



Bringing *Life* to History

Study & Resource Guide

The Right to Dream

ABOUT THE PROGRAM

[Living Voices](#) combines live performance with archival film to authentically represent diverse perspectives from the past that resonate today.

In 12 different dynamic, original programs, the unique Living Voices signature technique synchronizes historical film footage and photographs with a single live performer. Based on real people and events, each production gives the audience a chance to experience how the world looked, sounded, and felt during a significant time in history, highlighting lesser-known points of view. Pre and post show visual aids and discussion extend the learning. All programs are available both in-person and online. Virtual programs are also available to supplement live performances.

Our mission is to bring life to history: educating and inspiring youth and communities to promote justice, stand up against intolerance, empathize with people different from themselves, understand history through a personal, inclusive lens, and see themselves as part of it.

SHOW DESCRIPTION

[The Right to Dream](#) follows Raymond or Ruby, a young African American activist coming of age in the South during the Black civil rights movement of the 1950s and 1960s. The two versions of *The Right to Dream* are the same.

Raymond and Ruby risk their lives to fight racism and help lead African Americans to equality and the right to vote through their involvement in the Student Nonviolent Coordinating Committee. They provide a personal inside view of a tumultuous and challenging period of American history.

Significant historical events, topics and themes include:

- Jim Crow laws and segregation
- Montgomery Bus Boycott
- SNCC sit-ins and voter registration drives
- Freedom Rides
- March on Washington
- 16th Street Baptist Church bombing
- Freedom Election
- Freedom Summer (including the murders of Schwerner, Cheney and Goodman)
- Assassinations of Medgar Evers and Malcolm X
- Bloody Sunday March (Selma to Montgomery)
- Voting Rights Act of 1965

Trigger/content warning for teachers:

The Right to Dream contains language and images that some viewers may find upsetting.

Living Voices strives to recreate historical periods with accurate and authentic detail. We believe experiencing history as participants can help audiences develop understanding and empathy for others. *The Right to Dream* presented us with particular challenges: both the racial violence and the common use of racial epithets during this era. Though the “n-word” is kept to a minimum, it is present within the program, along with other realistic, racially charged language. These words are not spoken by the live actor—they are only heard through the film component of the show. Genuine period photos of lynching and anti-Black racial violence in the film may also be disturbing for audiences. These details are included out of respect for those who lived through these times, not to shock or offend modern viewers.

An edited version of the program is available if necessary. Please contact us directly if you need any additional information or would like to consider this option.

GRADE LEVEL: 6th and up

Common Core English Language Arts Standards**Speaking & Listening: Comprehension and Collaboration**

[CCSS.ELA-LITERACY.CCRA.SL.1](#): Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

[CCSS.ELA-LITERACY.CCRA.SL.2](#): Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

[CCSS.ELA-LITERACY.CCRA.SL.3](#): Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric.

Reading: Key Ideas and Details

[CCSS.ELA-LITERACY.CCRA.R.3](#): Analyze how and why individuals, events, or ideas develop and interact over the course of a text.

Reading: Integration of Knowledge and Ideas

[CCSS.ELA-LITERACY.CCRA.R.7](#): Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

Writing: Research to Build and Present Knowledge

[CCSS.ELA-LITERACY.CCRA.W.9](#): Draw evidence from literary or informational texts to support analysis, reflection, and research.

Washington State Social Studies Standards

Social Studies 1: Uses critical reasoning skills to analyze and evaluate claims.

Social Studies 3: Deliberates public issues.

Civics 2: Understands the purposes, organization, and function of governments, laws, and political systems.

Civics 4: Understands civic involvement.

History 2: Understands and analyzes causal factors that have shaped major events in history

History 3: Understands that there are multiple perspectives and interpretations of historical events.

History 4: Understands how historical events inform analysis of contemporary issues and events.

National Core Arts Standards

Responding: Understanding and evaluating how the arts convey meaning.

7. Perceive and analyze artistic work.

Connecting: Relating artistic ideas and work with personal meaning and external context.

11. Relate artistic ideas and works with societal, cultural, and historical context to deepen understanding.

ESSENTIAL QUESTIONS

- What was the African American civil rights movement?
- What was the experience of an individual activist during the civil rights movement?
- Why does voting matter?
- How does the civil rights movement relate to past or current events and issues of racism, prejudice, and social justice?

