problems."

Moral courage is called for in instances where human rights are violated, persons are treated unfairly and degraded, or nature and cultural assets are in danger. According to the researchers, moral courage "is a prosocial behavior with high social costs and no (or rare) direct rewards for the actor." A contemporary example of a social justice movement that embraces moral courage is the *Poor People's Campaign: A National Call for Moral Revival* that is demanding justice for poor and low-income people by calling for a fusion movement that confronts the interlocking injustices of systemic racism, poverty, ecological devastation and militarism, and works to change our current moral narratives.

In the book, *Intelligent Disobedience: The difference between Good and Great Leaders*, author Bob McGannon (2018) defines Intelligent Disobedience as "...an act performed with the intent to create a better outcome than would be achieved by following standard rule, practices, or current management direction. Intelligent disobedience means valuing outcomes over compliance with existing guidelines, and processes..."

The choice by LGBTQIA+ activists Silvia Rivera and Marsha P. Johnson to defy the laws that made being queer illegal at the Stonewall Inn in 1969 was the ultimate act of intelligent disobedience. They refused to conform to the expectations related to gender and sexuality that had been codified into law. They wanted to create a world in which they could live freely and without fear of police harassment and discrimination in housing, employment, and education.

An example of civil disobedience is Mahatma Gandhi's 240 mile march in India in 1930, where he was joined by tens of thousands to protest the 1882 Salt Act that had resulted in heavily taxed salt, preventing the poor from purchasing this mineral vital to the human body. Gandhi defied British colonial law when he lifted salt from the ground in the town of Dandi. Thousands followed Gandhi's lead and illegally made, bought, and sold salt across India resulting in over 60,000 peaceful protestors being arrested including Gandhi.

The late John Lewis would probably have described Gandhi's actions as "good trouble". In his final essay, *Together, You Can Redeem The Soul of Our Nation*, Lewis wrote, "Ordinary people with extraordinary vision can redeem the soul of America by getting in what I call good trouble, necessary trouble." Voting and participating in the democratic process are key. The vote is one of the most powerful nonviolent change agents in a democratic society. While access to the polls is guaranteed by law, it has been threatened in practice. The John Lewis Voting Rights Act is an effort to restore and strengthen the Voting Rights Act of 1965 to be an effective tool in protecting the right to elect our leaders fairly.

History is one of our best teachers about courage and leadership. The truth of the past offers answers which can address the challenges of our time. One important lesson of the past is that no matter how courageous our leaders, we cannot affect change alone. There is much more power in movements that bring people together to fight for their common good and quality of life.

Doing what is right sometimes requires risk, bravery, and selflessness. Leaders are constantly confronted with difficult decisions. Making choices that result in the greater good for the benefit of others before oneself requires courage. Courageous leaders are guided by the questions, "What is the right thing to do?" and "How best can we do it together?" and they hold steadfast even when the answers to these questions are not popular, and thus courageous leaders are sometimes deemed troublemakers, instigators, radicals, rebels or revolutionaries.

ORDINARY PEOPLE  
WITH EXTRAORDINARY  
VISION CAN REDEEM  
THE SOUL OF AMERICA  
BY GETTING IN WHAT I  
CALL GOOD TROUBLE,  
NECESSARY TROUBLE.



## FOR FILM SCREENINGS

After watching the film **My Name Is Pauli Murray**, consider leading a discussion on courageous leadership using the following questions as a guide:

- > In what ways did Pauli Murray lead courageously?
- > How was Murray's courageous leadership tied to her social justice activism?
- > How did Pauli Murray's life experiences set them to become a courageous leader?



## FOR COMMUNITY ORGANIZATIONS

Read [Courageous Habit: Create Your Community](#). Author Kate Swoboda describes how to develop a 'courageous community'.

- > Why might it be important to build a community of courageous leaders?

Read [How to build a Culture of Bold and Courageous Leaders](#). In this article, Tameka Williamson talks about the importance of taking risks when acting courageously.

- > What does she mean by this statement? How can you take the seven steps she lists and put them into action in your own community?



