CONNECTING SOCIAL STUDIES AND POWER: EXAMINING FAYETTE COUNTY'S FREEDOM VILLAGE

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Dedication

This dissertation is dedicated to all doctoral candidates working hard to complete the dissertation process as a means to improve their educational lot in life.

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Abstract

Social studies educators often find that creating relevant lessons that will engage students both intellectually and personally is challenging (National Council for the Social Studies [NCSS], 2013; Yilmaz, 2007). By exploring the lived experiences, educators might better understand the nuances of the period being investigated that can benefit lesson plan development (Woods & Jans-Thomas, 2016; Yilmaz, 2007). Also, relevant lessons engage students through connections that could enhance historical empathy (Perrotta, 2016; Yilmaz, 2007). To support lesson plan development, this phenomenological study identified connections between social studies and power that existed in Fayette County's Freedom Village. Therefore, this study served a twofold purpose: (a) to aid social studies educators in developing relevant lessons and (b) to enhance students' historical empathy. To accomplish the purpose, the following research question was answered: What connections exist between social studies and power that support lesson plan development and enhance historical empathy when examining the Fayette County Freedom Village? The NCSS College, Career, and Civic Life (NCSS C3) Framework and Foucault's (1994) philosophy of power provided the constructs for the conceptual framework. Historical research methods were employed to collect data, while content analysis was utilized to analyze data. The findings revealed that social studies and power connections exist when examining Freedom Village. For example, history, civics, economics, and geography were connected with Foucault's (1994) power strategy, while civics and geography were connected with power relations and freedom. With the findings, educators can develop relevant and engaging lessons associated with the Freedom Village and other historical events.

Chapter 1: Introduction

This qualitative phenomenological study identified the connections between social studies and power that existed during the 1960 Fayette County, Tennessee, tent city (i.e., Freedom Village; Baker, 1961; Mitchell, 1961). Social studies educators are responsible for developing lessons that are relevant and engaging to the student (NCSS, 2013; Yilmaz, 2007). Teaching lessons that encourage students to value the perspective of historical figures can be challenging (Bohan & Perrotta, 2013; Endacott & Brooks, 2013). Therefore, educators should focus on building connections that engage students and enhance students' historical empathy (NCSS, 2013; Perrotta, 2016; Yilmaz, 2007). Research has shown that making connections in social studies lessons improved the engagement of the student in the material (Hulleman, Kosovich, Barron, & Daniel, 2016). Therefore, the researcher sought to discover the connections between social studies and Foucault's (1994) philosophy of power to aid educators in developing relevant lessons to enhance historical empathy when examining the experiences of the Freedom Village residents. By identifying these connections, educators might integrate the associations into lesson plans that could engage students and increase the growth of historical empathy. Historical empathy is "the skill to re-enact the thought of a historical agent in one's mind or the ability to view the world as it was seen by the people in the past without imposing today's values on the past" (Yilmaz, 2007, p. 331). Furthermore, encouraging historical empathy by delving into the lived experiences of the past could provide an opportunity to explore the contributions of lesser known historical figures or events (Perrotta, 2016). For example, the 1960 Fayette County Freedom Village has gained little coverage in the historical record (Wynn, 1996). Consequently, students of history have acquired minimal knowledge of this phenomenon. Therefore, this study might encourage readers to pursue connections in other lesser known historical events.

Chapter 1 begins with a presentation of background information to include a brief history of voting rights in Fayette County, Tennessee. Next, the context for the study is discussed to include a brief discourse on social studies, tent cities, Fayette County, Foucault's (1994) philosophy of power, and the NCSS (2013). Following the context of the study is the problem statement, purpose statement, and research question. As a foundational point for the study, an integrated conceptual framework is presented. Following the framework, the methodology and significance of the research are discussed. Finally, Chapter 1 concludes with the delimitations of the study and a summary.

Background and Contextualization of the Issue

This section provides the background and contextualization of the situation being investigated. In this case, the connections that exist between social studies and power are the focus when examining the Fayette County Freedom Village. However, the background and context offer the reader information that is already known about the topic.

John Dewey (1916/1990) wrote, "There is no limit to the meaning which an action may come to possess. It all depends upon the context of perceived connections in which it is placed" (p. 113). With context in mind, this study presents data from the Civil Rights Era—specifically, the eviction of Black sharecroppers in 1960 Fayette County, Tennessee, for registering to vote (Wynn, 1996). In 1960, the White population, a minority in Fayette County, wanted to maintain the political power they had comfortably possessed for years (Wynn, 1996). Consequently, when Black sharecroppers began to register to vote, White landowners applied economic pressure to the sharecroppers by evicting them from their homes (Arnold, 2015). With no place in the county to house over 300 evicted Black sharecroppers and their families, Black citizens in Fayette County established a tent city (i.e., Freedom Village) to house them (Arnold, 2015). Moreover,

the eviction of the Black sharecroppers who registered to vote and subsequent creation of the Freedom Village garnered national attention that led to the first civil rights case in federal court under the provisions of the Civil Rights Act of 1957 (Wynn, 1996). On President Dwight D. Eisenhower's urging, the U.S. Congress passed the Civil Rights Act of 1957. This legislation addressing civil rights was the first passed by the U.S. Congress since 1875 (Smith & Wynn, 2009). In supporting civil rights, the Civil Rights Act of 1957 (a) established the Commission on Civil Rights, (b) added an additional assistant Attorney General, (c) strengthened the civil rights statues, and (d) further protected the right to vote by providing punishment for individuals who violate the Act (Eighty-fifth Congress of the United States, 1957). President Eisenhower signed the Civil Rights Act of 1957 into law on September 9, 1957 (Smith & Wynn, 2009). Although this research study does not delve into the historical implications of Freedom Village as related to the Civil Rights Act of 1957, this study identified connections associated with civics relative to civil rights and voting.

To address the research question, the NCSS (2013) C3 Framework, covered later in this chapter, was selected to provide the social studies element for this research. Additionally, the NCSS (2013) C3 Framework encouraged social studies educators to develop relevant and engaging lessons (Grant, Swan, & Lee, 2017; Herczog, 2010). The disciplines of history, civics, economics, and geography provided the educational categories for this study.

In addition to social studies, the exercise of power is explored. The economic structure in Fayette County was controlled by the minority White population (Saunders, 2007). Therefore, economic pressure could be applied by the White population against Black citizens (Hamburger, 1973). For example, a blacklist was created by White citizens and distributed to local merchants (Wynn, 1996). The blacklist included the names of Black citizens in Fayette County that had

registered to vote (Hamburger, 1973). Consequently, local merchants denied services to Black citizens whose name appeared on the blacklist (Arnold, 2015). By having an economic relationship, power was exhibited between the Black citizens and White citizens (Saunders, 2007). Moreover, research has suggested that power is prevalent in societal relationships (Farrell, 2005). The incorporation of power into this study broadens the research dimension to include a philosophical component along with the educational component.

Educators often have difficulty engaging students in a historical subject (Yilmaz, 2007). Crafting lessons that explore information into underrepresented historical figures or lesser known events in history can pose an even greater struggle (Perrotta, 2016). However, the exploration of underrepresented historical figures or lesser known events might pique the interest of students. For example, Perrotta (2016) expressed a need for educators to promote "historical empathy" (p. 1) in students, especially toward underrepresented figures in history. By identifying the connections between the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power in the Fayette County Freedom Village, educators might be able to craft deeper lessons into this topic that better involve students. Additionally, this study might foster enthusiasm in educators to develop lessons that identify the historical content and the role of power in lesser known historical events.

Background. The end of the United States Civil War in 1865 presented an unusual economic dilemma in America. Freed Black citizens needed employment and landowners needed workers (Lemann, 2006). Freed Black citizens "struggled to find alternatives to plantation employment" (Lemann, 2006, p. 52) in a society where they were shunned. Lack of employment off the plantation and a limited skill-set may have forced many freed Black citizens to seek jobs doing the type of labor they left behind before the war—specifically farming. Additionally, work

scarcity caused many freed Black citizens to accept employment from their previous owners (Lemann, 2006). Although working for their previous owner was not the best situation, this employment provided freed Black citizens with a chance to obtain the resources to support a family. Landowners were considered a key component to the "social and economic structure of the rural South" (Agee & Evans, 1936/2013, p. 213). Hence, this partnership between landowners and plantation workers became known as the sharecropper system (Kester, 1997). Simply put, sharecropping provided freed Black citizens with employment and White landowners with cheap labor (Kester, 1997).

Sharecropping granted more economic power to White landowners than to Black laborers (Hodges, 2013). Sharecropping required the landowner to "furnish the land, a house to live in, food, tools and mules for the worker, the worker would in turn cultivate his crop and at the end of the season they would share the crop between them" (Kester, 1997, p. 21). Subsequently, the sharecropping arrangement seemed, at face value, to be fair and equitable. Unfortunately, sharecroppers were at the mercy of the landowner. Landowners cheated sharecroppers by paying less for the crops than the market solicited (Kester, 1997). Additionally, landowners required sharecroppers to pay for many of the material necessary to grow produce. Landowners charged the sharecropper a fee for the land, crop seeds, mule feed, and other necessities required for cultivating a farm (Kester, 1997). Unpaid expenses by sharecroppers often placed them in a credit deficit position with the landowner. Consequently, even before harvesting, sharecroppers owed much of their proceeds to landowners (Kester, 1997). Sharecroppers often received less money from their crop on payday than expected because of the financial debt owed to the landowner. The harsh treatment of Black citizens extended to other areas of society through local Jim Crow laws (Irons, 2002). Jim Crow laws, named after a character in a minstrel show, were

established in the southern states at the end of the 19th Century forcing Black citizens to accept a subordinate role in society (Alexander, 2010; Biggs & Andrews, 2015). Jim Crow laws became powerful in the 1900s by mandating strict segregation between Black and White citizens in most areas of business and public behavior (Irons, 2002).

In 1877, the Reconstruction Era ended. During reconstruction, the U.S. Federal Government maintained responsibility for state and local government in southern states (Lemann, 2006). After reconstruction, Government control in southern states reverted to state and local citizens (Lemann, 2006). In other words, federal control decreased, while state and local control increased.

