

## LESSON PLAN

### “HOW DO MEN LIKE YOU BECOME GREAT?”

#### The Early Years of Dr. Ralph J. Bunche

**Creator:** Deidre Robinson, St. John Chrysostom School / Grade 8

**Grade level recommendation:** 4–8

**Time required:** 14 days

#### Unit Overview

Dr. Ralph Bunche was an educator, scholar, leader, diplomat, and statesman. He spent his life studying race relations and aiding the struggle of oppressed people in the United States and abroad. In 1950, he became the first African American to receive the Nobel Peace Prize, yet he is unknown to most Americans. This unit explores who Bunche was and how he was able to accomplish so much during the height of Jim Crow laws and segregation in the United States.

#### Historical Background

Dr. Ralph Bunche spent his life studying race relations and aiding the struggle of oppressed people in America and abroad. In 1950, Bunche — an educator, scholar, leader, diplomat, and statesman — became the first African American to receive the Nobel Peace Prize. Who was Ralph Bunche, and how was he able to accomplish so much during the height of Jim Crow laws and segregation in the United States? Why is he unknown to most Americans today?

Ralph Johnson Bunche was born on August 7, 1903.<sup>1</sup> His parents, Fred Bunch, a barber, and Olive Johnson Bunch, a homemaker, lived in a modest one-story house on Anthon Street in Detroit, Michigan. In pursuit of a job, Fred Bunch moved his family around: Cleveland, Ohio; Knoxville, Tennessee; and Toledo, Ohio. Grace, Ralph’s only sibling, was born in Toledo in 1909. His mother became very ill, so they moved back to Detroit to live with her family. Doctors discovered that Olive had tuberculosis. Her brother Charlie, who was Ralph’s favorite uncle, also

---

<sup>1</sup> Many sources give 1904 as the year. This was because Bunche did not have a birth certificate and the year 1904 was recorded in the family bible. He used this date on an affidavit in lieu of a birth certificate. However, 1903 is the year that is found on his early school records when his mother registered him in school.

had the disease. Charlie relocated to Albuquerque, New Mexico, hoping the warmer climate would ease his condition. Fred Bunch left Detroit to look for a job. He never returned. Olive’s mother, Lucy Taylor Johnson, moved the family to Albuquerque to be with Charlie and to help Olive recover. Olive, however, died in 1917. Distraught over the death of his favorite sister, Charlie committed suicide three months later.

Initially overwhelmed with the grief of having lost two children within months of each other, Lucy Taylor Johnson, whom Ralph called “Nana,” found the courage and strength to move forward. She realized that she had to be strong to raise Ralph and Grace. Nana wanted to move them to a place where they would have an opportunity to be successful.

Ralph once described his grandmother as an “optional Negro.” Because of her fair complexion she could have chosen to pass as white, as her twin brother did. But Nana was fiercely proud of her black heritage. She told Ralph that some black people, such as her brother Frank, had to pass for white in order to make a decent living. Nana instilled a strong sense of pride in Ralph, who in later years never allowed people to view him or his accomplishments as an exception to his race.

African Americans around the country had read with great interest an article published in 1913, which told of the opportunities available to them in Los Angeles. In *The Crisis* magazine, W. E. B. Du Bois, one of the leaders of the National Association for the Advancement of Colored People (NAACP), wrote, “Los Angeles is wonderful. Nowhere in the United States is the Negro so well and beautifully housed, nor the average efficiency and intelligence in the colored population so high.”

Nana decided to move her family, which included her son Tom, her daughter Nelle, Ralph, and Grace to Los Angeles to give them a better life. Nana not only gave Ralph and Grace a new place to live, she also added an “e” to the end of their last name.

Life for African Americans was better in Los Angeles than most places in the United States, but it was far from perfect. Blacks were restricted to live in certain areas of the city, and they were not welcome to shop in certain stores or eat in certain restaurants. Although signs were not posted to let them know where they were not welcome, word spread quickly throughout the community. Ralph’s uncle, Tom Johnson, moved to Los Angeles first and rented a house for the family on the East Side of L.A. When the white owner of the house realized that he had rented to a black family, he tried to back out of the deal. The Johnsons remained firm and lived in the house for the time they had paid. Nana and her family then bought a home in a predominantly white middle-

class neighborhood on 37<sup>th</sup> Street (which is now 40<sup>th</sup> Place) near Central Avenue. Bunche attended Thirtieth Street Intermediate School (now John Adams Middle School) for one year. He was placed in vocational classes, as most African-American children were at the time. When Nana found out about his schedule of classes, she went to the school and demanded that he be placed in the college preparatory classes. Bunche became more interested in school after the change in his schedule of classes, and he graduated with honors in 1918.

Bunche attended Jefferson High School and continued to be a rising academic star. He was well respected by both his peers and teachers at the predominantly white campus. Although Bunche was ranked the highest in his class, he was denied membership to the Ephebian Society, a citywide honor society, because he was black. A few of his classmates and teachers protested the decision. Bunche was so upset about this display of blatant racism that he briefly considered dropping out of school. He felt that this was a sign that African Americans would never be able to rise above a certain level in society. Why work so hard if one could not achieve the recognition that comes with it? Ultimately, he decided to stay in school. His consolation came with the announcement that he had earned the honor of being class valedictorian, making him the first black student to earn this distinction. Ralph graduated from high school in 1922.

Bunche entered UCLA, which was then known as the University of California, Southern Branch, in the fall of 1922, fulfilling Nana’s dream. He was a scholar-athlete who majored in political science and philosophy while excelling in basketball, football, and baseball. He worked many menial jobs to cover the costs that his scholarship did not. He was president of the debate club (which he helped to form with a group of friends), active in student council, and a reporter for the school newspaper. Bunche graduated summa cum laude in 1927. Once again he achieved the distinction of being the valedictorian of his class. His speech, “The Fourth Dimension of Personality,” foreshadows the man he would become:

If we are to develop our personalities to their fullest, we must add a fourth dimension to this ordinary self,[sic] — that we may expand up and out from our narrow, immediate world. This fourth dimension — call it “bigness”, [sic] soulfulness, spirituality, imagination, altruism, vision, or what you will — it is that quality which gives full meaning and true reality to others. It is that which is the spark of self-development; this which enables man to grow outwardly as well as inwardly ...

Bunche was accepted into Harvard University for graduate school. He received a grant that covered his tuition, but not his books or living expenses. His Uncle Tom and Aunt Nelle helped raise money for him by singing in church concerts and soliciting donations from the Los Angeles

African-American community. Bunche graduated from Harvard with a master of arts degree in political science in July 1928. He then accepted a position at Howard University, America's first black institution of higher learning, to develop their political science department.

Nana died in November 1928. Bunche's lifelong regret was that Nana was unable to live long enough to see him become all that he would be. Shortly after he moved to Washington, D.C., Bunche met Ruth Ethel Harris. Ruth, who was born in Montgomery, Alabama, taught first grade. They fell in love and were married on June 23, 1930. They had three children: Joan, Jane, and Ralph Jr.

Bunche took a leave of absence from Howard University to work on his doctorate degree through a fellowship he received from Harvard. His dissertation was a comparison of the governments of Dahomey and Togoland in Africa. Bunche was thrilled with receiving the opportunity to travel through Europe and live in West Africa to research his thesis. He was awarded the Toppan Prize for the year's best dissertation in political science at Harvard University. In 1934, he earned his Ph.D. in Government and International Relations from Harvard.