## DISCUSSION PROMPTS AND ACTIVITIES

Find video and article resources on pg 31.

In the film **My Name Is Pauli Murray**, Murray describes the negative impacts of segregation on Black Americans:

- > The [separate but equal doctrine](#), made law in 1896 with the Supreme Court case, [Plessy v. Ferguson](#), made it legal for Black American children and White American children to be educated in separate schools that were segregated by race. This practice remained in place for 58 years until it was overturned by the Supreme Court in the landmark case [Brown v. Board of Education](#) in 1954. In the film Pauli describes the schools for Black children as "old and rickety" and states there was no playground and nothing to play with. She contrasts this with the schools for White children. How did segregation affect education? In what ways were schools that served Black and White children not equal? What arguments were made in favor of ending segregation in [Brown v. Board of Education](#)? What influence did Pauli have on the winning arguments?
- > Segregated transportation in the United States ended [de jure](#) in January 10th, 1956, when the [inter-state commerce commission ruled segregation on trains and buses unlawful](#). This ruling ended inter-state segregation but not segregation on trains or buses that traveled within a state's boundaries. For example, [trains and buses in the state of Georgia remained segregated](#) until 1959. While the Supreme court had ruled that segregated buses were unconstitutional starting in 1946 with [Morgan v. Virginia](#), the [de facto](#) practice of the desegregation law in Southern states was practically nil. In 1940, Pauli Murray and a friend were arrested for challenging the constitutionality of segregated seating on a bus. In what ways did Pauli's intelligent and civil disobedience demonstrate her courageous leadership? How did this experience shape the leader Pauli became?

- While laws existed to end segregation (de jure), many states refused to uphold these laws (de facto). As a result, civil rights activists continued to fight to end segregation on public transportation years after the laws were put into place. In 1961, the [Freedom Riders](#), were one of the most famous activist groups fighting to desegregate buses. Watch the PBS video [Freedom Riders](#). Freedom Riders faced legal retribution, physical violence, and the risk of death to fight for equality. Why were activists willing to take such a risk to their own life, liberty, and freedom for others? How did their courageous leadership change the United States forever?



## FOR CLASSROOMS

Check out the SNCC Digital Gateway project where you can learn about the [1947 Journey of Reconciliation](#) in which Pauli Murray and Bayard Rustin were involved. This effort and these activists were ahead of their time, leading from the edge and pushing boundaries in terms of civil disobedience and protest. More than a decade later, the next generation of courageous leaders took up this fight and mounted the Freedom Rides protest.

Watch Oprah's show, [Meet the Freedom Riders Who Survived a Deadly Attack from the KKK | The Oprah Winfrey Show](#), the Smithsonian's [The Heinous 1961 KKK Attack on the Freedom Riders](#), and the History Channel's [Sound Smart: The Freedom Rides | History](#). Ask students how the courage of the freedom riders ultimately changed public opinion and brought transportation segregation to an end? Ask students to make a list of the courageous qualities displayed by the freedom riders. Students can then create a story that highlights their own experiences of courage.



## DIG DEEPER: LEARNING FROM THE RED SUMMER OF 1919

Watch the video [The Red Summer](#), [Knoxville's Red Summer](#), and NAACP's [Silent Protest of "Red Summers of Hate"](#).

### Consider the following questions:

- In what ways was the treatment of Black Americans in 1919 similar to and different from today? What role did the restrictions on voting rights play in the racial tensions during 1919? What role did Jim Crow and racism against Black veterans play in the racial tensions during 1919? Why is it important to understand the racial tension that led to the Red Summer?
- In Knoxville, TN the Red Summer was instigated by racial hatred and misinformation. The Red Summer took place across the United States. What was the story of the Red Summer in your hometown or city?
- In what ways did the Black community come together to form courageous leadership in the face of this racial violence?
- Pauli Murray was around the age of nine during the Red Summers (1917-1921) and she talks about the impact that the rampant lynchings during this time had on her. What impact do you think these experiences had on the courageous leader they became?