PRACTICES FOR TEACHING THE CIVIL RIGHTS MOVEMENT

Source: [Teaching the Civil Rights Movement](#) | [Learning for Justice](#)

1. Educate for empowerment.
2. Know how to talk about race.
3. Capture the unseen.
4. Resist telling a simple story.
5. Connect to the present.

HISTORICAL CONTEXT: Jim Crow & the segregated South

Source: [Creating Jim Crow](#) | [AfricanAmerica.org](#)

The term Jim Crow originated with a white minstrel show entertainer in the 1830s. By 1900, the term was identified with the racist laws and actions that deprived African Americans of their civil rights by defining Blacks as inferior to whites.

Segregation in the South began immediately after the Civil War. While formerly enslaved people acted quickly to establish their own churches, schools and communities, most Southern states tried to limit their economic and physical freedom by adopting laws known as Black Codes. During Reconstruction (1866-1876), the federal government declared discrimination against African Americans illegal through the 14th and 15th Amendments and the Civil Rights Acts of 1866 and 1875. African Americans made great progress in building institutions, passing civil rights laws, and electing public officials. In response, Southern whites launched a vicious, illegal war against Blacks through secret organizations such as the Ku Klux Klan, terrorizing and killing thousands of people.

When Rutherford B. Hayes became President, the federal government abandoned all efforts at protecting African American civil rights. Through the 1880s, Black Americans struggled against lynchings, convict prison farms and chain gangs, sharecropping, a legal color line in race relations, and laws that blatantly discriminated against them, such as segregation on public transportation, bans on interracial marriages, and restricted suffrage. In the more formally racist South of the 1890s, white supremacists used law and mob terror to deprive Blacks of the vote and define them as inferior. By 1910, every Southern state had laws that segregated all aspects of life, especially schools and public places.

The Supreme Court's sanctioning of segregation by upholding "separate but equal" in *Plessy v. Ferguson* in 1896 and the federal government's refusal to enact anti-lynching laws meant that Black Americans were left on their own to survive Jim Crow. Southern Blacks organized their own schools and community-based self-help associations, from lodges and social clubs to life insurance programs and volunteer fire departments. By 1910, a wide range of Black institutions served as refuges to live with dignity and self-respect.

Black resistance to Jim Crow was difficult because the system of sharecropping left most economically dependent on the local white power structure of banks, merchants, and landlords. Lynch mobs threatened adults and children alike. Most Southern Blacks were forced to adopt appeasement tactics and the appearance of non-confrontation in dealing with whites. Still, tens of thousands of African Americans met Jim Crow with determination to win back their stolen rights. By 1905, the issue of how to deal with Jim Crow came to a head in the debate between Booker T. Washington and W.E.B. Du Bois. Washington believed that accepting segregation for the time being and working in community support groups would bring economic security and eventually a basis for challenging disfranchisement and Jim Crow. Du Bois believed that African Americans should insist on all their Constitutional rights as American citizens through political and economic resistance. The National Association for the Advancement of Colored People (NAACP) emerged in 1909, advocating legal resistance to segregation, disfranchisement, and lynching. It conducted lawsuits in defense of Black civil rights and liberties, and lobbied Congress to pass a federal anti-lynching bill.

From 1916 to 1919, over half a million Blacks fled the South in the "Great Migration." Another million left in the 1920s; after World War II, over a million and a half. Many were pulled to the North by jobs created by labor shortages during World Wars I and II and the cut-off of European immigration. Much of the desire to flee the South and resist segregation legally and politically resulted from the experience of African American soldiers. The North was not free of racial strife. Violent race riots erupted all over the nation from 1890 to 1945.

In addition to organized, political, and personal resistance to Jim Crow, African Americans attacked white supremacy in defiant cultural expressions, such as the new musical forms of ragtime and jazz, and a tradition of Black protest literature begun in the Harlem Renaissance of the 1920s.

Black Americans in the 1940s refused to accept a segregated military or lack of access to jobs in the war industries. The 1954 overthrow of segregation in public schools by the Supreme Court in *Brown v. the Topeka Board of Education* reversed "separate but equal." Other court cases followed, along with federal legislation, and protests by Black activists determined to implement

the Court's rulings and to end segregation and disfranchisement. This activism became known as the Civil Rights Movement.

With the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965, legalized segregation and the disfranchisement of African Americans ended: almost 100 years of resistance to terror and discrimination to achieve what had been promised at the end of the Civil War. Yet the legacy of white superiority, segregation and racial discrimination still lives on. The recurrent outbreaks of race riots in American cities and lack of equal access to quality jobs, education, and housing are reminders that voting rights and integration represent only part of the solution to the problem of race in America.