After he received his Ph.D., Bunche returned to Howard University to teach full-time. He created the Division of Social Science. His position at Howard allowed him to be a scholar and an activist, and he spoke out on many of the racial injustices encountered by black Americans. In 1935, he organized a conference that critically analyzed how Roosevelt's New Deal policy would affect blacks. When Washington's National Theater wanted to present *Porgy and Bess* (a black production) in 1936, Bunche led a protest to force them to integrate their theater. The protest was successful; however, the theater returned to its segregation policy after the run of the show. In 1939, Bunche published a study commissioned by the Republican Party, which wanted to know why blacks voted for the Democrats in the 1932 and 1936 election. Bunche's study of race relations both in the United States and Africa made him a leading authority on the subject.

During World War II, a college football injury prevented him from enlisting in the military. He took a leave of absence from Howard to serve his country by working as a specialist on colonialism for the Office of Strategic Services. After the war, Bunche attended the conference held in San Francisco that organized the United Nations. Bunche helped to draft the charter for the United Nations (UN) by contributing to chapters XI, XII, and XIII, which outlined how the UN handles colonial territories. The charter was ratified on October 24, 1945. In 1946, Bunche resigned from his position at Howard University to join the UN. He became head of the Trusteeship Department.

In 1947, the British government asked the UN to solve the problem of Palestine. Palestine had been under the rule of the British government since 1922. The Jews and the Arabs had been

fighting bitterly over this region. The UN analyzed the problem, then decided to divide the land into two territories, one for Jews and the other for Arabs. The city of Jerusalem became internationalized because it belonged to everyone — Jews, Muslims and Christians. However, when British troops left the area in May 1948, fighting immediately broke out between Arab and Jewish communities. The UN appointed Count Folke Bernadotte, a Swedish diplomat, to unite the Arabs and Jews. Bunche was selected to assist him. Bernadotte was assassinated on September 17, 1948, before he could announce his proposals. Bunche became the acting mediator and successfully negotiated the terms for the Arab-Israeli armistice. The agreement, between Israel and Egypt, Jordan, Syria, and Lebanon, was signed on June 24, 1949.

Bunche was awarded the Spingarn Medal of the NAACP in 1949. He was also named one of the NAACP’s directors. In 1950, he was awarded the Nobel Peace Prize. In his typical modest way, Bunche at first wrote a letter to decline the award. He felt that he was undeserving because “peacemaking at the UN was not done for prizes.” Trygve Lie, the UN Secretary-General, felt that the honor would be good for Bunche and for the UN and convinced him not to send the letter.

Bunche’s international work catapulted him to worldwide acclaim. He was the on the cover of countless magazines. Yet instant fame also brought unwanted attention from the federal government’s International Employee Loyalty Board, which investigated Bunche in 1954. This attack against Bunche was primarily based on his radical outspokenness and political activity during the 1930s. In 1936, Bunche, along with A. Phillip Randolph and John P. Davis, had created the National Negro Congress. The purpose of the NNC was to “provide the basis for a broad coalition of black and white progressive interests, trade unions, and religious, civic, and fraternal bodies.”<sup>2</sup> Through the NNC Bunche and other leaders spoke out against President Franklin D. Roosevelt’s New Deal because they felt it would not help black workers advance; instead, they felt, it would keep them at the mercy of the system of segregation. When the leadership changed and the NNC became pro-Soviet and pro-Communist, Bunche blamed this change on his former friend John P. Davis and resigned from the organization.

Bunche submitted his reply to the accusations in a “document over one hundred pages with two large batches of exhibits” on February 12, 1954.<sup>3</sup> In his document he asked why his loyalty was being questioned at a time when he was receiving such high honors for his patriotism. Why was the committee accusing him of being a Communist when he was constantly under attack for his work at the UN by the leaders of Communist countries?

---

<sup>2</sup> Urquhart, Brian. Ralph Bunche. An American Life. New York: W.W. Norton, 1993, p. 60.

<sup>3</sup> Urquhart, Brian. Ralph Bunche. An American Life. New York: W.W. Norton, 1993, p. 250.

The most damaging allegation stated that Bunche was present during a meeting for the NNC in which Communist policy had been discussed. He needed a witness to state that this never happened. Although he had not spoken to him in years, Bunche called John P. Davis. Davis took the stand and testified for Bunche to the committee, even though his doing so would reveal his former membership in the Communist Party. Davis impressed the Loyalty Board with his candor. He told them that he was willing to expose his ties to the party because he knew Ralph Bunche was innocent of the charges. Bunche was cleared of all charges.

Bunche was promoted to Under Secretary of the United Nations on August 19, 1954. He spent the rest of his career working for the de-colonization of countries in North, East, and West Africa. He also continued to negotiate peace in the Middle East.

In America, Bunche immersed himself in the fight for Civil Rights during the 1950s and 1960s. As a private citizen he gave numerous speeches extolling the rights people of color should be granted in America. He participated in the March on Washington in 1965. He also marched from Selma to Montgomery, Alabama, with Martin Luther King, Jr., to present a petition to Governor George C. Wallace that demanded the rights of blacks to vote and protested police brutality. Bunche's civil rights activism was wholly consistent with his overseas diplomatic work. He struggled against injustice, inequality, and violence wherever he saw it, be it in the Middle East, decolonizing Africa, or the segregated American South. As a scholar in the 1930s, he had emphasized how racism was a tool of economic oppression, a perspective that fueled his later work for freedom, peace, and justice in the United States and elsewhere.

Bunche was plagued by poor health in his later life, suffering from diabetes and phlebitis. Bunche resigned from his position as director of the NAACP in the beginning of 1971, and spent most of the year in and out of New York Hospital. Bunche died peacefully in the early morning of December 9, 1971.

Charles P. Henry, history professor and Bunche biographer, offers the following theory about why Ralph Bunche has been forgotten by Americans:

Bunche is absent from our memories today not for what he did, there can be no disputing that, but for what he came to represent. Bunche's identity does not fit into any of the neat categories we use to store legacies. He grew up poor and without a father's guidance but was successful. He was an integrationist but comfortable with and proud of his racial identity. He was a liberal who believed in the old-fashioned values of individualism and

hard work. He was an internationalist who was proud to be an American. He was a scholar who spent his most productive years in the bureaucratic politics of the United Nations.”<sup>4</sup>

Now is the time to rediscover the legacy of Ralph Bunche, one of our forgotten American heroes.

## Objectives

*“Primary sources fascinate students because they are real and they are personal; history is humanized through them. Using original sources, students touch the lives of the people about whom history is written. They participate in human emotions and in the values and attitudes of the past.”*

U.S. National Archives & Records Administration, Digital Classroom,

<http://www.archives.gov/education/history-in-the-raw.html>

- Learn about the obstacles Dr. Ralph Bunche faced during the early years of his life and how he overcame each one.
- Learn about the discrimination African Americans endured during the early decades of the 20th century in geographic areas of the United States other than the South.
- Analyze the values and principles taught to Bunche by his mother and grandmother to understand how their teachings enabled him to handle prejudices he encountered while growing up.
- Through discussion and writing, compare and contrast the values and principles taught to Bunche by his mother and grandmother to the values and principles taught to them by their own parents and family members.
- Reflect, through discussion and writing, on the teacher(s) who have guided and influenced them.