### VIDEOS

**My Name Is Pauli Murray** 1 minutes and 34 seconds film clip (10:40-12:14)

**My Name Is Pauli Murray** 1 minutes and 34 seconds film clip (15:00-16:34)

[Pauli Murray & The True Story of Courageous Women](#) (2:06 minutes)

# THE POWER OF WORDS

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MAKE YOUR VOICE HEARD

“

“One person plus  
one typewriter  
constitutes a  
movement.”

**PAULI MURRAY**



## OVERARCHING THEMES

- > Why is language such a powerful tool for social change?
- > What are the different platforms activists use to make themselves heard?
- > How can writing be a tool for self-discovery and healing?



## INTRODUCTION

“[T]he way I came to terms with my desire to write and my need to make a living and also to be involved in the struggle, was to try to use my gift as part of my arsenal and therefore to frame letters. To make them such works of art in persuasion and diction and whatever you want to call it, that they would catch the attention if not of the person to whom I addressed them, somewhere along the line.”

- Pauli Murray, 1982 Interview

“The pen is mightier than the sword” wrote Edward Bulwer-Lytton in 1839 to argue for non-violence as a powerful strategy for social change. Language is one of the elemental ways we make meaning and communicate our ideas to ourselves and others. It shapes everything about how we see and understand our worlds. Powerful words can teach, inspire, change, and motivate us to examine what we believe, to reflect on what we do, and to make sense of what we witness and feel.

Pauli Murray understood the power of writing; words were their weapons in the battle against injustice. Letters, poetry, research reports, policy recommendations, Op Ed submissions, lectures, essays, books, legal briefs, journal and newspaper articles, and sermons: Murray’s words burst forth in all these genres with a singular mission. “I seek only discovery,” Pauli Murray wrote in the poem Prophecy, “of the illimitable heights and depths of my own being.” Words and ideas, beautifully selected and strategically assembled by Pauli Murray, were aimed at dismantling the barriers of discrimination and oppression that kept her from this goal of fully actualizing her potential.

Perhaps Pauli Murray’s most poignant book is *Proud Shoes: The Story of an American Family* which chronicles Murray’s Fitzgerald family tree going back several generations. Written in the 1950s as a gift to her siblings and also in response to McCarthyism and questions about Black citizens’ loyalty, Murray hoped “. . . that if a Negro child having read this book, can stand a little taller and hold his head a little higher, it will have been worth the effort. If a White child can read this book and gain more understanding, it will have achieved its purpose. And if that Negro child and White child can clasp hands and determine that they and their contemporaries will rid this city and this country of the sickness of racism of which segregation is a violent symptom, then the author can ask no more of it.”

History is full of examples of words paving the way on the journey toward justice. Mahatma Gandhi’s Quit India speeches, Martin Luther King Jr’s I Have A Dream speech, and Eleanor Roosevelt’s address on the Universal Declaration of Human Rights gave substance and form to visions of a world free of inequity and injustice. Audre Lorde’s essays and poems spoke the experience of queer Black women into the historical record and inspired a generation.

