

Black History Month Resources:

Fred Hampton



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From Gale In Context: Biography:

To members of Chicago's African American community in the late 1960s, no leader was more inspiring, more articulate, or more effective than Fred Hampton. He organized food pantries, educational programs, and recreational outlets for impoverished children, and he helped bring about a peaceful coexistence among the city's rival street gangs. To civic leaders in Chicago, the FBI, and many others, however, he was a dangerous revolutionary leader, committed to the violent overthrow of the white-dominated system. Hampton was killed in a 1969 raid on the headquarters of the Illinois Chapter of the Black Panther party, in what was almost certainly a planned assassination orchestrated by Federal agents and city leaders, who feared that Hampton's influence could lead to an all-out armed uprising by the city's most disenfranchised residents.

Hampton's funeral was attended by 5,000 people, and he was eulogized by such black leaders as Jesse Jackson and Ralph Abernathy, Martin Luther King's successor as head of the Southern Christian Leadership Conference. In his eulogy, Jackson noted that "when Fred was shot in Chicago, black people in particular, and decent people in general, bled everywhere." As Hampton often said, according to *The Nation*, "You can kill a revolutionary,

but you cannot kill a revolution. You can jail a liberation fighter, but you cannot jail liberation."

Read Hampton's full biography here:

<https://link.gale.com/apps/doc/K1606000419/BIC?u=sout20411&sid=bookmark-BIC&xid=3291f128>

From Gale In Context: College

Learn more about Hampton's leadership in the Illinois chapter of the Black Panthers and his influence on the group's gender dynamics: "[Don't no woman have to do nothing she don't want to do](#)": gender, activism, and the Illinois Black Panther Party

From Gale OneFile: Diversity Studies

Read about Fred Hampton's legacy and his impact as an important figure in the modern Civil Rights and Black Power eras: [You Can't Kill Chairman Fred: Examining the Life and Legacy of a Revolutionary](#).

Discover the importance of Hampton's community health activism here: [No Justice, No Health: the Black Panther Party's Fight for Health in Boston and Beyond](#).

From Gale In Context: U.S. History

To bring about change in Chicago, Hampton created a coalition of a variety of left-wing organizations and street gangs in the late 1960s, named the Rainbow Coalition. Learn more about its impact here: [Rainbow Coalition and Operation PUSH](#)

Mary McLeod Bethune



Image from:

<https://link.gale.com/apps/doc/PC4295800905/BIC?u=sout20411&sid=bookmark-BIC&xid=e7ece7d8>

From Gale In Context: Biography

Mary McLeod Bethune (1875-1955) was an educator and activist who founded a college in Florida for African-American women. She promoted education for African Americans at the national level and served on many presidential committees. Involved in the women's movement, Bethune founded and led organizations that represented African-American women in the United States.

Through the activities with the women's movement Bethune came to the attention of Eleanor Roosevelt (1884-1962), who invited her to attend a luncheon for leaders of the National Council of Women in the United States. Bethune was appointed administrator of the National Youth Administration (NYA) by President Franklin D. Roosevelt (1933-1945), a position she held from 1935 to 1944. During her tenure with the NYA, Bethune was

instrumental in encouraging African Americans to join the Democratic Party, and she traveled around the country promoting Roosevelt's New Deal policies. In addition, Bethune founded the Federal Council on Negro Affairs, a group of prominent African American administrators in Washington during the Roosevelt administration who became known as the "black cabinet."

Her legacy lives on not only through the Bethune-Cookman College, but also through the Mary McLeod Bethune foundation. In addition, her home, "The Retreat," was made a National Historic Landmark by the National Park Services in 1975. In 2018, Florida authorities announced that a new statue of Bethune would replace that of Confederate General Edmund Kirby Smith in the National Statuary Hall in Washington, D.C. Florida voters chose McLeod as the subject of the \$250,000 statue project, which would honor her work and legacy.