HISTORICAL CONTEXT: Student Nonviolent Coordinating Committee (SNCC) & the Voting Rights Act

Source: [The Voting Rights Act: Ten Things You Should Know \(zinnedproject.org\)](https://zinnedproject.org/reading/the-voting-rights-act-ten-things-you-should-know/)

The Voting Rights Act of 1965 was a victory for the Civil Rights Movement, Southern African Americans, and American democracy. It outlawed strategies used by white supremacists to disenfranchise Black citizens and included provisions to facilitate the registration of new voters. With the Civil Rights Act of 1964, the Voting Rights Act ended most legal forms of white supremacy. Although this was important, it did not end all forms of racial discrimination, many of which were—and are—embedded in the structures of our society.

Most textbooks approach history through a top-down lens that gives President Lyndon Johnson, along with Dr. Martin Luther King Jr., most of the credit. But the Voting Rights Act came into being through organizing and activism spearheaded by the Black community, including people often marginalized and not seen as central to society. Here are key points missing from most textbooks:

Long before the Voting Rights Act, Reconstruction launched a period of democracy and voting rights.

Following the Civil War, African Americans used the [Reconstruction Amendments](#) to democratize the South. This community-wide engagement translated into progressive laws, including policies for free universal public education. As with many rights secured by African American struggle, the Black vote expanded benefits beyond the Black community.

From 1877 through 1965, white supremacists used numerous tactics to keep African Americans from their constitutional right to vote.

African American political power gained during [Reconstruction](#) was overthrown by massive fraud and domestic terrorism. The federal government stood by as white supremacists controlled state and local government. Whites established oppressive Jim Crow laws that remained in place until the modern Civil Rights Movement, such as the grandfather clause, literacy tests, and the poll tax. Economic terrorism and violence backed up these strategies and were the ultimate barrier to Black voting. African Americans prioritized improving educational opportunities, securing land ownership, and developing institutions that later provided a base for the Civil Rights Movement, but they never conceded their right to vote.

The federal government has played a contradictory role in the fight for voting rights.

In 1944, the NAACP won a landmark case, ruling the white primary unconstitutional. This victory inspired an upsurge in Black voter registration that was reinforced by Black veterans returning home from World War II. The Supreme Court gradually outlawed discriminatory practices, but in general the federal government played a passive role or undermined this work. Some white supremacist judges blocked the Justice Department and the FBI refused to protect civil rights workers, even when they were attacked on federal property in front of agents.

SNCC's voter registration organizing fundamentally changed our country because of what they did and how they did it.

The [Student Nonviolent Coordinating Committee](#), an organization of young people that emerged from the 1960 sit-in movement, developed an approach to grassroots community organizing that has influenced every subsequent progressive movement. Their voter registration work was built around canvassing and relied on patience, education, and building relationships. The young people in [SNCC](#) made decisions by consensus and challenged hierarchies that privileged wealth and education. SNCC nurtured leadership in everyday people—challenging long-standing ideas of who and what was important. In [the summer of 1961](#), a group of young people committed to full-time movement work. Over the next 4 years—working with other allies—SNCC was successful at organizing rural African American communities and making it impossible for the country to ignore the violence and discrimination of Jim Crow and white supremacy.

White supremacists responded to the voting rights campaign by manipulating the registration process, firing and evicting people, burning and bombing homes and churches, beating and even murdering people. White officials then used the low numbers of African American voters to insist that Blacks had no interest. Working with a coalition of civil rights groups called [COFO](#), SNCC organized Freedom Days, a Freedom Vote, the [Mississippi Freedom Democratic Party](#), and the [Congressional Challenge](#), to demonstrate that Blacks did want to participate in politics. With little chance of registering, much less voting, people lined up to demonstrate their desire to vote and refused to be intimidated by white threats and harassment.

SNCC's work followed [Ella Baker](#)'s belief that "In order for us as poor and oppressed people to become part of a society that is meaningful, the system under which we now exist has to be radically changed. . . It means facing a system that does not lend itself to your needs and devising means by which you change that system."

Federal protection for voting rights is still necessary.

In July 2013, the U.S. Supreme Court [gutted the Voting Rights Act in *Shelby County v. Holder*](#). The Justice Department can no longer check for racial bias in new laws in 9 Southern states. The response of those states, along with other forms of voter suppression throughout the country, makes it clear that we still need tools to protect voting rights for all citizens, particularly African Americans, students, immigrants, and other marginalized groups.