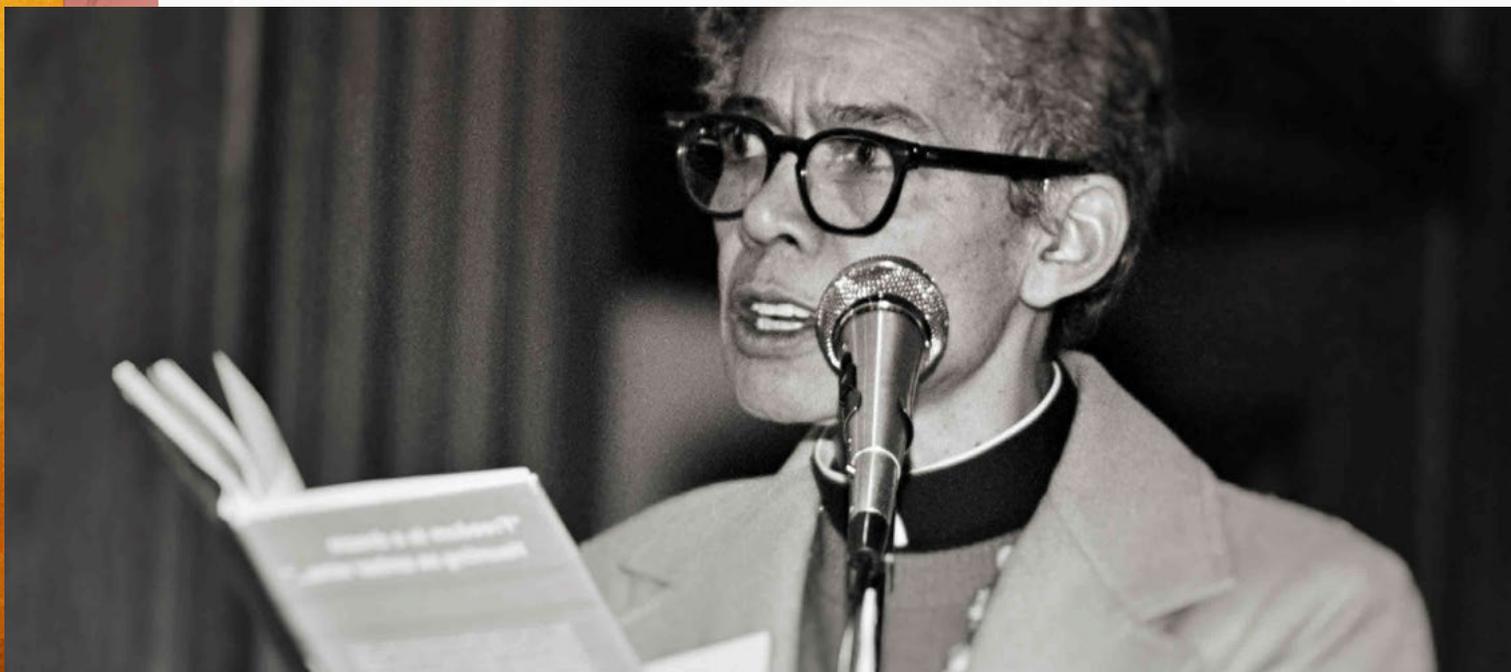
Poetry has also taken its place in the pantheon of powerful speech. Presidential inaugurations have become a platform for several formidable Black women to make their voices heard: Maya Angelou's poem "On the Pulse of the Morning," in 1993; Elizabeth Alexander's poem "Praise Song for the Day," in 2009; and Amanda Gorman's poem "The Hill We Climb" in 2021 all amplified powerful perspectives that have long been marginalized. In 1968, Pauli Murray's own poem, "Dark Testament", was read at Seattle's Memorial Stadium to a crowd of 10,000 during a service to honor the recently assassinated Rev. Dr. Martin Luther King, Jr. This led to the publication of her book of the same name in 1970.

In the article *Stanzas for Social Change: 4 Movements Poetry Helped Shape*, author Kara Lewis, walks the reader through "four of history's most established movements" and examines "how poetry amplified their messages". She highlights how poetry inspired by nursery rhymes shaped the pamphlets of the Women's suffrage movement. Lewis explores the impact of poetry on the Harlem Renaissance that both explored the "atrocities of racism" and "Black joy". The author also looks at the role of poetry in the environmental movement and its role in the United Farm Workers movement.

Pauli Murray often wrote letters to those in power aimed at bringing awareness and change for the injustices Pauli and others were experiencing day-to-day. She sent letters to both President Roosevelt and First Lady Eleanor Roosevelt and eventually became a confidant and good friend of the First Lady. Writing your elected officials can be a very effective way to spark social change. The ACLU writes about how effective this process can be, stating, "Letters and faxes are an extremely effective way of communicating with your elected officials. Many legislators believe that a letter represents not only the position of the writer but also many other constituents who did not take the time to write."

While writing has been used to bring about social and political change, it also has been used as a tool for self-discovery and healing. For many it is a safe space to explore uncomfortable feelings, express what makes one feel good about themselves and examine their identity without judgment or criticism. Writing can also play a role in helping one heal from trauma. In a study in 2019, researchers found that "Expressive writing has been shown to improve emotional and physical health."