## Assessment Criteria

- Participation in discussions
- Participation in group activities
- Writing prompts: creative, expository, letters and research projects

---

<sup>4</sup> Henry, Charles P. Ralph Bunche. Model Negro or American Other? New York: New York University Press, 1999, p. 243.

## CALIFORNIA CONTENT STANDARDS

### English-Language Arts

#### Grade 6

##### Writing: Writing Strategies

**1.0:** Writing Strategies: Students write clear, coherent, and focused essays. Writing exhibits awareness of audience and purpose. Essays contain formal introductions, bodies of supporting evidence, and conclusions. Students progress through the stages of the writing process as needed.

**1.1:** Choose the form of writing (e.g., personal letter, letter to the editor, review, poem, report, narrative) that best suits the intended purpose.

**1.2:** Create multiple-paragraph expository compositions: (a.) Engage the interest of the reader and state a clear purpose. (b.) Develop the topic with supporting details and precise verbs, nouns, and adjectives to paint a visual image in the mind of the reader. (c.) Conclude with a detailed summary linked to the purpose of the composition.

#### Grade 7

##### Reading: Reading Comprehension

**2.4:** Identify and trace the development of an author’s argument, point of view, or perspective in text

#### Grade 8

##### Writing: Writing Applications

**2.1** Write biographies, autobiographies, short stories, or narratives: (a.) Relate a clear, coherent incident, event, or situation by using well-chosen details. (b.) Reveal the significance of, or the writer’s attitude about, the subject.

**2.3:** Write research reports: (a.) Define a thesis. (b.) Record important ideas, concepts, and direct quotations from significant information sources and paraphrase and summarize all perspectives on the topic, as appropriate. (c.) Use a variety of primary and secondary sources

and distinguish the nature and value of each. (d.) Organize and display information on charts, maps, and graphs.

### **Listening and Speaking: Speaking Applications**

**2.1:** Deliver narrative presentations (e.g. biographical, autobiographical): (a.) Relate a clear, coherent incident, event, or situation by using well-chosen details.

**2.2:** Deliver oral responses to literature: (a.) Interpret a reading and provide insight. (b.) Connect the students' own responses to the writer's techniques and to specific textual references.

**2.3:** Deliver research presentations: (a.) Define a thesis. (b.) Record important ideas, concepts, and direct quotations from significant information sources and paraphrase and summarize all relevant perspectives on the topic, as appropriate. (c.) Use a variety of primary and secondary sources and distinguish the nature and value of each. (d.) Organize and record information on charts, maps, and graphs.

## **NATIONAL STANDARDS**

### **History**

#### **Grades K–4:**

**Topic 1:** Living and Working Together in Families and Communities, Now and Long Ago

**Standard 2:** The history of students' own local community and how communities in North America varied long ago.

**2A:** The student understands the history of his or her local community.

**K–4:** Describe local community life long ago, including jobs, schooling, transportation, communication, religious observances, and recreation. [Obtain historical data]

**K–4:** Identify historical figures in the local community and explain their contributions and significance. [Assess the importance of the individual in history]

**3–4:** Identify a problem in the community's past, analyzing the different perspectives of those involved, and evaluate choices people had and the solution they chose. [Identify issues and problems in the past]

## Grades 5–12:

### Standard 2: Historical Comprehension

**F:** Appreciate historical perspectives (a) describing the past on its own terms, through the eyes and experiences of those who were there, as revealed through their literature, diaries, letters, debates, arts, artifacts, and the like; (b) considering the historical context in which the event unfolded — the values, outlook, options, and contingencies of that time and place; and (c) avoiding “present-mindedness,” judging the past solely in terms of present-day norms and values.

### Standard 4:

**A:** Formulate historical questions from encounters with historical documents, eyewitness accounts, letters, diaries, artifacts, photos, historical sites, art, architecture, and other records from the past.

**Standard 5:** Identify issues and problems in the past and analyze the interests, values, perspectives, and points of view of those involved in the situation.

## Civics and Government

### Grades 5–8

**II.B.3:** Diversity in American society. Students should be able to evaluate, take, and defend positions on the value and challenges of diversity in American life.

- Explain why conflicts have arisen from diversity, using historical and contemporary examples, e.g., North/South conflict; conflict about land, suffrage, and other rights of Native Americans; Catholic/Protestant conflicts in the Nineteenth century; conflict about civil rights of minorities and women; present day ethnic conflict in urban settings
- Evaluate ways conflicts about diversity can be resolved in a peaceful manner that respects individual rights and promotes the common good

## LESSON PLAN: DAYS 1, 2, 3 & 4 — RALPH BUNCHE AND HIS WORLD

### Materials

- Video, *Ralph Bunche: An American Odyssey* (if possible), or other biographical information
- Vocabulary list (below)

### Introduction

Provide students with background information about Dr. Ralph Bunche. If possible, show the video *Ralph Bunche: An American Odyssey* to help introduce Bunche to your students. If this is not possible, you may use the biographical information given in the beginning of this lesson plan as well as books, web sites, and so on.

Ask students what they know and would like to know about Ralph Bunche. Use the KWL (Know, Want to Know, Learn) approach at the beginning of the lesson to assess prior knowledge and at the end of the lesson to assess what has been learned. Ask the students what they:

- **Know** about Ralph Bunche,
- **Want to learn** about Ralph Bunche, and
- **Learned** about Ralph Bunche.

Keep the resulting list posted in the classroom for the duration of the lesson.

### Vocabulary

Use these terms as an introduction or a review, depending on your students' prior knowledge.

**bias:** an opinion before there is a reason for it; strong leaning or propensity against or in favor of someone or something because of a personal liking or a fixed idea.

**bigot:** an intolerant, prejudiced person.

**bigoted:** holding fast to an opinion, belief, party, church, or other position, without reason and not tolerating other views; intolerant; prejudiced.

**bigotry:** bigoted conduct or attitude; intolerance; prejudice.

**civil rights:** the rights of a citizen, especially those guaranteed to all citizens of the United States, regardless of race, color, or sex, by the 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup>, 19<sup>th</sup>, 24<sup>th</sup>, and 26<sup>th</sup> amendments to the Constitution, and certain acts of Congress.

**de facto:** in reality or fact; actually

**de jure:** according to law; by right

**discrimination:** action based on prejudice or racist beliefs that results in unfair treatment of individuals or groups; unjust conditions in areas such as employment, housing and education.

**inequity:** unfairness; injustice

**Jim Crow:** system of laws and customs that enforced racial segregation and discrimination throughout the United States, especially the South, from the late nineteenth century to the 1960s.

**prejudgment:** the act of judging beforehand; judgment before full knowledge of all the facts.

**prejudice:** a preconceived attitude, opinion or feeling, usually negative, formed without adequate knowledge, thought or reason.

**propaganda:** the deliberate spreading of ideas or information, true or untrue, with the purpose of manipulating public opinion to gain support for one's cause or to discourage support for another.

**racism:** a set of beliefs based on perceived 'racial' superiority and inferiority; a system of domination that is played out in everyday interactions, and the unequal distribution of privilege, resources and power.