Institutional arrangements after the Reconstruction Era might have buttressed the inequity of Black citizens. For example, state and local institutional barriers, such as literacy tests and segregation, contributed to the inequities experienced by freed Black citizens and the establishment of Jim Crow laws (Ruef & Fletcher, 2003). Segregation replaced slavery by separating the races through the installation of Jim Crow laws in the South (Irons, 2002). Political organizations, like the "White Man's Union" (Ritterhouse, 2006, p. 10), started in the early 1900s to demonstrate the separation necessary between the races. Furthermore, some states that did not establish Jim Crow laws produced local customs to make Black citizens feel uninvited (Irons, 2002). White citizens expected Black citizens to follow the Jim Crow laws no matter what position Black citizens held in life or where they called home (Lemann, 2006). Consequently, breaking a Jim Crow law was met with severe punishment, in some cases, even death (Alexander, 2010).

Take for example the case of Emmett Louise Till, where in 1955 Mississippi, the punishment for breaking a Jim Crow law resulted in the death of a Black juvenile. Emmett Till, a

young Black male from Chicago, was kidnapped and murdered in Mississippi allegedly for whistling at a White woman (Crowe, 2003). While visiting his uncle in Money, Mississippi, Emmitt Till walked into Bryant's Market and allegedly whistled at the owner's wife. Although the story of what happened inside Bryant's Market varies, the aftermath of what happened to Emmitt Till was apparent (Crowe, 2003). Emmitt Till was kidnapped, beaten, murdered, tied to a cotton gin fan with barbed wire, and tossed into the Tallahatchie River (Crowe, 2003). The accused suspects were acquitted of murder during a trial by an all-White jury (Crowe, 2003). Maltreatment of Black citizens under Jim Crow laws also extended to economics.

Economic reprisal was another method of punishing Black citizens (Saunders, 2007). Historical evidence has shown that White landowners administered economic punishment on sharecroppers for breaking Jim Crow laws (Hamburger, 1973; Hodges, 2013; Kester, 1997; Saunders, 2007; Wynn, 2009). Kester (1997) maintained that punishments toward sharecroppers could range from economic boycotts, eviction, or even death.

The economic cost of violating Jim Crow laws was high. For example, in 1960, Black sharecroppers in Fayette County, Tennessee, experienced economic loss when they were evicted from their homes after registering to vote (Arnold, 2015). Although registering to vote and voting was legal for Black citizens, Jim Crow laws in the south denied this right to most Black citizens (Smith & Wynn, 2009).

Home evictions of Black sharecroppers were not uncommon in the south. For example, in the 1930s, sharecroppers were evicted from their homes because of a new government program called "the Rural Rehabilitation programs of the Federal Emergency Relief Administration" (Adams & Gorton, 2009, p. 329). The Rural Rehabilitation program permitted the United States Federal Government to purchase land for the purpose of helping new tenant farmers (Adams &

Gorton, 2009). However, the program unintentionally incentivized the eviction of sharecroppers by paying landowners for tenant farmers and not sharecroppers (Adams & Gorton, 2009). Moreover, in 1960, landowners evicted several hundred sharecroppers in Fayette County, Tennessee from their homes for exercising their right to vote (Arnold, 2015). As a result, the eviction of sharecroppers in Fayette County prompted the need for immediate shelter. To satisfy the housing need, Black landowners donated land for the establishment of "makeshift communities known as 'Tent Cities'" (Wynn, 2009, p. 72). Consequently, the eviction of Black sharecroppers in Fayette County prompted the first court case under the Civil Rights Act of 1957 (Smith & Wynn, 2009).

The eviction of Fayette County sharecroppers and the subsequent establishment of Freedom Village kindled national media attention, particularly in Black publications. For example, the *New York Times*, *Jet* magazine, and *Ebony* magazine documented the plight of the sharecroppers (Booker, 1960; Mitchell, 1961; Phillips, 1961). Case in point, a *New York Times* article addressed a request for aid from the Red Cross "to bring relief to Negro families in Fayette County, Tenn., who have met with economic retaliation after registering to vote" ("Boycott of Negros," 1960, p. 21). Moreover, Black publications brought a more human element to the story by centering on a family housed in the Freedom Village. For instance, Booker (1960) documented Freedom Village living by writing about the Williams family in *JET* magazine (see Appendix A). Booker's (1960) article addressed the experience of Early B. Williams and his family when they first arrived at the Freedom Village after being evicted from their home. Booker's (1960) account presented a detailed version of the Williams family life in the Freedom Village along with numerous photographs to support the text of his article.

When examining the historical record, some historical figures and events are underrepresented (Perrotta, 2016). To illustrate the point, Katherine Perrotta (2016) offered the story of Elizabeth Jennings, an underrepresented figure in history. In 1854, Elizabeth Jennings, an African American teacher, was "forcibly ejected from a streetcar due to her race" (Perrotta, 2016, p. 1). Consequently, Ms. Jennings and her father pursued a lawsuit against the streetcar company. As a result, the New York Supreme court, in 1855, ruled in Ms. Jennings favor (Perrotta, 2016). Although very little information is written about the lawsuit, the ruling set a precedent for African Americans to pursue legal judgements against segregation practices prior to the start of the U.S. Civil War (Perrotta, 2016).

Another underrepresented event in historical literature is the story of the Fayette County, Tennessee, Freedom Village. Although limited personal accounts document the story of the Fayette County Freedom Village, social studies textbooks ignore the event. For example, Mildred Page's account of the Freedom Village can be found in *Hands on the Freedom Plow: Personal Accounts by Women in SNCC* (Holsaert et al., 2010). Page (2010) provided a brief reference to the Freedom Village when she acknowledged participating in "rais[ing] money and collect[ing] clothing and food for [B]lack sharecroppers in Fayette County, Tennessee, who had been evicted from their homes after trying to register to vote" (Page, 2010, p. 53). Page indicated how she personally aided the evicted sharecroppers.

In another writing, Wynn (2009) wrote a synopsis of the circumstances surrounding the Freedom Village. Wynn (2009) included more details related to the background of the Freedom Village and the results of the lawsuit. Another account is presented by Forman (1972/1997) in his book *The Making of Black Revolutionaries.* Forman (1972/1997) briefly tells of the Fayette County Freedom Village and Black voter registration drives. He mentioned the man who

organized the Fayette County fight, John McFerren. However, Forman (1972/1997) still failed to adequately cover the full extent of the struggle. Nevertheless, the Freedom Village phenomenon might hold some historical implication related to voting rights and the exercise of power.

Other avenues, apart from media coverage and history books, brought national attention to the Freedom Village in the 1960s. For example, Agnes Cunningham (1961), a singer and poet, expressed her version of the event in a poem called *Fayette County*. She rhythmically articulated the situation from the evicted sharecroppers' perspective. Pete Seeger added music and later recorded the poem as a song called "Fayette County" (Cunningham, 1961).

Pete Seeger's song, the inspiration for this study, brought partial attention to Freedom Village nationwide, but the catalyst behind the actions in Fayette County does not seem to have been explored. The motivation of the citizens of Fayette County may not be fully determined, but an element of power might be at the core of their actions. For example, Wynn (2009) wrote that the Black sharecroppers registered to vote because of the lack of Black jurors in the jury pool. Placing the power to decide the fate of Black defendants with Black jurists might change the outcome of court cases; therefore, Black sharecroppers were motivated to be included in the jury pool. Subsequently, the White landowners might have considered that their power and control were threatened by Black citizens who registered to vote. Thus, the desire to maintain power and control might have factored into the actions of the White citizens.

Contextualization of the issue. This qualitative phenomenological study identified the connections between social studies and power while examining the 1959-1963 Fayette County Freedom Village. With that in mind, the application of social studies to the Freedom Village and the influence of power in the establishment of the Freedom Village were the merger points for the study. As a point of reference, the eviction of Black sharecroppers and the establishment of

the Fayette County Freedom Village occurred during the civil rights movement (Smith & Wynn, 2009).

Social studies and tent cities. Social studies teachers develop relevant lessons by making connections between present day and historical events (Hulleman et al., 2016). Following that thought, civics is a prime subject for connecting past events to present day activities. For example, as a graduate student, Sasha Arnold (2015) developed a teacher's guide about the Freedom Village event while attending the University of Memphis (U of M). In her teacher's guide, Arnold (2015) captured the injustice committed against Black sharecroppers and how the Black community came together to conquer that injustice. Additionally, a research team at the U of M Benjamin L. Hooks Institute (BLH) conducted the Freedom Village research as a grant project. Daphene McFerren, Esq., Director of BLH, and Dr. Loel Kim, Professor of English at the U of M, oversaw the Freedom Village project. As a byproduct of the research, a teacher's guide was developed of the Freedom Village research project (Arnold, 2015) and provided preliminary contextual information for this study.

Fayette County. To place the study in a geographical context, a brief discussion of the region is contained in this section. Accordingly, Fayette County is rural territory in the southwest corner of Tennessee approximately 45 miles east of Memphis. A 1960 U.S. Census (see Appendix B) reflected a population in Fayette County of approximately 25,500 with 7,600 White residents and 17,900 Black residents (U.S. Bureau of the Census, 1963). Although it was not the poorest county in the nation at the time, Fayette County ranked third on the list of poorest counties in the nation (Wynn, 1996). Fayette County maintained an agricultural economic system with 55% of the employed labor force in the agricultural industry (U.S. Bureau of the Census, 1963; see Appendix C). Supporting the agricultural system were two primary crops grown in

Fayette County: cotton and corn (Morton, 2017). In 1960, the farming labor force consisted of both White and Black farmers with Black sharecroppers making up a large portion of Fayette County's agricultural labor force (Arnold, 2015).

Although more Black citizens lived in Fayette County than White citizens, evidence showed that Black citizens were at a comparative disadvantage to the White population. For example, the U.S. Census showed that the Black population outnumbered the White population by more than two to one in Fayette County (U.S. Bureau of the Census, 1963). Nevertheless, White citizens controlled the economic system and the political landscape in Fayette County (Wynn, 1996). Although the Black population survived economically in Fayette County, survival occurred through a "credit-labor system" (Saunders, 2007, p. 55) controlled by White citizens. However, the Black population had difficulty thriving in an economic system regulated by White citizens (Saunders, 2007).

The avenue for influence in Fayette County was voting. Therefore, White citizens used the ballot box to control the local government, political positions, and even the jury pool (Wynn, 1996). However, Black citizens in Fayette County were discouraged from registering to vote and voting for a better part of a century (Arnold, 2015). Nonetheless, the trial and conviction of Burton Dodson was the catalyst that motivated Black citizens to register to vote (Arnold, 2015).