Words have the power to change who we are, how others see us and society as a whole. Words can empower and disenfranchise, praise and embarrass, heal and damage. Words can change the way we see history and today's society. They can change how people perceive the possibilities of the future and act in the present that can keep us all on the road to justice.





## FOR FILM SCREENINGS

After watching the film **My Name Is Pauli Murray**, consider leading a discussion on the power of writing and words using the following questions as a guide:

- > What role did Pauli Murray's writings play in the social activist landscape during her lifetime?
- > In what ways did Dr. Murray use writing, poetry, letters, and essays strategically to promote social change?
- > Did Pauli Murray's writings to the President and First Lady Eleanor Roosevelt bring about social change? If so, in what ways?



## FOR COMMUNITY ORGANIZATIONS

Read [Starting A Writing Group: The Basics](#) by [The Community Writing Project](#) which is a Chicago-based program that offers writing workshops for historically marginalized and disenfranchised adults. The article will guide you to start your own local writing group. Read [How to Start an Activist Group](#). Author Jessica Bell provides tips on creating a great activist group. How can you utilize the information in these two guides to create a local community writer's activist group that addresses important issues in your area?



## DISCUSSION PROMPTS AND ACTIVITIES

Find video and article resources on pg 31.

In the film **My Name Is Pauli Murray**, words are powerfully used to bring about social change. Read Pauli Murray's poem (1939): [Poetry Foundation - To The Oppressor](#)

After reading the poem, review [5 Ways to Analyze Poetry](#) and choose one. Then answer the following questions:

- > What happens in this poem?
- > What is the mood and the imagery of the poem?
- > What stylistic techniques does the poet use?
- > What is the historical context in which this poem is written?
- > To whom is Pauli Murray speaking?
- > In what ways does this poem address the social justice issues of the time?

In the film Pauli Murray states that writing your own story is much more difficult than writing about someone else. Why might this be the case? What is Pauli's awareness of her place in history and how is this understanding reflected in their writings? What did Murray try to communicate in their writings and how was their message different when writing letters to the President and First Lady, writing in her journal, writing poetry, writing essays, or writing for a book? How are different genres of writing, poetry, speeches, letters to the editor, essays, etc. strategically used to promote social change?



## FOR CLASSROOMS

Read [How to Bring Spoken Word Poetry into the Classroom](#). Have students watch [Gil Scott-Heron: The Revolution Will Not Be Televised](#) on YouTube and read [Poetry in a Time of Protest](#). Ask students in what ways can poetry also be protest? What revolution is Gil Scott-Heron talking about? What historical events were occurring when Gil Scott-Heron wrote his poem and how does his poem address these events? Who do you think is a 'modern day' Gil Scott-Heron? Why did you make that choice? How is spoken word poetry different than written poetry? Arrange the classroom into grouped tables like a coffee house. Ask students to write a poem that represents a social justice topic they are passionate about and give them the opportunity to present it to the class as spoken word.



## DIG DEEPER: LITERARY ACTIVISM

Read [What Is Literary Activism?](#) And [Ways to be a Literary Activist](#), [Poetry Is Not A Luxury: Art, Activism & Peacebuilding](#) and watch [Literary Activism](#). In these articles the authors make the argument that writing allows for more diverse voices to be heard. The author of [The Body is Not an Apology](#), [Sonya Renee Taylor](#), states that art and writing opens up a dialogue with a group of people who may not hear your message elsewhere. Why might this be the case? How can reading or hearing poetry or other literature inspire an audience to change their belief systems or actions? What does Pauli Murray mean when stating, "One person plus one typewriter constitutes a movement"? In what ways does this statement speak to the process of literary activism?