**segregation:** the systematic separation of one racial group from another or from the rest of society, especially in schools, theaters, restaurants, and other public places and private places or meeting, especially social gathering. In the South, segregation was *de jure*; in Los Angeles, most practices of segregation were *de facto*.

**stereotype:** a simplistic, firmly held belief, often negative, about individual characteristics generalized to all people within that group.

**tolerance:** a fair and objective attitude toward those whose opinions and practices differ from one's own; the commitment to respect human dignity.

## Points to Ponder/Discussion Questions

In small groups, have students research what Jim Crow laws or practices African Americans had to face from the beginning of the 20th century until the 1960s. Students will present their research to the entire class. Possible topics to research include:

- **In the South:** signs reading "Whites Only" or "Colored" hung over drinking fountains and the doors to restrooms, restaurants, movie theaters, and other public places; job and housing discrimination; denied right to vote; separate railroad cars for black and white passengers; blacks had to ride in the back of the bus; segregated schools, public libraries, parks; whites addressed black men as "boy" and black women as "auntie" instead of using Mr., Mrs., or Miss; blacks were expected to show deference to all whites.
- **In Los Angeles:** housing covenants restricted where blacks could live; exclusion from swimming pools, parks, restaurants and theaters; denied clerical, white-collar, industrial jobs.

## LESSON PLAN: DAYS 5 & 6 — LETTER FROM MARCELLUS BUTLER TO DR. RALPH J. BUNCHE (DOC 1)

### Materials

- **Doc 1:** Letter from Marcellus Butler to Dr. Ralph J. Bunche. 9 March 1960 (See the Primary Sources section of this lesson plan.)
- National Archives & Records Administration (NARA), Written Document Analysis Worksheet <http://www.archives.gov/education/lessons/worksheets/index.html>

### Reading

Read **Doc 1** (transcription below). Then lead the entire class in an analysis of the document, using the NARA document worksheet. This will show students how to use the document worksheet for the remaining primary sources.

Transcription, **Doc 1:** Letter from Marcellus Butler to Dr. Ralph J. Bunche:

3943 Burns Place SE  
Washington 19, D.C.  
March 9, 1960

Dear Sir:

I think it is proper that I first introduce myself. I am a twenty-three year old Negro young man. I am employed as a Communication Center Specialist with the Department of State. My wife and I have two young daughters.

Now that I have introduce [sic] myself I feel that I can talk to you a little better. Mr. Bunche I feel that I am a very proud Negro, but I feel that I can stand for more improvement as a person representing this great race of ours. I don't feel the attitude, [sic] I feel some how I am failing. I am very interested in talking to a Great Negro Man maybe somehow you can help me. I am trying my best to be a worthy representative of the Negro race.

I idolize men like yourself [sic]; Jesse Owens, Rafer Johnson, Maj. Gen. Benjamin O. Davis Jr., George Washington Carver and Booker T. Washington. I have a

stupendous feeling about men like you, my chest seems to expand automatically forward when I think of you.

How do men like you become Great? I often try to evaluate the ingredients it would take to make a great Negro man like you. With the many obstacles that front [sic] us and other prejudice misconceptions, it would really take a lot for a Negro man to become really great. I assume that a man like you would have to have a abundances [sic] of patients [sic], gumption, maturity, and intelligents [sic].

I am so glad there are men like you of our race, it really helps a younger man, we often wonder what you have gone thru [sic].

Sir I wish you would excuse me if I see [sic] to be getting personal but I would be honored and indeed more perspective [sic] if you would briefly discuss some of your philosophy. I know you are busy, I know I seem absurd but if you do have the time. Sir I would also like to make one last request, I would also be honored if I could have a [sic] autograph [sic] photograph of you to put in my library as my helping hand and to be able to show my children and theirs one day. I will take all expense if there is any for the photograph.

Thanking You,  
Marcellus W. Butler

### Points to Ponder/Discussion Questions

1. An *idol* is a person who is loved very much and is the object of extreme devotion. To *idolize* someone is to love or admire him or her very much and to be extremely devoted to him or her.
2. Dr. Bunche admired W. E. B. Du Bois. In his letter Butler mentions other blacks who also make him proud: Jesse Owens, Rafer Johnson, Major General Benjamin O. Davis, Jr., George Washington Carver, and Booker T. Washington. Have each group research an African-American man or woman who has made a contribution to our society. For example, students may research any of the men mentioned in the letter, or women such as Rosa Parks, Marian Anderson, Sojourner Truth, Barbara Jordan, Maya Angelou, and Ida B. Wells. You and your students may create a poster for Dr. Bunche while you are reading and analyzing the primary sources. Give each group a poster board or banner/butcher paper. Have the students write the answers to these questions:
  - Subject's name

- Date of birth, death
- Where his or her early years were spent
- Education
- Family
- Accomplishments
- Obstacles faced and how they were overcome
- Traits, if any, they share with Dr. Bunche

Have each group present their poster boards to their classmates. If possible, place the boards side by side so that the students can compare and contrast these leaders.

3. Who is your idol? What has he or she accomplished to make him or her great? Write a letter to the person you idolize, explaining why you admire him or her.

## LESSON PLAN: DAY 7 — LETTER FROM DR. RALPH J. BUNCHE TO MARCELLUS BUTLER (DOC 2)

### Materials

- **Doc 2:** Letter from Dr. Ralph J. Bunche to Marcellus Butler. 10 March 1960 (See the Primary Sources section of this lesson plan.)
- National Archives & Records Administration (NARA), Written Document Analysis Worksheet <http://www.archives.gov/education/lessons/worksheets/index.html>

### Reading

Read **Doc 2** (transcription below). Then have students use the NARA document worksheet to analyze the letter.

Transcription, **Doc 2:** Letter from Dr. Ralph J. Bunche to Marcellus Butler:

10 March 1960

Dear Mr. Butler,

Thank you for your letter of 9 March, which I have read with interest. Your kind sentiments are appreciated.

My approach to the problems you mention has always been a quite simple one. Since early youth, I have known, of course, that my race is a handicap, but I have trained myself to regard it as only one of many obstacles to be surmounted in getting ahead. I have always believed that a combination of determination and hard work is the real key to progress, and so I have worked very hard all my life, have striven always to do my best and have not permitted any personal experience to discourage me. I could never be content to employ the handicap of race as an alibi -- to the contrary, I see it as a challenge to be met, at all cost.

I enclose the photograph which you request.

Sincerely yours,  
Ralph J. Bunche  
Under Secretary

Mr. Marcellus Butler  
3943 Burns Place S.E.  
Washington, D.C.

**Points to Ponder/Discussion Questions:**

1. How was race a handicap for Dr. Bunche? Do you consider your race/ethnicity to be a handicap?
2. Why or why not? Do you agree with Bunche's statement "a combination of determination and hard work is the real key to progress"? Give examples to support your answer.
3. Have the students think about the following points in Dr. Bunche's response to help them with the next lesson. To accomplish great things, Bunche learned to:
  - Train himself to regard race as an obstacle and not a handicap
  - Use determination and hard work
  - Never allow personal experiences to discourage him

## LESSON PLAN: DAY 8 — “THE BEST ADVICE I EVER HAD” (DOC 3)

### Materials

- **Doc 3:** “The Best Advice I Ever Had” (See **Doc 3** in the Primary Sources section of this lesson plan.)
- Vocabulary list, below
- National Archives & Records Administration (NARA), Written Document Analysis Worksheet <http://www.archives.gov/education/lessons/worksheets/index.html>

### Vocabulary

Review the vocabulary for **Doc 3** with your students.