Burton Dodson, a Black farmer, was accused of killing a White deputy in 1941. The incident happened while deputized men were trying to arrest Dodson (Arnold, 2015). Dodson escaped the arrest despite attempts to capture him. Dodson was later apprehended in St Louis after 18 years on the lam. He was extradited to Fayette County for trial (Wynn, 1996). An all-White jury convicted Dodson of murder in 1959 (Wynn, 1996). No Black citizens were permitted on the jury because jurors were selected from registered voters. In Fayette County, few

Black citizens were registered to vote (Wynn, 1996). Because Black citizens viewed the Dodson conviction as a miscarriage of justice, voter registration drives were organized within the Black community to be considered for future jury pools (Arnold, 2015).

Voter registration drives within the Black community stirred many White citizens to resist the move (Hamburger, 1973). For example, White merchants refused to conduct business with Black citizens that had registered to vote (Hamburger, 1973). A "blacklist" (Arnold, 2015, p. 5) was circulated among merchants with the names of those Black citizens who had registered to vote. Black citizens could not purchase food, gas, and merchandise from local stores (Wynn, 1996). Additionally, banks owned by White citizens stopped loaning money to Black farmers who were on the blacklist (Arnold, 2015). Additionally, White landowners evicted Black sharecroppers from their homes (Wynn, 1996). Consequently, the actions of the landowners prompted the erection of the Freedom Village in Fayette County to house the evicted sharecroppers and their families (Hunt, 1981; Wynn, 1996). Even so, Black citizens continued to register to vote with economic pressure from White business owners (Wynn, 1996).

Problem Statement

Social studies educators are responsible for developing lessons that are relevant and engaging to the student (NCSS, 2013; Yilmaz, 2007). While teaching the lessons, educators are challenged with encouraging students to value the perspective of historical figures (Bohan & Perrotta, 2013; Endacott & Brooks, 2013). Therefore, educators should focus on building connections that engage students and enhance students' historical empathy (NCSS, 2013; Perrotta, 2016; Yilmaz, 2007).

An additional consideration is the limited literature relative to the events surrounding the Fayette County Freedom Village. Currently, the research literature related to the Freedom

Village is from a historical perspective (Hamburger, 1973; Hunt, 1981; Saunders, 2007; Wynn, 1996). No literature was located that considered social studies when examining the Freedom Village or that included the exercise of power.

Purpose Statement

The specific purpose of this qualitative phenomenological study was to identify the connections between social studies and power that will aid educators in developing relevant lessons to enhance historical empathy when examining the experiences of the residents of the Fayette County Freedom Village established in 1959-1963.

Overview of Conceptual Framework and Methodology

This study incorporated concepts from an educational framework and a philosophical framework into a single conceptual framework. A *conceptual framework* and a *theoretical framework* are often considered similar terms in research (Roberts, 2010). However, the difference might be in the relationship between ideas contained in the study. According to Roberts (2010), if the study is based on a theory or theories, then a theoretical framework would be appropriate. Although this study is not founded on a theory, it still contains concepts that associate the ideas of theory. Therefore, a conceptual framework was appropriate to support this study (Roberts, 2010). The researcher developed a single conceptual framework by integrating the concepts from the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power.

The disciplines of the NCSS (2013) C3 Framework and the constructs of Foucault's (1994) philosophy of power provided the study's structure. Thus, the NCSS (2013) C3 Framework was the educational element to examine the Freedom Village through the lens of history, civics, economics, and geography. Moreover, Foucault's (1994) philosophy of power provided the philosophical element to examine the Freedom Village through the constructs of

power relations, power production, power strategy, and freedom. Nevertheless, the intersection of the two concepts addressed in this study favored a combined conceptual framework. Therefore, the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power are integrated into a single conceptual framework. The conceptual framework provided the structure for identifying the connections between social studies and power that exist in the Freedom Village phenomenon.

Conceptual framework. The conceptual framework is the vehicle by which this study was carried to a purposeful conclusion. Anfara and Mertz (2015) defined conceptual framework "as any empirical or quasi-empirical theory of social and /or psychological processes . . . that can be applied to the understanding of phenomena" (p. 15). An integrated conceptual framework best served to connect social studies and power. The application of an integrated framework has been successfully employed in past research (Guinote, 2017). Thus, this study incorporated the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power into an integrated conceptual framework to examine the Fayette County Freedom Village.

***The NCSS C3 Framework*.** The NCSS is an organization that encourages the education of civic responsibility in social studies classrooms and inspires students to become involved in the political process (Herczog, 2010). In an effort to foster student involvement, the NCSS (2013) urged educators to create inquiry-oriented lessons. Inquiry-oriented lessons involve the development of questions that stimulate critical thinking and motivate students toward civic participation (NCSS, 2013). In recognizing the importance of civic lessons, Dewey (1916/1990) suggested that teaching civic responsibility in the classroom provided the type of training that was necessary for students to partake in adult deeds later in life.

To promote the development of civic lessons, the NCSS established a set of guidelines as a method of learning "college, career, and civic life" (Herczog, 2010, p. 218) principles. The guidelines were called the "College, Career, and Civic Life (C3) Framework" (NCSS, 2013). In addition to presenting guidelines, the NCSS (2013) C3 Framework encouraged social studies educators to engage students with inquiry by developing probing questions (NCSS, 2013). Furthering the idea of inquiry, the premise behind conducting research is asking questions to discover new information and add to the body of knowledge (Berg & Lune, 2012). Moreover, the NCSS (2013) C3 Framework indorsed a path for students to learn about history, civics, economics, and geography while developing inquiry skills (NCSS, 2013).

Although this study does not incorporate all the disciplines of social studies, the disciplines embraced by the NCSS (2013) C3 Framework are integrated as part of this study. For example, history is explored to establish context for the Freedom Village. Voting rights is incorporated to set the stage for civic responsibility. Economics is surveyed through the mercantile and agricultural economy of the Fayette County region. Lastly, the geographical framework is investigated to understand the people and place associated with the Freedom Village.

In addition to the NCSS (2013) C3 Framework, Foucault's (1994) philosophy of power was employed as the philosophical component of the integrated conceptual framework. Foucault (1994) did not advocate his understanding of power as a theory; therefore, this study considers Foucault's (1994) constructs of power as a conceptual framework. Foucault's (1977) philosophy of power started with the principle that power exists everywhere. Moreover, Foucault (1994) argued that power was considered "a set of actions upon other actions" (p. 341). In other words,

power is exercised through action. Furthermore, Foucault (1994) supported the idea that power could be exercised by an individual or an institution.

Foucault's philosophy of power. Power is considered the single most important factor in social interaction (Foucault, 1994). Similarly, Russell (1938/2004) suggested that power was "the fundamental concept in social science" (p. 4). He further argued that power is like energy, it is transformational (Russell, 1938/2004). Expanding the concept of power, research has suggested that power demonstrates an important role in societal relationships (Boonstra, 2016; Foucault, 1977; Golder, 2015). Additionally, the desire for power could be a significant motivating factor that influences societal relationships (Foucault, 1977; Golder, 2015; Guinote, 2017; Manokha, 2009; McClelland & Burnham, 1977). To capitalize on the concept of power, Foucault's (1977) philosophy of power was utilized as the philosophical component for this study.

Research has suggested that power could also be demonstrated in relationships. For example, McClelland and Burnham (1977) submitted that power was a motivating factor in business relationships. Additionally, Weber (1920/1978) proposed that power is demonstrated in a relationship when goal achievement is met with resistance. However, research has primarily focused on the exercise of power from a power holder's perspective (Fiske, 1993; Galinsky, Gruenfeld, & Magee, 2003; Guinote, 2017; McClelland & Burnham, 1977; Weber, 1920/1978). Consequently, the use of power by subordinates or powerless individuals has not been thoroughly investigated.

To explore the element of power in relationships, Foucault (1994) considered both the power holder and the subordinate in his research. Similar to Weber (1920/1978), Foucault (1994) suggested that resistance to actions by subordinates was an element of power. With Foucault's

(1994) emphasis on power in relationships, his philosophy of power was selected because it incorporated the best constructs for this study's conceptual framework.

Foucault (1994) contended that power relations, power production, power strategy, and freedom were all incorporated into the exercise of power. Therefore, to incorporate the concept of power, this study examined the behavior or actions of the people involved in the Freedom Village as reflected in the data sources. As previously stated in this chapter, Foucault (1994) suggested the exercise of power is "[a] set of actions upon other actions" (p. 341). In other words, power is exercised as a response by an individual to the behavior of another person. Hence, the desire for power might have influenced the behavior or actions of people on both sides of the Fayette County Freedom Village issue. This study intersected Foucault's (1994) constructs of power with the social studies disciplines of the NCSS (2013) C3 Framework.

Foucault's philosophy of power encompassed the elements of four constructs: power relations, power production, power strategy, and freedom (Foucault, 1994). Figure 1 depicts the author's conceptual model of how Foucault's (1994) philosophy of power constructs are associated with one another. Because power might have played a role in the civil rights struggle (Golder, 2015; King, 1996), Foucault's (1994) philosophy of power was selected as the philosophical component of the conceptual framework. Foucault (1994) offers a comprehensive explanation of how power might be exercised within society from the perspectives of both the giver and receiver of power. Additionally, Foucault (1994) argued that power could only exist in a condition where freedom is present (Oksala, 2005). A brief explanation of Foucault's (1994) philosophy of power is included in this chapter, while a more extensive discussion is contained in Chapter 2.

Figure 1. Author's conceptual model of Foucault's (1994) philosophy of power.

The first construct of Foucault's (1994) philosophy of power was power relations. Attempting to control the actions of another was what Foucault (1997) considered power relations. In other words, power relations are essentially a component between the actors involved in the exercise of power. Foucault (1997) suggested that power relations existed at different levels within society. People may alter how they deal or interact with people or institutions depending on their relationship with the people or the institutions.

The second construct in Foucault's (1994) philosophy of power was the idea of power production. Power creates a byproduct or produces a result. Foucault (1977) contended that power produces "reality" and "truth" (p. 194). For example, discipline was a part of Foucault's (1994) perspective of reality for an inmate. Correctional officers in the penal system exercised power by disciplining inmates. Thus, power produced the reality of being incarcerated. People experience the reality of their circumstances when power is exercised (Foucault, 1977).

The third construct in Foucault's (1994) philosophy of power was that power is strategic. Foucault (1994) claimed that power has "a strategic relation" (p. 169). The actions associated with the exercise of power are planned and altered to achieve an outcome. In other words, people use power in a deliberate way for a specific purpose. Foucault (1994) included the use of resistance in his power strategy construct. Foucault (1994) stated, when discussing power, that

"resistance is a part of this strategic relationship" (p. 168). To put it another way, power is employed to resist the actions of other people.