## VIDEOS

### **My Name Is Pauli Murray**

3 minutes and 14 seconds film clip  
(15:01-18:15)

[The Transformative Power of Words](#)  
(2:06 minutes)

[Gil Scott-Heron - Revolution Will Not Be Televised](#) (3:06 minutes)

# RESOURCES

## HUMAN RIGHTS: SHADOWS ON THE BEACON OF DEMOCRACY



### PODCASTS

- [Rights On The Line](#)
- [The Rights Track](#)
- [On Human Rights](#)
- [Pod For The Cause](#)



### ARTICLES

- **Democracy and Human Rights: The Role of the UN** - <https://www.idea.int/sites/default/files/publications/democracy-and-human-rights-the-role-of-the-united-nations.pdf>
- **The Tragic Forgotten History of Black Military Veterans** - <https://www.newyorker.com/news/news-desk/the-tragic-forgotten-history-of-black-military-veterans>
- **The Future of LGBTQ Human Rights in the Women, Peace and Security Agenda** - <https://theglobalobservatory.org/2019/07/the-future-of-lgbtq-human-rights-in-the-women-peace-and-security-agenda/>

## INTERSECTIONALITY: POWER SYSTEMS & DISCRIMINATION



### PODCASTS

- [Intersectionality Matters! With Kimberlé Crenshaw](#)
- [5 Podcasts That Will Make You A Better Intersectional Feminist](#)
- [Be Anti-Racist with Ibram X Kendi](#)



### ARTICLES

- **What is Intersectionality, and What Does It Have to Do with Me?** - <https://www.ywboston.org/2017/03/what-is-intersectionality-and-what-does-it-have-to-do-with-me/>
- **Meet the Forgotten Woman Who Forever Changed the Lives of LGBTQ+ Workers** - <https://www.forbes.com/sites/leahrosenbaum/2020/06/26/pauli-murray-lgbtq-rights-civil-rights-act-title-vii/?sh=26ec123f7620>
- **Analyzing Gender and Intersectionality in Machine Learning** - [https://genderedinnovations.stanford.edu/methods/gender\\_ML.html](https://genderedinnovations.stanford.edu/methods/gender_ML.html)

## SHOWING UP WHOLE: INTEGRATED MIND BODY SPIRIT



### PODCASTS

- [Tara Brach](#)
- [Finding Refuge](#)
- [The OneMind Podcast](#)
- [Mindfulness for Beginners](#)



### ARTICLES

- **Rhonda Magee on her Inner Work of Racial Justice** - <https://www.mindful.org/rhonda-magee-on-her-inner-work-of-racial-justice/>
- **Mindfulness and Emotional Intelligence** - <https://www.psychologytoday.com/us/blog/some-assembly-required/201903/mindfulness-and-emotional-intelligence>
- **Are you Grounded? Centered? or Both?** - <https://www.psychologytoday.com/us/blog/the-empowerment-diary/201705/are-you-grounded-centered-or-both>
- **Dysphoria vs. Dysmorphia: Mental Health Discussions in Transgender Anorexia Nervosa Treatment** - <https://www.montenido.com/transgender-anorexia-dysphoria-vs-dysmorphia/>

## COURAGE AND LEADERSHIP



### PODCASTS

- [The Heart of Daring Leadership](#)
- [Courageous Leadership & Fighting Injustice](#)
- [Pauli](#)



### ARTICLES

- **Why You Need to Practice Everyday Courage . . . and Three Ways to Start Doing So Today** - [https://medium.com/@jennifermonahan\\_28426/why-you-need-to-practice-everyday-courage-and-three-ways-to-start-doing-so-today-e6fd35bd693b](https://medium.com/@jennifermonahan_28426/why-you-need-to-practice-everyday-courage-and-three-ways-to-start-doing-so-today-e6fd35bd693b)
- **'What are you willing to do?': the development of courage in social justice leaders** - [https://www.researchgate.net/publication/337365415\\_'What\\_are\\_you\\_willing\\_to\\_do'\\_the\\_development\\_of\\_courage\\_in\\_social\\_justice\\_leaders](https://www.researchgate.net/publication/337365415_'What_are_you_willing_to_do'_the_development_of_courage_in_social_justice_leaders)
- **Critical Development of Courage Within Social Justice School Leaders: Silence, Tempered Radicals, and Revolutionaries** - <https://www.xperthr.com/hr-podcasts-and-webinars/podcast-courageous-workplace-conversations-about-racial-inequality/45546/>
- **Red Summer: When Racist Mobs Ruled** - <https://www.pbs.org/wgbh/americanexperience/features/t-town-red-summer-racist-mobs/>