**enveloped:** surrounded

**buoyed:** to be hopeful and cheerful; lightheartedness

**ephebe:** a youth in ancient Greece just entering upon manhood or just enrolled as a citizen

**Ephebian Society:** honor society for public high school graduates founded in Los Angeles in 1918 by Dr. Albert Shields. Members pledge to be active in their civic duties. Members are considered to be the next generation of leaders in public service

**indignation:** anger at something unworthy, unjust, unfair, or mean

**humiliation:** the act or process of lowering pride, dignity, or self-respect

**subdued:** reduce in intensity or force; toned down

**invective:** a violent attack in words; abusive speech

**indispensable:** absolutely necessary

**fortification:** the act of making strong; process of adding strength to

**polio:** an acute, infectious virus disease that destroys nervous tissue in the spinal cord, causing fever and paralysis of various muscles; infantile paralysis

**dispirited:** depressed; discouraged; disheartened; dejected

**inclined:** favorable; willing

**antidote:** a remedy for any evil; counteracting agent

Note: In this document Dr. Bunche uses the British spelling of the following words: honour for honor; honourees for honorees; colour for color; realised for realized

## Reading

Direct students to read **Doc 3** — first silently, then together in their cooperative groups. Have each group analyze this document using the NARA document worksheet or have each student read the document for homework and come prepared to analyze the document together during the next class session.

Transcription, **Doc 3**, “The Best Advice I Ever Had”:

### The Best Advice I Ever Had

My invalid mother (who knew, I think, that she had not long to live) and I were sitting on the front stoop of our adobe house in Albuquerque watching a glorious New Mexico sunset one spring evening in 1916. I was then a boy of 12. She had been doing a lot of thinking lately, she said, and there was something that she particularly wanted to impress upon me, because I had begun to show signs of temper and over-sensitiveness, and seemed to get discouraged too easily. She took my hand in hers and speaking to me more solemnly than anyone ever had, told me: “God surely wants us to be optimistic through thick and thin. Look on the bright side of things always. Don’t ever let anything get you down, Ralph, or make you lose hope and your dreams”. [sic]

I shall never forget that moment or those words. I have had reason to recall them on many occasions since they have served me well.

Indeed, the first such occasion was less than a year later, when within a few weeks my young sister and I suddenly lost both mother and father. It was on the way back from the cemetery after the burial of my mother that I felt most discouraged and alone. Then it was that my mother’s words first came back to me, as if she had been thinking of this moment when she uttered them. Cutting through the darkness and despair which enveloped me, they buoyed me up and helped me believe that all was not lost, that the future could hold hope even for young orphans.

Our grandmother took my sister and me to Los Angeles and a new life. It was there that I had my earliest experience with racial prejudice — my mother’s advice has been a constant source of strength through all such experiences. One of the first was when in my

senior year in high school, my race and not my grades had kept me out of the city-wide high school honour society — the Ephebian Society, I believe it was called. The names of the prospective honourees were read off at a meeting of the Senior Class held in one of the class rooms. Since my grades were the highest in the class, I had expected to be included. When my name was omitted, I instinctively assumed it was because of my race, and so did some of my classmates and at least one of my teachers, who immediately expressed to me their indignation that my colour should have been held against me. I was humiliated and deeply wounded, and on angry impulse decided to leave school, abandon graduation and never return. But after a while I thought of that talk with my mother, subdued my emotions, decided that I could get along without the honour society, and finally found myself delivering the commencement address at graduation. I assumed that the latter was a “consolation prize” for me. Naturally, my experience with racial prejudice has never been pleasant, but I never let any of them trouble me very much or cause me to become embittered.

As the often harsh experiences of youth multiplied, my mother’s words became a virtual philosophy of life for me. In fact, I attribute to those words the modest success I had as an athlete in college. I was endowed with very little in the way of natural athletic ability and even less physical equipment. But I became a rather fierce competitor — all spirit and no muscle. Whatever the odds against any team I was on, I was always fully confident we could win, and in basketball we usually did at UCLA in those days: I take pride in three gold basketballs marking team championships as evidence. I recall quite vividly a basketball game between UCLA and Stanford, which UCLA was given no chance to win. But we won it, and mainly on spirit, for Stanford’s players were certainly superior. My chief recollection of that game and probably my only contribution to our team’s victory was my constant exhortation to my team-mates as we pounded up and down the Stanford court: “We can beat these boys and we’re going to beat ‘em. Keep driving”. [sic]

My mother’s advice was invaluable to me in those dark and critical days and months which followed the assassination of Count Folke Bernadotte during the Palestine conflict, when I suddenly and unexpectedly found myself saddled with the heavy responsibility of mediation which he had carried. On that fateful September day in Jerusalem in 1948, I reached the YMCA just as they were bringing in the body of Count Bernadotte, minutes after he had been ambushed. I realised with a sinking feeling that the full responsibility for the United Nations peace operation in Palestine and the safety of the 700 odd members of the United Nations peace mission who were deployed throughout Palestine and the

Arab States, many of them in dangerous situations, at that moment, at least, depended on me. There was excitement and despondency, and there was some counsel that perhaps the best thing to do would be to call our people in and withdraw the mission, if only to safeguard their lives, since full-scale warfare might now be resumed. But in resisting defeatism I found strong support from my staff and we decided to hold firm, that all was not lost, and that we would carry on as Count Bernadotte, the most fearless man I have ever known, would wish us to do. We carried on, and the war did not resume.

Subsequently, when we were called upon by the United Nations Security Council to bring about an armistice in Palestine, it seemed impossible ever to induce the Arabs and Jews, consumed as they were by bitter emotion and hatred, to sit down together in negotiations looking toward the end of their savage warfare. But I never gave up the hope that they would do so and I never ceased trying. Eventually they did agree to negotiate. That, however, was only the beginning, for almost every day there were new and desperate crises, with one or the other delegation threatening to abandon the negotiations. There were personal insults, such as refusals to shake hands, invectives were hurled and even pencils were thrown across the negotiating table. No matter what happened, I kept thinking to myself that we simply had to get them to agree; the stakes were too high to even think of the possibility of failure. In time, they did agree, and the armistice agreements came into effect.

But indispensable as it was in Palestine, the time when the spiritual fortification of my mother's advice was most needed and most helpful was when, a few years ago, our only son, then seven years old, was stricken with polio. Although gripped with a sickening fear for days, I refused to believe that he would not in the end come out all right. I kept my spirits up and my wife's too. But above all, it was imperative that the boy should not become dispirited as at first he was inclined to be in the belief that he would be crippled and handicapped for life. I found that I could be helpful to him only if my own spirits were high. Each day my wife and I visited him and spoke to him only hopefully; never a word of pity or discouragement. In time, his spirits and hope also rose and he ceased to worry about himself and the future. Our son enjoyed a full recovery.

The habit of always looking on the bright side of things may make one appear naïve now and then, but in my experience it is the best antidote for worry and ulcers. I am often called an optimist. No doubt I am; but if so, it is by training rather than by nature — my mother's training.