Finally, Foucault (1994) considered freedom an important element of power. Power is "exercised only over free subjects, and only insofar as they are 'free'" (Foucault, 1994, p. 342). In other words, power is employed against individuals who have the freedom to resist the actions of others. Freedom is the environment that allows people to exercise power to bring about change (Jackson & Mazzei, 2012). For example, in a democracy, the citizenry can exercise power through marching, protesting, or voting. When citizens become displeased with governmental policies or a political figure, the citizens can exercise their power at the ballot box by voting in representatives who are more favorable to the citizen's beliefs or values.

Methodology. This qualitative study incorporated methods from a variety of research techniques. Thus, the primary methodology utilized was historical research. Put simply, historical research is the examination of "issues that have influenced the past, continue to influence the present, and will certainly affect the future" (Berg & Lune, 2012, pp. 305-306). With that said, historical research seeks to find a gap that exists in the body of knowledge related to a given topic (Nelson & Aronson, 2008). Because the Freedom Village was a historical phenomenon that occurred in the 1960s, historical research methods were used to collect and analyze the data.

To further facilitate the research process, content analysis (Krippendorff, 2004) and cluster analysis (Burke, 1957) were utilized to analyze interviewing and textual data. Content analysis is a research analysis method to capture first-hand knowledge of an event through the analysis of textual material (Krippendorff, 2004). Cluster analysis is a method of comparing textual material by identifying associations or clusters of words and phrases between texts

(Burke, 1957). In addition to content analysis, photographic inquiry techniques were applied to analyze visual data. Photographic inquiry is a research method utilized to analyze visual/image data. The photographic inquiry method enables the researcher to better understand the photographic images. Additionally, the method assists the researcher in the effort to attach meaning to the photograph (Butler-Kisber, 2010; Jans-Thomas, 2014).

Research Question

The following research question best addressed the problem and purpose of this study: What connections exist between social studies and power that support lesson plan development and enhance historical empathy when examining the Fayette County Freedom Village?

Assumptions of the Study

The researcher made no assumptions associated with this study.

Delimitations and Limitations

The delimitations selected were intended to place parameters or boundaries around this study (Patton, 1990). First, the qualitative research design was selected because it lends itself to the study of a phenomenon, adaptable to archived data, and best for a small sample size (Kerlinger & Lee, 2000). Next, the study focused on the years of 1959–1963. These years were selected because a preliminary review revealed that the year 1959 was when Black citizens first began the push for voter registration in Fayette County and the year 1963 was when the federal court ruled on the lawsuit brought against the White landowners. A limitation of the study was in the interview data. No direct interviews were conducted by the researcher. Therefore, the interview data analyzed in this study was gathered from Robert Hamburger's (1973) book *Our Portion of Hell* and archived video interviews located on the U of M tent city website. Consequently, the researcher had no input into the interview questions or the documentation of

the responses to the questions. Additionally, the U of M Library Special Collections housed the largest collection of artifacts related to the Freedom Village, therefore, the abundance of data was collected from the library.

Two tent cities were established in Tennessee in 1960: one in Fayette County and one in Haywood County. The Fayette County Freedom Village in Somerville was selected for this study for several reasons. First, Somerville was the county seat for Fayette County and the location of the courthouse where voter registration was conducted. Second, an abundance of artifacts related to the Fayette County Freedom Village are located at the U of M Library Special Collections and are easily accessible. Third, personnel familiar with the Fayette County Freedom Village are located at the U of M Benjamin L. Hooks Institute.

Significance of the Research

Social studies educators endeavor to convey relevant lessons that will engage student interest and increase historical empathy (NCSS, 2013; Perrotta, 2016; Yilmaz, 2007). Additionally, social studies curricula have focused on historical topics of familiar historical characters and events, while limiting student exposure to lesser known historical characters and events (Perrotta, 2016). The findings will aid social studies educators in developing relevant lessons, increasing historical empathy, and identifying the significance of lesser known historical characters and events (Endacott & Brooks, 2013; Obenchain, Balkute, Vaughn, & White, 2016; Perrotta, 2016; Rantala et al., 2016; Yilmaz, 2007). This study has significance to research, practice, and policy. Relative to research, this study uniquely adapted the constructs outlined in Foucault's (1994) philosophy of power in educational research. By applying Foucault's (1994) philosophy of power to educational research, power concepts were expanded to a discipline not explored by Foucault (1994), thus increasing the body of knowledge related to the exercise of

power within society. Additionally, researching a lesser known phenomenon such as Freedom Village could encourage more research of lesser known historical events. Regarding practice, this study supports the creation of social studies lessons that enhance a student's historical empathy by connecting the past to the dynamic forces involved in present day events (Saldaña, 2011). When considering policy, this study supports the inclusion of lesser known historical events into social studies textbooks (Perrotta, 2016).

A further contribution from this study might be an increase in student participation in the social studies classroom. For instance, Bohan and Perrotta (2013) observed that a decrease in student contribution in the classroom is often perceived as "their disliking the subject" (p. 50). However, the lack of participation might be a student's inability to connect to the subject matter, often called "historical empathy" (Endacott & Brooks, 2013; Perrotta, 2016, p. 1). Thus, the integration of social studies and power might be the avenue that aid students in connecting with social studies. To make the connections, this study combined the disciplines of history, civics, economics, and geography with the elements of power. Therefore, educators can utilize the connections in this study in the development of social studies lessons, specifically lessons that incorporate the Fayette County Freedom Village in the lesson. To support the importance of comprehensive civic lessons, Journell (2014) suggested that students who are presented a "high-quality civics or government curriculum" (p. 56) have a greater appreciation for citizenship responsibilities, therefore, supporting the goal of the NCSS (2013) C3 Framework.

The NCSS encouraged social studies educators to develop lessons that instruct students on "how people create, interact with, and change structures of power, authority, and governance" (Herczog, 2010, p. 218). Furthermore, historical context plays an important role in the delivery of a well-developed social studies lesson. Dewey (1916/1990) acknowledged history is not just a

"record of the past [but] a vivid picture of how and why men did thus and so; achieved their success and came to their failures" (p. 151). Social studies lessons developed by the researcher incorporated how past events shaped the present and impacted societal progression. Therefore, this research examined the Fayette County Freedom Village to expand the historical knowledge pool which can aid educators in developing lessons that meet the NCSS's intent for social studies.

The study of history plays an important part in the academic development of a person (Dewey, 1916/1990). In other words, Dewey (1916/1990) considered that learning history influenced the intellectual growth of a student. However, learning historical events should be more than just learning about the past. Historical research should be about investigating and connecting with past characters (Perrotta, 2016).

While Dewey (1916/1990) acknowledged the importance of learning history in a child's development, he also considered that history was essential for development. Dewey (1916/1990) wrote, "[learning history will] enable the child to appreciate the values of social life, to see in imagination the forces which favor and allow men's effective co-operation with one another" (p. 151). In other words, the knowledge of history affords an individual the opportunity to think about how people deal with each other.

Inequities still exist in American communities today. Many cities are divided along racial heritage lines in the United States (Alexander, 2010). Fayette County, Tennessee, in 1959, exhibited a diverse community divided along racial lineage (Saunders, 2007). In an effort to change the political climate, the Black community in Fayette County came together in 1959 to influence change in local voter registration policies and local politics (Arnold, 2015). Thus, the Black community in Fayette County exercised their power by organizing, voting, and

advocating. Hence, this study examined the experiences of the people associated with the Freedom Village while reflecting on the role of power. An understanding of the role of power in civil activism might aid educators in developing relevant civic lessons as well as influence current civic organizations in planning strategies for civil actions.

Definition of Terms

Freedom Village. The term is identified as the tent city located in Somerville, Tennessee, that was established in 1959 as temporary housing for the families of Black sharecroppers who were evicted from their homes because they registered to vote (Wynn, 1996). Additionally, the land for the Freedom Village was donated by a local farmer and consisted of Army tents, makeshift stoves, bedding, and other household furnishings (Wynn, 1996). A Tennessee historical marker commemorates the Freedom Village on the corner of Highway 76, County Road 195, and LaGrange Road just south of Somerville.

Power relations. Foucault (1994) defined the term as "a relationship in which one person tries to control the conduct of the other" (p. 292). In other words, a power relationship exists when the purpose of one person's behavior is to control another person's behavior.

Power production. The term describes the actions required to accomplish a desired goal. Foucault (1977) stated that "power produces" (p. 194). In other words, power produces responses that come from the actions of the people involved in the relationship.

Power strategy. Foucault (1994) defined the term as "the choice of winning solutions" (p. 346). Therefore, this study considered the changes in the actions of an individual or group of individuals that directed the accomplishment of a specific goal.

Organization of the Study

Chapter 1 started with a discussion of the background of the Fayette County Freedom Village, which was established as a response to the eviction of hundreds of Black sharecroppers. The background for the study moved to a conversation of the problem that this study addressed, which was that social studies educators are responsible for developing lessons that are relevant and engaging to the student (NCSS, 2013; Yilmaz, 2007). In teaching the lessons, encouraging students to value the perspective of historical figures can be challenging for educators (Bohan & Perrotta, 2013; Endacott & Brooks, 2013). Therefore, educators should focus on building connections that engage the student and develop the student's historical empathy (NCSS, 2013; Perrotta, 2016; Yilmaz, 2007). Additionally, a limited amount of literature exists that is related to the events surrounding the Fayette County Freedom Village. Primarily, the literature is attentive to a historical perspective of Freedom Village (Hamburger, 1973; Hunt, 1981; Saunders, 2007; Wynn, 1996). No literature was located that considered the Freedom Village from other social studies perspectives.

After presenting the problem, Chapter 1 addressed the purpose of this study, which was to fill the social studies gap and consider the influence of power in the Freedom Village phenomenon. The idea that power might have contributed to the actions or the behaviors of the participants surrounding the Freedom Village provided a unique research element with social studies. Next, the discussion focused on the conceptual framework integration. An integrated framework was selected for this study to identify the connections between social studies and power. The NCSS (2013) and Foucault's (1994) philosophy of power were selected as the concepts for the integrated conceptual framework. After the conceptual framework discussion, the methodological design was presented, which is historical research coupled with content

analysis focusing on the connections between social studies and power within the Fayette County Freedom Village data. Following the methodology, the research question was discussed that focused on connecting social studies and power while examining the Fayette County Freedom Village. Assumptions, delimitations and limitations, significance of the study, and organization of the study followed the presentation of the research question.