## THE POWER OF WORDS: MAKE YOUR VOICE HEARD



### PODCASTS

- [The Power of Journaling](#)
- [Feeling Lots Of...Feelings? Journaling Can Help](#)
- [Students Speaking To Social Justice Through Writing](#)
- [Stuff You Missed In History Class](#)



### ARTICLES

- **Journaling Isn't Just Good For Mental Health. It Might Also Help Your Physical Health** - <https://www.nbcnews.com/think/opinion/journaling-isn-t-just-good-mental-health-it-might-also-ncna1114571>
- **6 Tips for Writing a Social Justice Essay** - <https://www.humanrightscareers.com/magazine/6-tips-for-writing-a-social-justice-essay/>
- **The Power of Language: How Words Shape People, Culture** - <https://news.stanford.edu/2019/08/22/the-power-of-language-how-words-shape-people-culture/>

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- ***Song in a Weary Throat: An American Pilgrimage***. New York: Harper & Row, 1987. (Reissued in 2018 with a new introduction by Liveright Publishing, a division of W.W. Norton & Company)

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- Rosenberg, Rosalind. ***Jane Crow: The Life of Pauli Murray*** New York: Oxford University Press, 2017

## ONLINE RESOURCES



- **"Pauli Murray: Black Revolutionary"** by Dolores Chandler in Scalawag - <https://scalawagmagazine.org/2021/01/pauli-murray-essay/>
- **"The Many Lives of Pauli Murray"** by Kathryn Schulz in The New Yorker - <https://www.newyorker.com/magazine/2017/04/17/the-many-lives-of-pauli-murray>
- **"History in Place: Pauli Murray and Durham"** by Barbara Lau for TEDxDuke - <https://www.youtube.com/watch?v=AyBRfKunyWM>
- **"Pauli: The Podcast"** by WUNC - <https://www.wunc.org/race-demographics/2021-02-05/pauli-the-podcast>
- **"Negroes Are Fed Up"** by Pauli Murray in Common Sense - <https://drive.google.com/file/d/1OU0cJO5bCi1P3lep5XGPESsOC7X5feZO/view?usp=sharing>
- There is a more complete bibliography on our website, [paulimurraycenter.com](http://paulimurraycenter.com)

# GLOSSARY

## **CISGENDER**

Cisgender people are people whose gender is the same as the gender they were assigned and assumed to be at birth. “Cis” is often used as shorthand for cisgender.

## **COLONIALISM**

Colonialism is the political, social, and economic control of a territory, people, and/or country.

## **CRITICAL RACE THEORY**

Critical race theory (CRT), coined by Professor Kimberlé Crenshaw, examines and acknowledges the role of race and racism in our society.

## **DE FACTO**

De facto refers to a state of affairs or condition that is not officially sanctioned but does, in fact, exist or occur.

## **DE JURE**

De jure refers to a state of affairs or condition that is officially sanctioned and in accordance with the law.

## **DISCRIMINATION**

Discrimination is unfair and prejudicial treatment of a person or group of people due to racism, sexism, ableism, classism, and more.

## **GENDER BINARY**

Gender binary refers to the cultural concept that all people are classified as either male or female.

## **GENDER-EXPANSIVE**

Gender-expansive is an umbrella term used to describe people whose gender expressions and/or gender identities expand beyond the gender binary concept.

## **GENDER EXPRESSION/PRESENTATION**

Gender expression and presentation refer to how a person externally shows and demonstrates their gender.

## **GENDER IDENTITY**

Gender identity refers to every person’s personal, innate sense of self and gender.

## **GENDERQUEER**

Genderqueer is an umbrella term that is used to self-describe gender. It is often used by people whose experiences with gender are fluid and resist the social and political norms of their actual and/or perceived gender identities. Some people use the term to cover any gender identities that are not cisgender.