Read Mary McLeod Bethune's full biography here:

<https://link.gale.com/apps/doc/K1667000015/BIC?u=sout20411&sid=bookmark-BIC&xid=6b04adc5>

From Gale OneFile: Diversity Studies

Bethune opened her school in 1904 with five students and \$1.50. In 1947, the college had a faculty of 100 and a student enrollment of more than 1,000. Learn more about her passion for education and service here: [Chronicles of black courage: Mary McLeod Bethune started college with "\\$1.50 and faith"](#)

Mary McLeod Bethune's "Last Will and Testament" contains nine maxims embodying the principles and policies that led to her success: hope, faith, love, education, confidence in one another, using power, racial dignity, living harmoniously with fellow men, and nurturing youth. Dive deeper into those maxims and Bethune's legacy here: [Mary McLeod Bethune's "Last Will and Testament": a legacy for race vindication](#)

From Gale In Context: U.S. History

During Bethune's tenure as the first African American woman to head a federal agency under President Roosevelt, she became close friends with Eleanor Roosevelt, with whom she met often. Read two letters Bethune wrote to her here: [1941 Letter](#) & [1942 Letter](#)

From Gale OneFile: Business

In 1985, Mary McLeod Bethune was honored with a commemorative stamp bearing her likeness. At the time, she was the only Black woman besides Harriet Tubman to have this honor. Learn more about this and the importance of recognizing and remembering the histories of Black women: [BLACK WOMEN EMERGE FROM HISTORY'S NEGLECT.](#)

Claude McKay



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From Twentieth-Century Caribbean and Black African Writers: First Series in Gale Literature: Dictionary of Literary Biography

What is generally termed the Harlem Renaissance, a decade of black self-awareness and racial pride, is frequently dated from the appearance in print of Claude McKay's great sonnet "If We Must Die," which commemorated the cataclysmic race riots in the United States during the second half of 1919. So great was the effect of that poem that McKay has been proposed as the founder of the Harlem Renaissance and as the prototype of the modern black social-realist contributor to American culture.

In the course of a writing career of thirty years, Claude McKay was able to establish his reputation as a master of the dialect poetry of the Jamaican folk; as a sonnet writer of merit, able to treat subjects as diverse as West Indian flora, European cities, and racial conflicts; as a journalist, reviewer, and essayist of the Left; as a short-story writer of some force; and as a picaresque novelist whose forte was social and emotional realism. That he was able to capture a universality of sentiment in "If We Must Die" has been fully demonstrated; that he was able to show new directions for the black novel is now

acknowledged; and that he is rightly regarded as one of the harbingers of (if not one of the participants in) the Harlem Renaissance is undisputed.

Read McKay's full biography here:

<https://link.gale.com/apps/doc/LPDKMC656835239/DLBC?u=sout20411&sid=bookmark-DLBC&pg=241&xid=3a93e883>

From Gale Literature: LitFinder

"If We Must Die"

If we must die, let it not be like hogs
Hunted and penned in an inglorious spot,
While round us bark the mad and hungry dogs,
Making their mock at our accursed lot.
If we must die, O let us nobly die,
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honor us though dead!
O kinsmen! we must meet the common foe!
Though far outnumbered let us show us brave,
And for their thousand blows deal one deathblow!
What though before us lies the open grave?
Like men we'll face the murderous, cowardly pack,
Pressed to the wall, dying, but fighting back!

Read an explanation of "If We Must Die" here:

<https://link.gale.com/apps/doc/LTF0000000666CE/LITF?u=sout20411&sid=bookmark-LITF&xid=0abc960f>

From Gale Literature Resource Center

Learn about how McKay's sexuality informed his sense of race consciousness and radical intellectual work, specifically focusing on his autobiography: [Diaspora Cruises: Queer Black Proletarianism in Claude McKay's *A Long Way from Home*](#)

Read an argument about the compromises McKay had to make in his poetry to give greater force to the ideological content: ['A chafing savage, down the decent street': The Politics of Compromise in Claude McKay's Protest Sonnets](#)

From Gale In Context: U.S. History

Find out how World War I and African American soldiers, like the Harlem Hellfighters, influenced McKay and his work: [African American World War I Soldiers, Claude McKay, and the Harlem Renaissance.](#)

Discover more about the Harlem Renaissance here:

<https://link.gale.com/apps/doc/CX3279300022/UHIC?u=sout20411&sid=bookmark-UHIC&xid=7a34e8cf>

From JSTOR Daily

Celebrating Black History Month:

<https://daily.istor.org/black-history-month-editors-picks/>