I am convinced that nothing is ever finally lost until faith and hope and dreams are abandoned, and then everything is lost. This, I feel, is what my mother meant.

### **Points to Ponder/Discussion Questions**

- What was Bunche’s mother’s advice to him?
- What effect did that advice have on him during his life?

### **Activity**

Have students write a reflection piece on what advice they have received from their parent(s) or other family members that has guided and kept them from giving up on their goals and dreams.

## LESSON PLAN: DAYS 9 AND 10 — “NANA LIT THE BEACONS” (DOC 4)

### Materials

- **Doc 4:** “Nana Lit the beacons” (See the Primary Sources section of this lesson plan.)
- Vocabulary list, below
- National Archives & Records Administration (NARA), Written Document Analysis Worksheet <http://www.archives.gov/education/lessons/worksheets/index.html>

### Vocabulary

Review the vocabulary for **Doc 4** with your students.

**beacon:** a light or fire used as a signal to guide or warn

**matriarch:** a mother who is ruler of a family or tribe

**matriarchal:** of a matriarch or matriarchy

**elucidate:** to make clear; explain

**creed:** a brief statement of the essential points of religious beliefs as approved by some church; any statement of faith, belief, or opinion

**conviction:** the state of being convinced

**perspective:** the effect of the distance of events upon the mind

**indispensable:** absolutely necessary

**congenial:** having similar tastes and interests; getting on well together

**unfalteringly:** unhesitating; unwavering

**imperative:** not to be avoided; that must be done; urgent; necessary

**humility:** humbleness of mind; lack of pride; meekness

**maverick:** unconventional; refusing to be bound by normal procedures

**ken:** range of sight or vision; range of knowledge

### Reading

Transcription, **Doc 4**, “Nana Lit the Beacons”:

## Nana Lit the Beacons by Ralph J. Bunche

(Written for Edward R. Murrow’s *This I Believe*, published by Simon and Schuster, New York, 1954)

I feel more than a little self-conscious about trying to elucidate my personal, private creed. For, after all, when a person strips down all the way to his innermost beliefs — and in public — he stands awfully exposed. Nevertheless it strikes me as a very useful experience to sit down with oneself and seriously think through one’s beliefs and convictions.

The trail of my beliefs and their development leads back to my childhood. I was reared in a deeply religious family. It was a sort of matriarchal clan, ruled over by my maternal grandmother, “Nana” — a name, incidentally, which I had given her as a tot in trying clumsily to say “Grandma.” Nana, a strong and devout personality, beloved and respected by all who knew her, guided the family by simple but firm beliefs.

Foremost, she believed in God. In worldly matters, she believed that every person, without regard to race or religion, has a virtually sacred right to dignity and respect; that all men are brothers and are entitled to be treated as equals and to enjoy equality of opportunity; that principle, integrity, and self-respect are never to be worn as loose garments. For each of us in that family these beliefs, almost automatically, came to be part of our very being. For me, this was particularly so, since Nana became both mother and father to me when in my early youth I lost both parents.

In my youth, I had what many would consider a poor and hard life. But as I recall it, I was never unhappy; rather I enjoyed my youth immensely. For I had been taught how to appreciate and get the most out of very little, and that happiness in any circumstance is primarily a matter of control over one’s state of mind.

I find that most everything in which I now believe stems from the simple lessons I learned at the knee of Nana. The beliefs I acquired, quite unconsciously and unthinkingly, in those early years, the lessons on how to approach life and its many problems, have been my unflinching guideposts.

Like Nana, I have an implicit belief in a Supreme Being and a Supreme Will beyond the ken of mortal men.

I hold that it is right to believe in one's self, but it is wrong ever to take one's self too seriously. For a keen sense of personal values and that humility which accompanies a balanced perspective are indispensable to congenial adjustment to life in society.

I believe that no man can be happy within himself if he ever surrenders his dignity and self-respect. I have faith in people, in, collectively, their essential goodness and good sense; granted that there will be individual mavericks on every human range.

I believe that men can learn to live together in harmony and peace, in the international community as in domestic communities, and I am unfalteringly devoted, therefore, to the historic effort of the United Nations toward this end.

I believe, also, in looking always on the brighter side of things; in the ability of right somehow ultimately to prevail; in never pressing time or fate; in taking life philosophically and in stride — both the good and the bad — I have had an ample measure of both.

These are some, at least, of my beliefs. They are, for me, imperative because without which life would be utterly lacking in direction or meaning.

### Points to Ponder/Discussion Questions:

1. Although Bunche feels self-conscious about sharing his personal beliefs, he states “Nevertheless it strikes me as a very useful experience to sit down with oneself and seriously think through one's beliefs and convictions.” Do you agree with his statement? Why or why not.
2. What beliefs guided Nana?
3. Explain the phrase “that principles, integrity, and self-respect are never to be worn as loose garments.”
4. What beliefs have been Bunche's “unfailing guideposts”?
5. Explain the last sentence of this selection: “They are, for me, imperative beacons without which life would be utterly lacking in direction and meaning.”
6. Direct students to take the list they made after **Doc 2** and make additions to Dr. Bunche's list of beliefs.

## LESSON PLAN: DAYS 11 & 12 — LETTER FROM RALPH J. BUNCHE TO CECILIA R. IRVINE (DOC 5) AND LETTER FROM CECILIA R. IRVINE TO RALPH J. BUNCHE (DOC 6)

### Materials

- **Doc 5:** Letter from Dr. Ralph J. Bunche to Cecilia R. Irvine. 28 May 1959 (See the Primary Sources section of this lesson plan.)
- **Doc 6:** Letter from Cecilia R. Irvine to Dr. Ralph J. Bunche. 10 June 1959 (See the Primary Sources section of this lesson plan.)
- Vocabulary list, below
- National Archives & Records Administration (NARA), Written Document Analysis Worksheet <http://www.archives.gov/education/lessons/worksheets/index.html>

### Vocabulary

Review the vocabulary for primary source **Doc 5** and **Doc 6** with your students

**formative:** having to do with formation or development; forming; molding

**cultivate:** to promote the growth or development of

**emanation:** anything that comes forth or spreads from a source

**intervening:** to come between persons or groups to help settle a dispute; act as intermediary

**remembrances:** an account of something remembered; recollection

**savant:** a man of learning

**teeming:** full of; alive with

**rapier:** a long and light two-edged sword with a narrow, pointed blade, used for thrusting

### Reading

Direct students to read **Doc 5** and **Doc 6** silently first, then together in their cooperative groups. Have each group analyze these documents using the NARA document worksheets, or have students read the documents for homework and come prepared to analyze the documents together during the next class session.

Transcription, **Doc 5**, Letter from Ralph J. Bunche to Cecilia R. Irvine:

28 May 1959

Dear Dr. Irvine,

This is to say thank you for the important contribution you made to my development during my formative years at Jefferson High. There are, no doubt, more elegant ways to express my appreciation but none more eloquent.

I never cease to marvel at the importance to my future of those years at Jefferson and at my great good fortune in having some stimulating teachers like yourself, who helped me to learn to like learning and to cultivate intellectual curiosity.

And now, I am told, you are retiring. But you can do so with pride and satisfaction in the knowledge that you have taught and inspired and influenced so many so well.