Chapter 2 synthesizes information related to the literature associated with the theoretical models of social studies and power. The literature review synthesizes research associated with the concepts of NCSS (2013) C3 Framework and Foucault's philosophy of power. Additionally, Chapter 2 presents a discussion of research related to Freedom Village and civil rights. Continuing, Chapter 3 explains the study's methodology, which incorporated techniques of historical research to collect and analyze data. Next, Chapter 4 presents the findings identified from the data. Finally, Chapter 5 summarizes the major findings, discusses conclusions from the findings, interprets the findings, and reflects on the implications relative to theory, policy, and practice. Moreover, Chapter 5 provides suggestions for future research, discusses limitations of the study, provides a researcher reflection, and presents closing remarks.

Chapter Summary

The catalyst for this study originated with making connections in social studies lessons to improve the engagement of students in the social studies material (Hulleman et al., 2016). During a review of civil rights literature, the researcher discovered a reference to the Fayette County Freedom Village in Tennessee. The discovery of Freedom Village led to an examination of the Fayette County Freedom Village to connect social studies (NCSS, 2013) and power (Foucault, 1994). Connecting social studies and power could provide information to educators for the development of relevant lessons that enhance students' historical empathy Perrotta, 2016;

Yilmaz, 2007). The NCSS (2013) C3 Framework discussed how educators can develop relevant lessons to pique the interest of students. Coupling the concepts address by the NCSS (2013) C3 Framework with Foucault's (1994) philosophy of power tapered the attention of this study to identifying the connections between social studies and power. The utilization of historical research techniques and content analysis provided the best meaning for collecting and analyzing the archival data toward answering the research question. Although this study provides meaningful information to educators for the development of social studies lessons, the findings cannot be transferred or generalized to another phenomenon.

Chapter 2: Review of the Literature

Chapter 2 presents a review of the literature associated with this qualitative study which examines a single civil rights event using the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power. Using a qualitative research design, this study sought "to arrive at an understanding of a particular phenomenon from the perspective of those [that] experience[d] it" (Bondas, Turunen, & Vaismoradi, 2013). The phenomenon examined is the Fayette County Freedom Village. A review of the literature was accomplished to begin the research.

This chapter provides contextual significance and relevance to the study. Boote and Beile (2005) posited that "A substantive, thorough, sophisticated literature review is a precondition for doing substantive, thorough, sophisticated research" (p. 3). The literature review links past research to this study. Roberts (2010) stated that the purpose of the literature review "is to obtain a detailed, cutting-edge knowledge of your particular topic" (p. 87). Hence, material will be presented related to the topical areas surrounding the eviction of Black sharecroppers in Fayette County, Tennessee during the 1960s.

The literature review assesses the existing information related to the topic and expands the researcher's knowledge of the topic. As such, assessing the existing literature follows the steps of historical research as outlined by Nelson and Aronson (2008). Accordingly, knowledge moves forward by first identifying what is already known about the topic (Nelson & Aronson, 2008). Boote and Beile (2005) purported, "A researcher cannot perform significant research without first understanding the literature in the field" (p. 3). Not knowing the literature, "puts a researcher at a significant disadvantage" (Boote & Beile, 2005, p. 3). In other words, a study's significance in the body of knowledge is first established by thoroughly reviewing what information others have published that is relevant to the existing study. After a thorough review

of the literature related to the topic of study, the researcher identifies any existing gap in the body of literature that can expand or add value to the literature (Nelson & Aronson, 2008). In other words, the gap is the missing information in the topic's research literature. Moreover, the gap substantiates the relevance for conducting the study.

Conducting a thorough literature review is an arduous task. The vast body of material must be reduced to relevant information linked to the research topic. Reducing the massive amount of information that is "relevant to the study" (Butler-Kisber, 2010, p. 28) can be time consuming and tedious. Relevancy sets parameters and limitations on the literature review (Butler-Kisber, 2010). Limiting the scope of the material keeps the study within reasonable boundaries "so that the work does not become an overwhelming project in itself" (Butler-Kisber, 2010, p. 28). Keeping the material to a manageable level serves to maintain focus for the study.

A preliminary review of the literature associated with the constructs of Foucault's (1994) philosophy of power was conducted to narrow the focus. Additionally, a review of information connected to the 1960 Fayette County Freedom Village was conducted to gain familiarity with the topic. After selecting power as a focus for the study, the researcher determined that a weakness existed in the research design related to education, specifically curriculum and instruction. Therefore, the NCSS (2013) C3 Framework was incorporated to advance a stronger connection between the study and the field of education. Previous social studies research has utilized the NCSS (2013) C3 Framework to study instructional strategies (Milligan, 2016), economic lessons (Day, 2015), civic engagement (Huang, 2014), and project-based learning (Duke, Halvorsen, & Strachan, 2016). For the purpose of this study, the inclusion of the NCSS (2013) C3 Framework provided the educational component of the conceptual framework thereby strengthening the study.

Critical Review of the Relevant Literature

The critical review of the relevant literature sets the foundation for understanding this study (Boote & Beile, 2005). A purposeful examination of the relevant literature was conducted to determine the level of existing research within the scope of the topic under study. The literature review includes material relative to the conceptual framework, the elements of the NCSS (2013) C3 Framework, Foucault's (1994) philosophy of power, Foucault and human rights, voting rights, sharecropping, and Fayette County, Tennessee.

Conceptual framework. The terms *conceptual framework* and *theoretical framework* are often considered similar terms in research (Roberts, 2010). However, the application that the conceptual framework and the theoretical framework have to a study might be different because of the approach of the study. According to Roberts (2010), if the study is based on a theory or theories, then a theoretical framework would be appropriate. However, if the study is not founded on a theory but still contains concepts that associate ideas, then a conceptual framework would be appropriate (Roberts, 2010). This study contains the concepts of the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power. Therefore, an integrated conceptual framework is the appropriate framework for this study. Guinote (2017) argued that an integrated framework as a foundation for research is an acceptable approach for the conceptual framework.

The utilization of a theoretical or a conceptual framework in qualitative research has been much debated by researchers (Anderson & Kragh, 2010; Anfara & Mertz, 2015; Bradbury-Jones, Taylor, & Herber, 2014; Green, 2014). The research community maintains a consensus that theory is important in research, but no agreement exists as to theory's role in qualitative research (Anfara & Mertz, 2015). Moreover, qualitative researchers often "do not begin their work with a specific theoretical lens" (Butler-Kisber, 2010, p. 5). Qualitative researchers often prefer that

theory emerge from the data (Guba, 1981; Kerlinger & Lee, 2000). It is safe to say that respected researchers disagree on the place that theory has in qualitative research. Some researchers argue that theory facilitates a better understanding of the phenomenon (Kerlinger, 1977), while others suggested that qualitative research and theory have a "complex and contentious" (Bradbury-Jones et al., 2014, p. 135) relationship. No matter what position theory holds in a study, the application of theory should suit the research design.

Theory plays a part in qualitative research, but it may not be directly identified upfront. Anfara and Mertz (2015) posited, "The role of theory in qualitative research [is] basic, central, and foundational, although it may not be consciously recognized or even identified" (p. 227). Green (2014) echoed Anfara and Mertz's statement in an article debating the use of conceptual framework in qualitative research. Green (2014) considered how theory can be part of the research design or a product of the research outcome. Some qualitative research designs do not employ a theoretical or conceptual framework as part of the research design (Green, 2014). However, Green (2014) acknowledged, these projects still have some philosophical basis on which to establish the research. Therefore, the lack of a theoretical framework or conceptual framework as part of the qualitative research design does not indicate a weak or unconventional research project.

The NCSS (2013) C3 Framework provided the educational focus of the integrated conceptual framework. Considering the educational aspect of the study, the researcher examined the Freedom Village using the social studies disciplines of history, civics, economics, and geography (NCSS, 2013). Thus, the social studies disciplines formed the foundation to analyze the Freedom Village data through an educational lens.

Foucault's (1994) philosophy of power fashioned the philosophical component of the integrated conceptual framework. Although Foucault (1994) did not elaborate on the application of power as related to civil rights, he considered the influences that power has with human rights. For example, in an *Open Letter to Mehdi Bazargan,* Foucault (1994) maintained the need for better treatment of "human rights activists" (p. 439) in Iran. Moreover, Foucault's (1994) philosophy of power has been adopted for researching racism (Bhandaru, 2013) and political power (Golder, 2015; Hoffman, 2014; Patton, 2016).

Foucault (1994) suggested that the actions of people are caused by the actions of other people. Thus, power was viewed as a reciprocating process. However, Foucault (1994) argued that power could only be exercised within an environment where people are free to resist the actions of others. In other words, people must have the freedom to oppose or defy the actions of others. This study has adopted Foucault's (1994) philosophy of power to identify what share, if any, power had in the Freedom Village phenomenon. As previously stated, Foucault's (1994) philosophy of power will be integrated with the NCSS (2013) C3 Framework into a conceptual framework.

National Council of the Social Studies. The NCSS (2002) is a national organization that promotes social studies education within primary, secondary, and post-secondary education levels. In 1997, a set of social studies standards were developed by the NCSS that outlined the skills necessary to be an effective social studies teacher. The standards addressed the knowledge needed for social studies teachers as well as the pedagogical skills required to teach the subject matter (NCSS, 2002). New standards for social studies teachers were revised and republished in 2002. The 2002 version of the NCSS social studies standards varied only slightly from the 1997 standards. A key component of the revised standards was the emphasis on the competencies of a

beginning social studies teacher for licensure (NCSS, 2002). To address the topic of licensure, NCSS (2002) focused on teacher training programs in post-secondary educational institutions. The teacher training programs should not only develop the pedagogical skills of future teachers but also equip them with social studies subject matter knowledge (NCSS, 2002). To advance the social studies standards in the classroom, the NCSS, in 2010, developed a framework for structuring the national social studies standards. The NCSS standards addressed the notion that "collaborative learning, critical thinking, problem-solving, and civic engagement are important for today's students" (Huang, 2014, p. 1). The NCSS published the standards in 2013 under the title *College, Career, and Civic Life (C3) Framework*.