## **INTERSECTIONALITY/INTERSECTIONAL FEMINISM**

Professor Kimberlé Crenshaw coined the term “intersectionality” in 1989 as a legal concept to describe how oppression from racism, misogyny, and classism overlap and connect. It is used as a framework to examine power and privilege, and how systemic oppression impacts individuals based on their perceived and actual identities. Intersectional feminism also recognizes the impacts of a person’s ability, education, age, ethnicity, and much more.

## **JANE CROW**

Rev. Dr. Pauli Murray coined the term “Jane Crow” as an allusion to “Jim Crow” laws. Jane Crow refers to the ways both race and gender discrimination oppress Black women.

## **MARGINALIZATION**

Marginalization is the experience of social, political, and economic discrimination and exclusion due to racism, classism, misogyny, homophobia, ableism, and other unequal power dynamics.

## **MISOGYNOIR**

Misogynoir refers to the specific prejudice directed towards Black women. Both racism and misogyny contribute to misogynoir. The term was coined by Dr. Moya Bailey.

## **MISOGYNY**

Misogyny refers to the hatred, dislike, and distrust of women.

## **NONBINARY**

Nonbinary is an umbrella term that is used to self-describe gender. It is similar to the term genderqueer. A nonbinary person does not identify exclusively as a man or a woman; instead, they may identify partially with one, both, or neither.

## **PRONOUNS**

Pronouns are a way to refer to ourselves and to others. While the most common pronouns in the English language are she/her/hers, he/him/his, and they/them/theirs, many people also use other pronouns, such as xe/xem/xyrs or ze/zir/zirs. Pronouns do not necessarily indicate a person's gender identity. Additionally, gender expression and one's use of pronouns are not necessarily connected. Some people use more than one pronoun, either interchangeably and/or by going between pronouns based on context. Some people do not use any pronouns and are instead referred to by their names, titles, or other monikers.

We don't know how Rev. Dr. Pauli Murray would identify if Pauli were living today or which pronouns Dr. Murray would use for self-expression. With this in mind, this discussion guide refers to Rev. Dr. Pauli Murray by name and/or title(s). This acknowledges the fluidity and complexity of gender, while also respecting and highlighting Rev. Dr. Murray's accomplishments as both an Episcopal priest and scholar.

## **QUEER**

Queer is a social and political term that can be used to self-describe gender and/or sexuality. It is an umbrella term that recognizes the fluidity of both gender and sexuality and resists any social expectations and definitions. Queer people may also self-describe as bisexual, pansexual, asexual, transgender, nonbinary, and other identities. "Queer" is also often used to describe the LGBTQ+ community as a whole.

## **RESPECTABILITY POLITICS**

Respectability politics refers to the demand and expectation that Black people perform and behave in ways that are considered more "respectable" to White people. The politics of respectability encourage in-group policing and shaming in order to uphold the status quo.

## **SOCIAL IDENTITIES**

Social identity refers to one's sense of belonging in the social world. Examples of social identities include gender, race, ethnicity, religion, sexual orientation, and more.

## **SYSTEMIC OPPRESSIONS**

Systemic oppression refers to the structures, laws, norms, and institutions that create and perpetuate inequalities and support the marginalization of groups of people.

## **TRANSGENDER**

Transgender people are people whose gender/s are different from the gender they were assigned and assumed to be at birth. "Trans" is often used as shorthand for transgender.

## **WHITE SUPREMACY CULTURE**

White supremacy culture explicitly and implicitly privileges whiteness, Western cultures, and particular standards, expectations, and norms. White supremacy culture discriminates against non-white expectations and norms.



My name is  
*Pauli Murray*

DoGoodery is grateful for the collaboration and support of Barbara Lau, Frachele Scott J.D., and Sophia Ross-Hurtado from the Pauli Murray Center and Robin Kirk (Duke Human Rights Center). A special thanks to the Amazon Prime Video team, Participant, Dr. NaJuana Lee and Dr. Liz Fogel.

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PAULI MURRAY  
CENTER FOR  
RACE AND  
SOCIAL JUSTICE

PARTICIPANT