With warm recollections and best wishes,

Your former student,

Ralph Bunche

Dr. Cecilia Irvine

Transcription, **Doc 6**, letter from Cecilia R. Irvine to Ralph J. Bunche:

Source: Teachers Who Influenced – Letter from Cecilia R. Irvine. 10 June 1959. Box 126. Folder 31. Ralph J. Bunche Papers. (Collection 2051). Department of Special Collections, Charles E. Young Research Library, University of California, Los Angeles.

UNIVERSITY OF CALIFORNIA

DIRECTOR OF THE TRAINING DEPARTMENT  
LOS ANGELES 24, CALIFORNIA

June 10, 1959

Dr. Ralph R. Bunche

United Nations

New York City

Dear Ralph:

You were extremely kind and gracious to write a letter to me on the occasion of my retirement.

Many times during the years I have wanted to write you to express my great admiration, not only of your achievements, but of the spirit in which you are leading your life.

I would like to picture to you the boy you were. You were distinctly a thoroughbred who walked with a springy step, always you seemed completely at ease with the world and always looked up. I think, more than anything, I remember you with your head held high. I remember your grandmother. I met her just once. She was dressed in black with a Queen Mary black hat, and I have never forgotten the emanation of power from that tiny figure. To me, all you youngsters were wonderful, but I want to tell you of the people like the Clewes, the Edwards, Evelyn Dowling and there were many others, who saw in you in high school the promise of the future. They took your joys and sorrows to heart as I have never seen since a group of teachers do, and I know that if you could have known how they cherished you as one of God's rarest children, it would sweeten many memories and add a little deeper quality to life.

You were much too kind and generous to me. I always had sense enough to know that in my classes were boys and girls of ability and quality far above those possessed by myself. I consider it a great privilege to have invested my life in teaching, and I wish all teachers could be as happy as I am looking back over the years which seem so short.

Thank you for your part in making this occasion happy and may God bless you and strengthen you as you go on in the great service you are gifted to make to humanity.

Affectionately yours,

Cecilia R. Irvine

CRI:mr

### Points to Ponder/Discussion Questions

1. In what ways can teachers affect students' lives? In what ways can students affect teachers' lives?
2. How does Dr. Celia Irvine use language in her letter to create an image of Ralph Bunche and Nana? Look for descriptive phrases, metaphors, and similes.

### Activities

1. Write a letter to one of your former or present teachers to thank him or her for making a difference in your life.
2. Write an essay describing a teacher who has made a difference in your life. Include aspects of the teacher's personality, favorite quotes or sayings, and special anecdotes you can remember.

## LESSON PLAN: DAYS 13 & 14 — LETTER TO RON ROBERTS FROM RALPH J. BUNCHE (DOC 7)

### Materials

- **Doc 7:** “Letter to Ron Roberts from Ralph J. Bunche” 14 November 1955 (See the Primary Sources section of this lesson plan.)
- National Archives & Records Administration (NARA), Written Document Analysis Worksheet <http://www.archives.gov/education/lessons/worksheets/index.html>

### Reading

Transcription, **Doc 7:** “Letter to Ron Roberts from Ralph J. Bunche” 14 November 1955:

14 November 1955

Dear Ron,

Among the good many letters which I receive from people in all walks of life, now and again I find one unusually appealing and challenging. From your father I have recently received such a one. He told me that you are a recent graduate of Jefferson High School, that you entered college but dropped out last year, and that you are now working.

Your father is much concerned over your decision, the more so since he believes in you and your future prospects.

Now, as I well know, there is nothing wrong with earning one’s living, even at an early age. I did so myself, although in my case the money I earned paid my way through college – which was always my goal.

I have never regretted the effort I put forth to finish college – I worked as a janitor, bus boy and carpet layer – since I have found education an indispensable vehicle, if one has ambition in the highly competitive world we live in. It is a fact to be faced that a minimum background of knowledge is essential for any self-satisfying position in our society, because there is so much one has to be able to understand if he is to be a part of things, a good citizen, both in domestic and international affairs. In my view, a college education is the best, if not the only means of acquiring this essential background.

There is no investment which pays off so well as education. I have always told my own children (my two daughters are out of college; my son is 12) that the youth who ignores education is short-sighted because he is attracted by the lure of immediate wages, which, admittedly, for his age and qualifications may seem high. The thing to do, however, is to look ahead and think not of immediate earning power but of ultimate earning power. What may be an attractive wage for a youth is by no means adequate for an adult, with an adult's responsibilities. Nor is the store of knowledge accumulated in high school at all adequate for adult participation in our modern society, which expects so much from its citizens.

Sincerely yours,

Ralph J. Bunche  
Under Secretary

Mr. Ron Roberts  
5037 No. Concord  
Portland, Oregon

### Points to Ponder/Discussion Questions

1. Who is Ron Roberts and why is Bunche writing a letter to him? What is the purpose of Bunche's letter to Ron Roberts?
2. Do you think the advice Bunche gives Roberts still applies to your life today? Why or why not?

### Activity

If your parents wrote a letter to Bunche, what problem would they ask him to address with you? Use the persona of your mother, father, or some other family member and write a letter to Dr. Bunche. Give the letter to another classmate. Have your classmate pretend to be Dr. Bunche and write a letter giving advice to you.

### Extensions

1. Have the students research the following people/topics:

- The Progressive Era
- Lorraine Hansberry
- Booker T. Washington
- Walter White
- Jackie Robinson
- The New Deal
- The League of Nations
- Zora Neale Hurston
- Thurgood Marshall
- Katherine Dunham
- Senator Joseph McCarthy
- Phillip Randolph
- John P. Davis
- The Scottsboro Trial
- Mary McLeod Bethune
- Housing Covenants
- Martin Luther King, Jr.
- The United Nations
- Althea Gibson
- W. E. B. DuBois

2. Your students may also want to write their autobiography. An excellent guide to use to create this project is *Writing Your Life*, by Mary Borg.

3. In his graduation speech, “The Fourth Dimension of Personality,” Bunche states that:

If we are to develop our personalities to their fullest, we must add a fourth dimension to this ordinary self, - that we may expand up and out from our narrow, immediate world. This fourth dimension — call it “bigness”, soulfulness, spirituality, imagination, altruism, vision, or what you will — it is that quality which gives full meaning and true reality to others. It is that which is the spark of self-development; this which enables man to grow outwardly as well as inwardly ...

Have students write their own graduation speech that discusses what the student believes is important in order to live a fulfilling life in today’s world.

## PRIMARY SOURCES

View primary sources online at

[http://www.calisphere.universityofcalifornia.edu/calcultures/lesson\\_plans/lesson-plan-bunche.html](http://www.calisphere.universityofcalifornia.edu/calcultures/lesson_plans/lesson-plan-bunche.html)

**Doc 1:** Butler, Marcellus. Letter to Dr. Ralph J. Bunche. 9 March 1960. Box 126. Folder 36. Ralph J. Bunche Papers. (Collection 2051). Department of Special Collections, Charles E. Young Research Library, University of California, Los Angeles. Available online at <http://content.cdlib.org/ark:/13030/hb3f59n99k/?brand=calcultures> (accessed June 2006).

**Doc 2:** Bunche, Ralph J. Letter to Marcellus Butler. 10 March 1960. Box 126. Folder 36. Ralph J. Bunche Papers. (Collection 2051). Department of Special Collections, Charles E. Young Research Library, University of California, Los Angeles. Available online at <http://content.cdlib.org/ark:/13030/hb4489p0wt/?brand=calcultures> (accessed June 2006).