The Civil Rights and Voting Rights Acts removed most forms of legal discrimination against African Americans but did not end the legacies of slavery and Jim Crow. The persistence of extreme economic and racial segregation and the tenacity of separate and unequal schools

demonstrate that although the Voting Rights Act was necessary, it is not sufficient to address white supremacy and the oppression of people of color. The struggle for civil and human rights for all must continue. The untold history of the Voting Rights Act can inform and strengthen that struggle.

TIMELINE

Sources: [A Time for Justice - A Civil Rights Timeline](#) | [Learning for Justice](#); [SNCC 1960-1966](#)

May 17, 1954	Supreme Court outlaws school segregation in <i>Brown v. Board of Education</i>
August 28, 1955	Emmett Till murdered for speaking to a white woman, Money, Miss.
December 1, 1955	Rosa Parks arrested for refusing to give up her seat on a bus to a white man, Montgomery, Ala.
December 1955	Montgomery bus boycott begins
November 13, 1956	Supreme Court bans segregated seating on Montgomery buses
August 29, 1957	Congress passes first Civil Rights Act since Reconstruction
September 24, 1957	President Eisenhower orders federal troops to enforce school desegregation, Little Rock, Ark.
February 1, 1960	Black students stage a non-violent sit-in at ‘whites only’ lunch counter, Greensboro, N.C. By the end of the month, sit-ins occur in more than 30 communities in 7 states. By April, sit-ins reach every Southern state and attract as many as 50,000 students.
April 16, 1960	Student Nonviolent Coordinating Committee (SNCC) founded
December 5, 1960	Supreme Court outlaws segregation in bus terminals
January 6, 1961	University of Georgia desegregated after a federal judge orders that two African-American students be admitted.
May 1961	Freedom Rides begin: activists ride buses through deep Southern states to test the December Supreme Court decision. Freedom Rides originated in the 1940s with CORE, a non-violent group in Chicago trying to end racial discrimination.
May 21, 1961	Federal marshals sent to protect civil rights activists threatened by a mob in Montgomery, Ala.
April 1962	Civil Rights groups join forces to launch voter registration drive
September 30, 1962	Riots erupt when James Meredith, a Black student, enrolls at the University of Mississippi

May 3, 1963	Birmingham police attack marching children with dogs and fire hoses
June 11, 1963	Alabama governor stands in schoolhouse door to stop university integration
June 12, 1963	Medgar Evers, civil rights leader assassinated, Jackson, Miss.
August 28, 1963	March on Washington: 200,000 Americans gather at the Lincoln memorial, sponsored by numerous civil rights organizations. Dr. Martin Luther King, Jr. gives his famous "I have a dream" speech.
September 15, 1963	Addie Mae Collins, Denise McNair, Carole Robertson & Cynthia Wesley killed in bombing of 16th Street Baptist Church, Birmingham, Ala.
November 1963	Freedom Ballot/Freedom Election: SNCC organizes a mock election in Mississippi as a statewide attempt to demonstrate the discrimination poor Blacks faced in politics. The platform calls for an end to segregation, fair employment, better schools, and a guaranteed right to vote.
January 23, 1964	24 th Amendment outlaws poll tax in federal elections
June 1964	Freedom Summer/Mississippi Summer Project begins: a campaign to challenge and overcome violent white racism in Mississippi through voter registration, Freedom Schools, and organizing Mississippi Freedom Democratic Party precincts.
June 21, 1964	Civil rights workers James Chaney, Andrew Goodman & Michael Schwerner abducted and slain by Klansmen, Philadelphia, Miss.
July 2, 1964	President Johnson signs Civil Rights Act of 1964
February 26, 1965	Civil rights marcher Jimmie Lee Jackson killed by state trooper, Marion, Ala.
March 7, 1965	Bloody Sunday: State troopers beat back marchers at Edmund Pettus Bridge, Selma, Ala.
March 25, 1965	Civil rights march from Selma to Montgomery completed
July 9, 1965	Congress passes Voting Rights Act of 1965

GLOSSARY

Sources: [A Time for Justice Teachers Guide \(learningforjustice.org\)](https://www.learningforjustice.org/); [United Nations Universal Declaration of Human Rights](https://www.un.org/en/development/desa/population/publications/); [Civil and Political Rights \(hreusa.org\)](https://www.hreusa.org/); [Social Identities and Systems of Oppression | National Museum of African American History and Culture](https://www.africanamericanhistory.org/); [Prejudice and Oppression – Introduction to Psychology & Neuroscience](https://www.psychologytoday.com/us/topics/prejudice); [SNCC 1960-1966](https://www.sncc.org/)

Boycott: to refuse to buy or take part in something as a form of protest

Civil rights: personal and property rights recognized by governments and guaranteed by constitutions and laws to ensure all citizens receive equal protection and opportunities, regardless of race, gender, religion, or any other characteristics.