The NCSS C3 Framework. The NCSS launched a committee of state and local social studies educators and organizations to formulate guidelines for improving national social studies standards. The success of the project was bleak at first but soon demonstrated promise (Swan & Griffin, 2013). A myriad of issues plagued the project: lack of funding, media concerns, and weak social studies standards (Swan & Griffin, 2013). However, the committee pressed forward with the project. In less than two years, the NCSS committee produced comprehensive guidelines for teaching social studies (Gewertz, 2013; Grant et al., 2017). The contribution of the NCSS (2013) C3 Framework to this study was the identification of the social studies disciplines: history, civics, economics, and geography.

Recognizing the importance of social studies education, Melville, Dedrick, and Gish (2013) argued that "civic education is to cultivate the habits and skills of democratic citizenship" (p. 262). Leading the effort to improve social studies education, the NCSS (2013) C3 Framework brought together concepts that might effectively aid students to be more productive and civic minded individuals (NCSS, 2013). The guidelines recommended that students obtain the

knowledge and experience to become actively involved in civic life (NCSS, 2013). Toward this effort, NCSS (2013) suggested a method for teaching history, civics, economics, and geography that would improve student engagement. The guidelines maneuvered away from content and instead established the ground work for student research (Gewertz, 2013). Social studies educators are encouraged to develop questions and employ research methods in conducting lessons (NCSS, 2013). For example, Day (2015) studied how the NCSS (2013) C3 Framework was employed in structuring a "mini-economy" (p. 1) classroom project for elementary students. When educators develop and deliver quality instructions, student engagement and learning increase (Rutledge & Cannata, 2016).

The researcher selected the disciplines identified in the NCSS (2013) C3 Framework as the categories for this study. The Fayette County Freedom Village was examined using the social studies disciplines of history, civics, economics, and geography. The historical aspects of sharecropping were explored to establish context for this study. Exploring the history of the Fayette County Freedom Village required consideration of the chronology, the causation, the significance, and the context in which the event occurred (NCSS, 2013). Examining the actions of the people associated with the Freedom Village became part of exploring the historical context. Dewey (1916/1990) indicated that the meaning of actions "all depend on the context of perceived connections in which it is placed" (p. 113). When personal actions are placed in a historical context, the actions "gain in significant content" (Dewey, 1916/1990, p. 113). The history of the Fayette County Freedom Village can be placed in the larger context of the Civil Rights Movement.

The social studies discipline of civics was applied by considering "how people participate in governing society" (NCSS, 2013, p. 31). The NCSS (2013) C3 Framework encouraged social

studies teachers to develop relevant civics lessons. Ginsberg (2015/2016) noted that relevant instruction is a key component in student motivation. Moreover, Ginsberg (2015/2016) noticed that when students "encounter inconsequential activities, their attention to learning weakens" (p. 29). Therefore, to aid in student motivation, educators should "create engaging and challenging learning experiences that include student perspectives and values" (Ginsberg, 2015/2016, p. 27). Furthermore, students with greater civics exposure in the classroom "become more politically informed and active" (Journell, 2014, p. 56). To further civics exposure in the classroom, the Rendell Center for Civics and Civic Engagement approached teaching civics as a schoolwide venture in which civics education was taught through "a student government model" (Brasof & Spector, 2016, p. 63). The model permitted students to learn civics in the classroom and then apply the knowledge in a "youth-adult school governance system" (Brasof & Spector, 2016, p. 63). Brasof and Spector (2016) reported that the practice demonstrated "the potential to increase civic learning and improve other school policies and practices" (p. 68). In other words, the student government model not only enhanced civic learning, but also helped to improve the overall school program.

Voting is one political activity offered in a democratic society. The selection of representatives furnishes the citizen's voice in local, state, and federal government. Participating in the voting process by registering to vote was the reason that Black citizens were evicted from their homes and prompted the establishment of the Freedom Village (Smith & Wynn, 2009). The activity of voter registration was incorporated in the study to demonstrate how Black citizens in Fayette County participated in civic activity.

The social studies discipline of economics was examined by recognizing "how people choose to use resources" (NCSS, 2013, p. 35). The agricultural activity in the region includes

exploring the impact on local crop production of evicting the sharecroppers. Additionally, the actions of boycotts, loan transactions, and business dealings were considered when examining the elements associated with the Freedom Village.

The social studies discipline of geography was examined by considering the location and movement of resources. Geography is more than the study of topography (Dewey, 1916/1990). Geography accounts for spatial identification, human-intervention, place, and movement (NCSS, 2013; Hauf, 2014; Standish, 2014). The connection between geography and power might be the removal of the sharecroppers from their land. For example, landowners exercised power by approving who could reside on their land (Russell, 1938/2004). Additionally, the migration of the Black population from the south, during the mid-1900s, could be perceived as an exercise of power (Black, Sanders, Taylor, & Taylor, 2015). Therefore, geographical subject matter considered the people, place, and resources associated with the establishment and maintenance of the Fayette County Freedom Village.

This study considered the role of power in the Freedom Village along with the social studies disciplines previously mentioned. Many definitions of power exist in the research literature. For example, Galinsky, Rucker, and Magee (2015) defined power as "asymmetric control over valued resources in a social relationship" (p. 422). In Galinsky et al.'s (2015) definition, power is exercised in the context of a relationship. Russell (1938/2004) presented a different perspective on power. Russell (1938/2004), one of the first to research the influence of power in society, defined *power* as "the production of intended effects" (p. 23). Moreover, Russell (1938/2004) argued that power was measured through the intended accomplishments of an individual. In other words, according to Russell, a person that accomplishes more intended desires has more power than a person that accomplishes fewer intended desires. Therefore,

Russell (1938/2004) suggested that power was directly related to achievement. Russell (1938/2004) suggested that people who achieve much have more power. Additionally, Smith and Hofmann (2016) found that positions, situations, and social roles influence an individual's perception of power. Moreover, Smith and Hofmann (2016) argued that people experience "power-relevant situations regularly" (p. 10043). With an understanding that power is situational, Russell (1938/2004) contended that the exercise of power is both personal and institutional. Power exercised over people or a person by individuals was considered personal power by Russell (1938/2004). Power exercised by organizations over people or a person was considered institutional power by Russell (1938/2004). Russell was not the only philosopher that researched the role of power in society. In the 1970s, Michel Foucault studied the role of power in society.

Michel Foucault (1977) studied the role of power in penal systems and mental institutions. Moving beyond the penal systems, Foucault (1994) focused his research on the exercise of power within society. Similar to Galinsky et al. (2015), Foucault (1994) suggested that the exercise of power was a central element in a social relationship. However, Foucault (1994) extended the concept of power to include both personal and institutional relationships. As with Russell (1938/2004), Foucault (1994) submitted that power was productive. However, Foucault (1994) carried the concept of power further to include power relations and power strategy. This study utilized Foucault's (1994) philosophy of power to analyze the Freedom Village data and uncover the connections between social studies and power. Foucault's (1994) philosophy of power provided the constructs for the role power played in the circumstances surrounding the Freedom Village.

Michel Foucault. Foucault was born on October 15, 1926, in France. He was impacted by his experience during World War II and Fredrick Nietzsche influenced his philosophical

perspective (Cook, 2015; Foucault, 1994; Stangroom & Garvey, 2007). For instance, Nietzsche's (1968) research related to power might have inspired Foucault to research power. After graduating with degrees in philosophy and psychology, Foucault travelled and eventually accepted a teaching position at the University of Clermont-Ferrand in France (Stangroom & Garvey, 2007). During this period, Foucault spent much of his time writing and lecturing. He wrote numerous books and articles related to a variety of topics with most of his writings dealing with the treatment of marginalized groups (Knight, 1998). In the 1970s, Foucault lectured in the United States. His views were controversial (D'Souza, 2014). Foucault considered capitalism and free trade oppressive (D'Souza, 2014). Foucault explored topics of homosexuality, mental institution, penal system, and power in his writings.

One topic prevalent with Foucault was the relationship between knowledge and power. Foucault (1994) asserted that a direct connection exists between knowledge and power (Hannabuss, 1996). Foucault (1994) proposed that knowledge and power combine to create "the human subject" (Stangroom & Garvey, 2007, p. 153). The human subject was then placed in a position of subjugation by the knowledge created by others. Foucault's (1994) lectures focused on the association that knowledge has with power and how knowledge is applied to subjugate human beings. Institutions, both public and private, have the authority to create knowledge and use that knowledge as power to control people (Hannabuss, 1996). In other words, people that create knowledge are exercising power by regulating what people should know. Information impacts all areas of human life, especially in capitalist societies (Hannabuss, 1996). People who control the distribution of information tend to control other people (Hannabuss, 1996). Olsson and Heizmann (2015) supported the notion that controlling the communications process can translate into exercising power. Mechanisms, such as the media, therefore, are powerful tools

that could be utilized to control behavior. Therefore, the effects of a news cycle might be an indication of how people react to information. Foucault explored the concept of information power in his research associated with power/knowledge.

Foucault's (1994) power/knowledge concept has been applied to fields not typically associated with him. For example, Olsson and Heizmann (2015) adapted Foucault's power/knowledge concept to the study of how information is researched and practiced. Olsson and Heizmann (2015) demonstrated that Foucault's power/knowledge concepts could provide benefit even when adapted toward a phenomenon not engaged by Foucault's primary research. Similar to Olsson and Heizmann's (2015), Ahonen, Tienari, Meriläinen, and Pullen (2013) expanded the application of Foucault's (1994) philosophy of power by adapting his power/knowledge concepts to the study of diversity. Ahonen et al. (2013) found that Foucault's power/knowledge concept could be utilized to study the importance of context when considering diversity research and how it is managed.

Foucault's (1994) concept aided the understanding of how knowledge and power are related in communication between individuals (Olsson & Heizmann, 2015). Consequently, understanding the role of power in the communication process might lend itself to identifying better practices for transferring information. By investigating communication practices through the lens of Foucault's (1994) power/knowledge, researchers might acquire a better understanding of how information works in the communication process (Olsson & Heizmann, 2015). In their research, Olsson and Heizmann (2015) suggested that Foucault's concept of knowledge/power might aid in the understanding of how information practices influence the exercise of authority.

Expanding the idea of power and authority, Olsson and Heizmann (2015) suggested that words have the power to manipulate and influence the behavior of others. Similar to Olsson and

Heizmann (2015), Rus (2015) argued that the power of words extends to influencing many aspects of life to include moving people to action. Moreover, Rus (2015) argued that "the human being can be manipulated by the power of the word" (p. 114). In other words, what is communicated by an individual might propel people to action. Rus (2015) further opined that "Every second of our lives we are bombarded with information which may lead to certain effects, states and reactions" (p. 115).