**Doc 3:** Bunche, Ralph J. The Best Advice I Ever Had, essay, 1954. Box 176. Exhibition Materials. Ralph J. Bunche Papers. (Collection 2051). Department of Special Collections, Charles E. Young Research Library, University of California, Los Angeles. Available online at <http://content.cdlib.org/ark:/13030/hb6j49p2jv/?brand=calcultures> (accessed June 2006).

**Doc 4:** Bunche, Ralph J. Nana Lit the Beacons, essay, 1954. Box 126. Folder 9. Ralph J. Bunche Papers. (Collection 2051). Department of Special Collections, Charles E. Young Research Library, University of California, Los Angeles. Available online at <http://content.cdlib.org/ark:/13030/hb200006dr/?brand=calcultures> (accessed June 2006).

**Doc 5:** Bunche, Ralph J. Letter to Cecilia R. Irvine, 28 May 1959. Box 126. Folder 31. Ralph J. Bunche Papers. (Collection 2051). Department of Special Collections, Charles E. Young Research Library, University of California, Los Angeles. Available online at <http://content.cdlib.org/ark:/13030/hb5f59p1db/?brand=calcultures> (accessed June 2006).

**Doc 6:** Irvine, Cecilia R. Letter to Dr. Ralph J. Bunche, 10 June 1959. Box 126. Folder 31. Ralph J. Bunche Papers. (Collection 2051). Department of Special Collections, Charles E. Young Research Library, University of California, Los Angeles. Available online at <http://content.cdlib.org/ark:/13030/hb5g5008cv/?brand=calcultures> (accessed June 2006).

**Doc 7:** Bunche, Ralph J. Letter to Ron Roberts, re: UCLA. 14 November 1955. Box 127. Folder 23. Ralph J. Bunche Exhibition. (Collection 2051). Department of Special Collections, Charles E. Young Research Library, University of California, Los Angeles. Available online at <http://content.cdlib.org/ark:/13030/hb509nb49x/?brand=calcultures> (accessed June 2006).

## BIBLIOGRAPHY

### Secondary Sources for Teachers

Appiah, Kwame Anthony and Henry Louis Gates, eds. *Africana: the Encyclopedia of the African and African American Experience*. New York: Basic Civitas Books, 1999.

de Graaf, Lawrence B., Kevin Mulroy, and Quintard Taylor, eds. *Seeking El Dorado: African Americans in California*. Los Angeles: Autry Museum of Western Heritage, 2001.

Henry, Charles P. *Ralph Bunche: Model Negro or American Other?* New York: New York University Press, 1999.

———, ed. *Ralph J. Bunche: Selected Speeches and Writings*. Ann Arbor: University of Michigan Press, 1995.

Keppel, Ben. *The Work of Democracy: Ralph Bunche, Kenneth B. Clark, Lorraine Hansberry, and the Cultural Politics of Race*. Cambridge, MA.: Harvard University Press, 1995.

Kugelmass, J. Alvin. *Ralph J. Bunche, Fighter for Peace*. New York: J. Messner, 1952.

Mann, Peggy. *Ralph Bunche, UN Peacemaker*. New York: Coward, McCann & Geoghegan, 1975.

*Ralph Bunche: An American Odyssey*. Videocassette. William Greaves Productions, 2001.

Rivlin, Benjamin, ed. *Ralph Bunche: The Man and His Times*. New York: Holmes & Meier, 1990.

Urquhart, Brian. *Ralph Bunche. An American Life*. New York: W. W. Norton, 1993.

## Secondary Sources for Children/Teens

Cornell, Jean Gay. *Ralph Bunche, Champion of Peace*. Champaign, IL: Garrard Pub. Co., 1976.

Feuerlicht, Roberta Strauss. *In Search of Peace: The Story of Four Americans Who Won the Nobel Peace Prize*. New York: J. Messner, 1970.

Johnson, Ann Donegan. *The Value of Responsibility: The Story of Ralph Bunche*. La Jolla, CA: Value Communications, 1978.

Levine, Ellen. *Freedom's Children: Young Civil Rights Activists Tell Their Own Stories*. New York: Putnam, 1993.

McKissack, Patricia and Fredrick McKissack. *Ralph J. Bunche: Peacemaker*. Berkeley Heights, NJ: Enslow Publishers, 2002.

McNair, Joseph D. *Ralph Bunche*. Chanhassen, MN: Child's World, 2002.

Meltzer, Milton. *There Comes a Time: The Struggle for Civil Rights*. New York: Random House, 2001.

Schraff, Anne E. *Ralph Bunche: Winner of the Nobel Peace Prize*. Springfield, NJ: Enslow Publishers, 1999.

Walter, Mildred Pitts. *Mississippi Challenge*. New York: Aladdin Paperbacks, 1996.

## Web Sites on Ralph Bunche

Nobel e-Museum. <http://www.nobel.se/peace/laureates/1950/bunche-bio.html> Includes biography of Ralph Bunche, Nobel lecture, acceptance speech, and other resources for the 1950 Nobel Peace Prize.

PBS. Ralph J. Bunche, An American Odyssey. <http://www.pbs.org/ralphbunche/> Support site for the film by the same name. Based on the book by Brian Urquhart. Includes educational resources for teachers.

Ralph Bunche Centenary 2003–2004. <http://www.ralphbunchecentenary.org> A web site designed to support the year-long 100<sup>th</sup> anniversary of the birth of Dr. Ralph Johnson Bunche.

Ralph J. Bunche Center for African American Studies at UCLA.

<http://www.bunchecenter.ucla.edu/> The Center, originally founded in 1969, was recently renamed to honor Dr. Bunche. The purpose of this site is “to highlight the contributions of African Americans.”

The Schomburg Legacy Exhibition — Ralph J. Bunche.

<http://www.nypl.org/research/sc/WEBEXHIB/legacy/legacy2.htm> The Ralph Bunche Collection documents Bunche’s personal life and professional career, from his enrollment at the University of California to his retirement in 1971.

## **Web Sites on Jim Crow/Segregation**

The History of Jim Crow. <http://www.jimcrowhistory.org> This educators’ site presents teachers with new historical resources and teaching ideas on the Jim Crow era in American history.

PBS. The Rise and Fall of Jim Crow, A Century of Segregation.

<http://www.pbs.org/wnet/jimcrow/segregation3.html> PBS web site; a companion piece to the series.

Behind the Veil: Documenting African American Life in the Jim Crow South.

<http://cda.aas.duke.edu/btv/index.html> The stated goal of this project is to investigate the realities of African-American life as it was lived in the Jim Crow South. Includes resources for educators.

## **Related Web Sites**

The United Nations. <http://www.un.org> Includes history and timeline of the UN, as well as current issues involving the UN.

Museum of Tolerance. <http://www.museumoftolerance.org> Includes Tools for Tolerance, designed to help educators and other professionals address the unique concerns and challenges of combating prejudice, bigotry and intolerance.

- Primary source documents 1-7
- National Archives & Records Administration (NARA) — Written Document Analysis Worksheet <http://www.archives.gov/education/lessons/worksheets/index.html>
- Graph paper
- Poster boards or butcher/banner paper and markers

Last revised: July 11, 2006.