Discrimination: unfair treatment based on membership in a group defined by race, ethnicity, gender, class, sexual orientation, or other characteristics

Human rights: universal, inherent, automatic rights that belong to all human beings, regardless of race, gender, religion, political or other opinion, national or social origin

Nonviolence: a theory and practice that emphasizes a refusal to respond to violence with violence

Oppression: cruel or unjust treatment; combination of prejudice and institutional power that creates a system that discriminates against some and benefits others

Prejudice: negative attitude/feeling toward an individual based solely on membership in a particular social group, often through stereotypical and unsubstantiated ideas

Segregation: the separation of a specific racial, religious, or other group from the rest of society

Sharecropper: A farmer who gives a share of the crop to the landowner

Sit-in: an organized protest in which a group of people peacefully occupy a place

BIBLIOGRAPHY

Many websites contain and/or lead to additional links. Please consider this list as a starting point for your own research and exploration.

Museums & organizations

[A People's Journey, A Nation's Story | National Museum of African American History and Culture](#)

[National Civil Rights Museum | At the Lorraine Motel](#)

[NAACP \(National Association for the Advancement of Colored People\)](#)

[The All-New National SCLC | Southern Christian Leadership Conference](#)

[Congress of Racial Equality Home Page \(core-online.org\)](#)

[The King Center | The Center for Nonviolent Social Change](#)

[Sit-In Movement - The International Civil Rights Center & Museum](#)

[Civil Rights \(U.S. National Park Service\)](#)

[Brown v. Board of Education National Historic Site \(U.S. National Park Service\)](#)

[Jim Crow Museum - Ferris State University](#)

[Home - Moton Museum](#)

[The Leadership Conference on Civil and Human Rights \(civilrights.org\)](#)

[Home | National Urban League](#)

[Museum | Emmett Till Interpretive Center](#)

Teacher Resources

[Civil Rights Done Right | Learning for Justice](#)

[Jim Crow and Segregation | Classroom Materials at the Library of Congress](#)

[The NAACP: A Century in the Fight for Freedom | Classroom Materials at the Library of Congress](#)

[The Unspoken Truths | Seattle, WA](#)

[The Unspoken Truths “1619” Exhibit Resource Guide](#)

[The Civil Rights Act of 1964 and the Equal Employment Opportunity Commission | National Archives](#)

[Constitution Annotated | Congress.gov | Library of Congress](#)

[We Rule: Civics for All of US | National Archives](#)

[Bill of Rights: Primary Documents in American History \(loc.gov\)](#)

[Civil Rights Movement \(nga.gov\)](#)

[Race in America \(nga.gov\)](#)

[Uncovering America: Activism and Protest](#)

[Creating Dialogue on Systemic Racism from the Modern Civil Rights Movement to the Present \(splcenter.org\)](#)

History & research resources

[Civil Rights Movement Archive \(crmvet.org\)](#)

[SNCC Digital Gateway](#)

[SNCC 1960-1966: Six years of the Student Nonviolent Coordinating Committee](#)

[Black Power Chronicles](#)

[The Martin Luther King, Jr., Research and Education Institute](#)

[BrotherMalcolm.net : INTRODUCTION](#)

[The National Center for the Study of Civil Rights and African American Culture](#)

[African-American Odyssey \(loc.gov\)](#)

[Without Sanctuary: Lynching Photography in America](#)

[Photos by Jo Freeman](#)

[Project1619](#)

[Welcome to Blackpast •](#)

Film & video

[Watch Eyes on the Prize | American Experience | Official Site | PBS](#)

[The African Americans: Many Rivers to Cross | PBS](#)

[The Rise and Fall of Jim Crow | PBS](#)

[Watch Women of the Movement TV Show - ABC.com](#)

Books

[About the Brown Bookshelf - The Brown Bookshelf](#)

[March \(Trilogy Set\) by John Lewis, Andrew Aydin](#)

[Run: Book One by John Lewis](#)

WORKSHOPS

[Book a post-show workshop](#) to supplement your program:

- explore the issues, historical events, and their relevance through interactive drama techniques with a Living Voices performer
- address additional [Arts Standards](#)
- available for groups of 30 or less
- can be scheduled as part of a 3-show day or separately

EXTENSION & INTEGRATION ACTIVITIES

Adaptable for students of all levels, these activities can be used as tools for assessment or reflection, and provide deeper exploration of the essential questions, topics, and themes.