Keeping with the idea of the power of words, Rus (2015) submitted that words can be so powerful as to persuade an agreement without evidence of truth. For example, research suggested that some opinions reach such a powerful point where they lead to a belief in the absence of proof, while ignoring other opinions simply because of the individual communicating the information (Olsson & Heizmann, 2015). In other words, people might overlook information not aligned with truth because the material is promoted by an authoritative figure.

Foucault furthered his research into the application of words and communication even to the point of influencing curriculum development (Olsson & Heizmann, 2015). Research has shown the impact that a strong linguistics curriculum has on educational development (Miller, 2016). Individuals that do not possess strong oral communications are at a distinct disadvantage in their educational pursuits (Miller, 2016).

Oral communication might be utilized as a channel to exercise power. For instance, Foucault (1994) submitted that speech could be exploited as a control mechanism. Similar to Foucault (1994), Knight (1998) argument that some forms of speech are "developed by people and used to control other people" (p. 87). Therefore, a connection exists between words and the application of power to subjugate others (Foucault, 1994).

However, Foucault (1994) recognized that some words do not depict the truth and have little purpose other than to control people. For example, the term *madness* was developed to keep people in their place and to allow for a level of control over people by government formed institutions (Foucault, 1994). Thus, individuals have the power to control the status or circumstances of others by influencing the language (Foucault, 1994). In other words, linguistics might be employed as an instrument of power to control behavior.

Foucault (1994) patterned his philosophy of power after his work related to knowledge and power. He submitted that a symbiotic relationship exists between subjects as related to the issue of power, a type of partnership. According to Foucault (1994), "The term '*power*' designates relationships between 'partners'" (p. 337). Foucault (1994) argued there must be a connection or relationship between parties for power to exist. His writings explained how power works in society. Some have considered Foucault the expert on the concept of power and how power is exercised in societal relationships (Said, 2000). Foucault's (1977) research on the penal system apparatus and the mental health institutions contributed greatly to the development of his philosophy of power.

Foucault challenged the ideas of how power was exercised within society (Said, 2000). For example, Lynch (1998) argued, as did Foucault (1994), that power is always present in relationships. Lynch (1998) shared that within the structure of any relationship, power is exercised. Subsequently, Lynch (1998) considered that understanding power is helpful in explaining the dynamics of a relationship. In other words, understanding the mechanics of power should provide insight into the nuances of relationships. Expanding the discussion of power in relationships, a discourse of the constructs of Foucault's (1994) philosophy of power should aid in understanding Foucault's (1994) perspective of power.

The constructs of Foucault's (1994) philosophy of power include power relations, power production, and power strategy. In addition to the constructs of power relations, power production, and power strategy; Foucault (1994) argued that power was exercised in an environment of freedom. The application of the constructs of Foucault's (1994) philosophy of power is discussed in Chapter 3 of this dissertation. The next topic to discuss is Foucault's (1994) philosophy of power and how it fits into the conceptual framework of this study.

Philosophy of power. *Power* is defined in different ways. Russell (1938/2004) defined *power* as "the production of intended effects" (p. 23). Neufeldt and Guralnik (1994) defined *power* as "the ability to control others; authority; sway; influence" (p. 1058). Neufeldt and Guralnik's (1994) definition provided a platform for considering power as the motivation or force behind people's actions. Research suggested that the desire for power is a motivating factor behind people's actions (McClelland & Burnham, 1977).

Relational power has been examined in a wide variety of conditions, mostly from the power holder's perspective (Fiske, 1993; Foucault, 1977; Galinsky et al., 2003; Guinote, 2017; McClelland & Burnham, 1977; Weber, 1920/1978). Guinote (2017) studied the effects of power on the influence of individual goals and on the influence of individual thinking, speaking, and behavior. Her study focused on power holders. Like Guinote (2017), McClelland and Burnham (1977) researched power holders but in managerial positions. The desire for power was an essential characteristic of effective managers. Business managers with a high-need for power attained better results than managers with a high-need for achievement (McClelland & Burnham, 1977). Additionally, high-need for achievement managers desired to perform tasks themselves; whereas, the high-need for power managers wanted to influence someone else to perform the task (McClelland & Burnham, 1977). McClelland and Burnham (1977) found that the desire or

need for power was a better motivator than the desire or need for achievement. Furthermore, they argued that the need for power can be exploited to achieve positive results for an organization (McClelland & Burnham, 1977). Subsequently, the research conducted by Foucault (1994) supports the notion that the exploitation of power is results-oriented. Foucault's (1994) philosophy of power best suits this study because he suggested that all individuals exercise power at some level if given the freedom to choose their actions.

Foucault (1977) recognized the use of power as a change agent. He dedicated much of his research to the study of power in the penal system and mental institutions. Foucault (1977) documented the role of power in molding behavior in his book, *Discipline & Punishment: The Birth of the Prison*. The prison environment is "an instrument and vector of power" (Foucault, 1977, p. 30). The existence of power in the prison system should be no surprise since managing inmate behavior is necessary (Tiethof, 2016). However, Foucault (1977) acknowledged that the application of power within the penal system lends itself to the possibility of abuse.

Foucault (1977) presented historical evidence that demonstrated how power was exploited in the penal system. He recorded that much of the judicial proceedings in the past were conducted in secret to cover-up abuse. In some cases, "the entire criminal procedure, right up to the point of sentence, remained in secret" (Foucault, 1977, p. 35). The severe punishments were the only sentences made public (Foucault, 1977). Secrecy in the penal system allowed abuses of power to remain unexposed; thus, the abusive activity continued.

The exercise of power also reached into the architectural design for prisons. Foucault (1977) researched the belief of "panopticism" (p. 195) through an understanding of Bentham's design for a prison which suggested that inmate control is enhanced through a properly designed prison called a "panopticon" (p. 195). The panopticon was based on a circular building with a

tower in the center for housing an observer and a series of prison cells surrounding the tower. Within each cell, bright lights shined revealing every activity in the cell to the tower observer (Foucault, 1977). The occupants of the prison cells cannot see the observer in the tower but are aware of the observer's presence. In fact, a key component of the panopticon, Foucault (1977) said, is that "the inmate must never know whether he is being looked at [during] any one moment" (p. 201). The theory behind the panopticon is that the prisoner's belief that they are being supervised, even if no supervision is provided, is enough to regulate their behavior (Foucault, 1977). In other words, the panopticon concept suggested that inmates would self-regulate because they believed they were being watched. Foucault (1977) adapted the panopticon idea to the self-regulating behavior of people through his concept called "panopticism" (p. 195). He tied power to panopticism through "an arrangement whose internal mechanisms produce [a] relation" (p. 202). It is through his understanding of panopticism and his research into the penal system that Foucault (1977) perceived the idea that power was relational. In the panopticon concept, a relationship exists between the prisoner and the observer, even if the prisoner is not aware of the observer's presence. Foucault (1977) regarded that a relationship between people must exist for power to be exercised.

The relationship between people might be the conduit through which power is exercised. Foucault (1994) viewed the relationship as a key component through which actions could be administered. Actions are characteristic of power (Foucault, 1994). He contended that power "is a set of actions on possible actions" (Foucault, 1994, p. 341). In other words, the exercise of power exists when people act upon the actions of other people. Power occurs in the workplace between supervisors and subordinates, is exercised in intimate relationships, and is demonstrated in educational settings between teachers and students. Foucault (1994) suggested that power was

exercised when people respond to what other people do. Furthermore, King (1996) takes the exercise of power further than Foucault (1994) by including the potential to act. Moreover, King (1996) wrote that "power implies a potential or actual capacity for action" (p. 15). Therefore, King (1996) surmised that people do not necessarily need to act to feel powerful. Power might be a mind-set or state-of-mind. Having the potential to act but refusing to act might be, itself, an exercise of power. People may decide that taking no action is the best action to take (King, 1996). Taking no action, according to Foucault (1994), was an act of freedom.

The ability to act is coupled with the idea that a person is free to act. Foucault (1994) proposed that the exercise of power can only be demonstrated in an environment where all participants have the freedom to choose their actions. People must have the freedom to make a choice and act upon that choice for a power relationship to exist; "slavery is not a power relationship" (Foucault, 1994, p. 342). Making the choice not to respond or not to react to the actions of another is demonstrating power within an environment of freedom.

Freedom to choose must exist in a relationship for power to be exercised (Foucault, 1994). Therefore, Foucault (1994) argued that in a power relationship an individual must at least have the possibility to respond with action contrary to the action of the other individual. A contrary response can only be accomplished when the individual is free to act in an opposing way (Foucault, 1994). Therefore, based on Foucault's (1994) idea of power, it is reasonable to conclude that servitude or slavery does not provide the element of freedom needed for power to be present. Servitude or slavery, as deemed by Foucault (1994), are displays of force not power. Freedom is a condition for the exercise of power (Farrell, 2005; Foucault, 1994). Freedom is the environment in which the exploitation of power can take place. King (1996) claimed, "Power

and freedom may overlap" (p. 15). Power and freedom are interwoven with each other; where freedom exists, there is power, and where power exists, there is freedom (Foucault, 1994).

Exploring the constructs of power, to include the connections within Foucault's (1994) philosophy of power, could assist in understanding the concept of power. Additionally, the constructs of power are coupled with the social studies disciplines to identify any connections between social studies and power. Foucault's (1994) constructs are power relations, power production, power strategy, and freedom.

Power relations. The first construct in Foucault's (1994) philosophy of power was the idea of power relations. Foucault (1997) argued that power relations are present in relationships when a person attempts to control the action of another individual. Therefore, according to Foucault (1997) power relations exist between the actors involved in the exercise of power. Foucault (1997) also suggested that power relations occur at multiple levels within society. In other words, power relations may exist between individuals, organizations, institutions, groups, or agencies.

In understanding power relations, Foucault (1997) suggested that power relations are not set in stone; they can be changed. Just as relationships change between individuals, power relations can change or be modified. People can alter how they deal or interact with each other. Foucault (1997) further indicated that power relations are a byproduct of resistance. Individuals can resist the acts of other people thus providing a catalyst for a power relationship. Foucault (1997) suggested, "If there was no resistance, there would be no power relations" (p. 167). Having the ability to defy another person's actions provides an individual with the type of power that Foucault purported. Therefore, without resistance, "[actions] would simply be a matter of

obedience" (Foucault, 1997, p. 167). Resistance, as viewed by Foucault (1997), is the indication that a power relationship exists between people.