Students may respond through any artistic medium, such as:

Writing: write a story, poem, article, caption, monologue, scene, play, graphic novel, diary, speech

Media/Visual Arts: take a photograph; make a video; draw or paint a picture; create a collage, sculpture or comic strip

Drama/Movement: create a frozen image or series of images; plan or improvise a monologue, scene or play; choreograph a dance or movement

Music: write a song (vocal or instrumental); create a soundtrack

- Supplement a specific scene in the play with work in another medium; for example: illustrate it, act it out, etc.
- Re-create a scene from the play from another character's point of view.
- Imagine you could contact the main character from the play. What would you want to tell or show them about the present?
- What connections can you make between the historical events of the play and what's happening now—in your own life, your community, the country, the world?
- Research historical documents for a real person's first-person account of an event portrayed in the play. How is it similar or different to the perspective in the play?
- Research another event or movement in history or from current events. How is it similar or different to the event or movement in the play?

Drama Activities

Please click on the hyperlinked text for more information on a specific activity, where available.

[Role-on-the-wall](#): a character is represented as an outline of a person on a large piece of paper. On the inside of the figure, write or draw what the character thinks and feels about themselves; on the outside, write or draw how they appear or how others perceive them. This activity can be used or repeated for any character in the play, and/or other fictional or historical figures. Students may work independently or collaboratively. For more information: [Arts-Integration Role-on-the-Wall](#).

[Voices in the Head](#): Students form two lines facing each other to make a path for the Living Voices character, representing their journey in the play. As one participant representing the character passes through the created path, other students speak to the character as the character's family & friends, as the character's own inner thoughts and feelings, or as themselves. Students may offer advice, ask questions, or share other perspectives.

[Hot seating](#): Interview a character from the play, portrayed by teacher, student, or group.

[Statues/Tableau](#): Students work individually, in pairs or small groups to create a frozen picture of a specific place, situation, event, idea or topic related to the play. Each participant uses face and body to create a statue of a character within the picture, working together in pairs or groups to present a cohesive image. A tableau can be literal or symbolic. Extensions:

- [Hot seat](#) characters from the tableau
- [Add voice](#) and/or movement to the tableau
- Create a series of statues or tableaux to present a [story or sequence](#)

Sculpting: Brainstorm a list of words in response to the themes and story of the play. Guide students into pairs. One partner starts as the sculptor and the other as clay. For each round of sculpting, prompt sculptors with a word from the brainstorm list. Sculptors show a pose to reflect the given word to their partner, and the clay partner mirrors the statue. Sculptors step away from their frozen partners so the group can view the sculpture gallery. Invite sculptors to describe what they see and make inferences and connections between the sculptures and the word. Repeat the process, with partners switching back and forth between the roles of sculptor and clay. Prompt with a new word for each round.

Persuasion Improvisation: Choose a moment from the play in which 2 characters have opposing points of view or objectives. Guide students into pairs. One partner starts as Character 1 and the other as Character 2. Prompt all pairs simultaneously to improvise the conversation between the 2 characters, in which each tries to convince the other to see their point of view. Participants should share their own perspective, listen to their partner, and respond to what they hear as their character. Repeat multiple times by switching partners or changing characters.

Make your own Living Voices program:

1. Every Living Voices character shares an important time in history through their own personal experience. They start by introducing themselves, so the audience will understand their point of view. We are living through history right now. What do you want to communicate about your own experience during this time? Create your own short video to introduce yourself. What's important to you in this moment? Who or what makes you who you are? If you want, you may use video or images. Get creative—make your voice a Living Voice, and please share your work with us at livingvoices@livingvoices.org!
2. The fight for racial justice and equity is rooted in our country's history. These [scenes from *The Right to Dream*](#) show how the past connects with Black Lives Matter today. How can you help make a more just and fair world? Create a short video to show what you're doing in your own community, or to encourage others to take action for change. If you want, you can use images in your background, like Living Voices does. Get involved in the fight for justice and freedom, and please share your work with us at livingvoices@livingvoices.org!