Foucault (1994) suggested that power relations are cyclical and multifaceted. Power relations "overlap one another, support one another reciprocally, and use each other mutually as a means to an end" (Foucault, 1994, p. 338). The exercise of power relations is complicated, with many forces at play from different directions. Humans are placed in significant power relations every day that are multifaceted (Foucault, 1994). People are placed in situations daily that permit the exercise of power, either toward themselves or over others.

Foucault (1994) outlined five points to consider when analyzing power relations. His first point suggested that power relations exists within a situation where differences occur (Foucault, 1994). People differ in many ways, ideas, philosophies, age, gender, race, etc. Power is within the realm of differences when an individual's actions are against the actions of another individual (Foucault, 1994).

The second element of power relations considered by Foucault (1994) is the objectives of the people within the relations. People act to accomplish a goal or objective. The exercise of power is demonstrated in an individual's course of action (Foucault, 1994). People struggle in a relationship, a type of tug-of-war against the interests of each participant (Cook, 2015).

The third point Foucault (1994) considered was the "instrumental modes" (p. 344). The instrumental modes are how power is exercised. An individual has a variety of methods to exploit and exercise power: threats, speech, economics, surveillance, control, etc. (Foucault, 1994). The instrumental modes allow individuals to resist and counter the actions of another. Rules that are clearly contained in policy or absent from policy can be considered instrumental modes (Foucault, 1994).

The fourth point Foucault (1994) argued was "forms of institutionalization" (p. 344). Forms of institutions could be legal systems, traditions, military, marriage, regulations, etc. (Foucault, 1994). Institutional relationships can exercise power utilizing the same methods that individuals employ to exercise power. Forms of institutionalization can be destructive for large groups of people. For example, a government might take control of everything within its territory and be responsible for brokering all economic activities and transactions (Foucault, 1994).

The final point Foucault (1994) considered was the "degrees of rationalization" (p. 344). Foucault (1994) suggested that the degrees of rationalization are "elaborated, transformed, organized; it endows itself with processes that adjusts to the situation" (p. 344). In a power relationship people will modify their own behavior, based on the circumstances, to ensure that their objective is achieved (Foucault, 1994).

Power production. The second construct of Foucault's (1994) philosophy of power was the idea of power production. When power was exercised, a result or byproduct of power was created or manufactured. Power produces an effect that can impact people's daily lives (Jackson & Mazzei, 2012). The exercise of power produces a "reality" and a "truth" (Foucault, 1977, p. 194). For example, Foucault (1977) considered discipline as a part of the reality of an inmate in prison. Those who had power in the penal system controlled the inmates through discipline. Thus, power produced the reality of being incarcerated. People experienced the reality of the circumstances when power is exercised. Foucault (1977) also considered that power produced truth. Regarding Foucault's (1977) study of the penal system, he concluded that individuals who exercised power are viewed as owning the truth. Foucault (1977) argued that those in power must have the truth over those without power. Therefore, the relationship between truth and power is "circular" (Foucault, 1994, p. 132). Power produces and sustains truth while truth

permits the continuation of power (Foucault, 1994). For example, the penal system uses the truth of a conviction to exercise power over an inmate while the exercise of power reinforces the truth of a conviction (Foucault, 1994). Power production may also be viewed as a means of controlling people's time.

Foucault (1994) argued that people's time was consumed in a "production apparatus" (p. 80) in which a person's time could be controlled by others. Time-control is a form of exercising power over people. Freire (2000) supported this notion of controlling a person's time in his discussion on "conquest" (p. 138). A person's time becomes a commodity used for the benefit of society and the elite. According to Freire (2000), the conqueror desires to control all aspects of the conquered to include time. In keeping with the topic of time, Foucault (1994) proposed that time could be placed on the open market and sold for a wage. The time sold is transformed into labor. Subsequently, labor is converted into a productive force for the betterment of society. Foucault (1994) suggested that power is "a productive network that runs through the whole social body" (p. 120). Power is everywhere and exists in all relationships (Foucault, 1994). Nevertheless, power production is made possible through people's labor or action and the actions of people can be engaged in positive changes in society. Manokha (2009) reflected that Foucault's view of power was one designating power as a positive "productive or creative force" (p. 451) that could direct change.

The exercise of power can also be targeted to produce the greatest results. For example, Foucault (1994) considered the exercise of power not only as a mechanism of producing specific results, but also the application of power toward a specific purpose. In other words, power can be employed for a specific reason to yield whatever results are sought by the person wielding the

power. Foucault (1994) recognized the exercise of power for a specific purpose as power strategy.

Power strategy. The final construct of Foucault's (1994) philosophy of power is the concept of power strategy. To Foucault (1994), power strategy was how power was utilized in order to achieve the desired outcome by the individual(s) exercising power. Foucault (1994) viewed power as "a strategic relation" (p. 169). In other words, people deliberately employed power to achieve a specific purpose. In a relationship, the use of power is aimed at accomplishing whatever goal the individual using the power desires to attain. Included in Foucault's (1994) concept of power strategy was the use of resistance. He indicated, "Resistance is a part of this strategic relationship of which power consists" (p. 168). To put it another way, power is employed, at times, to resist the actions of other people. Farrell (2005) and Patton (2014) agreed with this notion that power is strategic. Farrell (2005) even called the exercise of power "war-like" (p. 149). Moreover, she argued that Foucault viewed power in military-type terms (Farrell, 2005). Patton (2016) considered power as strategic because the application of power is intentional rather than accidental.

Power is not just a struggle between two subjects but a battle to accomplish an end-game. McClelland and Burnham (1977) found that power strategy can work to change leadership styles in business managers. In their research, McClelland and Burnham (1977) found that high-power motivated managers would adjust their managerial styles to better influence the salesmen. Although motivated by power, managers found a change in the strategic approach in leadership style aided in improving the performance of the salesmen.

Power strategy can be utilized to force changes within society. The actions of people or government might change if the power strategy changes. Foucault (1977) described in his book,

Discipline and Punishment: The Birth of the Prison, how public executions and punishment have changed over the years in the penal system because of variations in the attitudes toward crime deterrence. Foucault (1977) considered executions and punishment as a display of power by the state. However, the decline of public executions and punishment over the years showed a change in strategy toward crime prevention (Foucault, 1977). Foucault recognized a need to focus attention on human rights.

Freedom. Resistance is an important trait of power (Foucault, 1994). If the subject has the choice to reject a demand, then power exists. Thus, Foucault (1994) would argue that power does not exist in slavery because slaves were forced to obey the slave owner without the means to resist (Equal Justice Initiative, 2014). Slaves were not afforded the right to make choices (Equal Justice Initiative, 2014).

The act of making a choice displays power. To support this statement, King (1996) argued that "power is understood as the capacity to act or speak or think in ways of one's own choosing" (p. 15). For example, many individuals in the Black community in the early part of the 20th Century migrated from the Southern states to Northern and Western states for "better social and economic opportunities" (Black et al., 2015, p. 477). Accordingly, the freedom to choose another location to reside provided an element of power to the Black community.

Power is not being exercised without a choice to resist, only the display of force. Foucault (1994) reasoned that "there is no power without potential refusal or revolt" (p. 324). True power exists when people can decline or rebel against the actions of others (Foucault, 1994). A society that permits the freedom to resist, according to Foucault (1994), also brands human beings as subjects. The freedom to choose is a concept that Foucault (1994) threads

throughout his writings and lectures. He contended, “Power is exercised only over free subjects, and only insofar as they are ‘free’” (Foucault, 1994, p. 342).

Foucault and human rights. Linking Foucault to human rights was not a difficult task. Much of Foucault’s (1977) research centered around marginalized groups. Foucault’s studies related to the prison system and mental health institutions would seem to point to a human rights focus. However, Golder (2015) observed that Foucault’s early writings did not present much insight into his perspective on human rights. Golder (2015) argued that Foucault addressed his perspective on human rights later in his writings and lectures. For example, in 1979, Foucault (1994) composed a letter addressing the human rights violation in Iran. The letter urged the Iranian government to respect the rights of the citizens in Iran (Foucault, 1994). The stronger stand for human rights later in Foucault’s life may signal a change in his viewpoint of the exercise of power toward a change in the application of power. Foucault may have become more concerned about where power was exercised than how power was exercised. For instance, in the letter to the Iranian chairman of the Association for the Defense of Human Rights, Foucault urged for changes in the Iranian judicial system respecting the rights of the accused (Golder, 2015). Foucault linked his research into power with a respect for human rights.

Research related to Foucault’s (1994) view of power has also been associated with international discussions on human rights. Manokha (2009) utilized power like a microscope to examine the “global discourse of human rights” (p. 439). Manokha (2009) adopted Foucault’s (1994) concept of power to analyze the discussion surrounding human rights in the world. Consideration was given in Manokha’s (2009) research as to how human rights became a global standard. Countries and international organizations began to evaluate each other based on the application or support for human rights. Manokha (2009) wrote that “[power] is a property of an

agency; it is [used] by A to obtain the desired behaviour (sic) change in B" (p. 430). Thus, national human rights policies could be changed in a country through international pressure. In his study, Manokha (2009) determined that human rights became the measuring stick for nations to assess each other when considering economic partnerships. Manokha (2009) recognized how power was used against nations that did not conform to the global human rights standards by withholding business partnerships. Additionally, corporations, both profit and nonprofit, would use the human rights record of a nation or organization to gauge whether to participate in a business partnership with the nation or organization (Manokha, 2009). In this instance, coercive economic power was used as a tool to move nations toward improved human rights policies.

Foucault (1994) did not directly relate his concept of power to voting rights violations in America, but he did acknowledge how abuse of power could result in a populace revolt. The application of power, whether by an individual or governmental institution, should have strict limitations to prevent violations of human rights from occurring. The history of voting rights in the United States is a good example of how unfettered power can be utilized to abuse the Constitutional rights of a segment of the population.

Voting rights. With the passage of the 14th Amendment to the U.S. Constitution in 1868, the United States affirmed the rights of all citizens (Magliocca, 2013; Tolson, 2014). However, even after the passage of the 14th Amendment, a segment of the population was still prevented from voting. For example, women were denied the right to vote until 1920 and most Black citizens could not vote until 1965 with the passage of the Voting Rights Act of 1965 (West, 2004; Woods, 2015).

Once the 14th Amendment to the U.S. Constitution was passed, southern states skirted around the wording of the amendment and prevented Black citizens from voting (Magliocca,

2013). However, the efforts by southern states to prevent Black citizens from voting forced Republicans and Northern Democrats in Congress to advocate for a stronger worded amendment to the U.S. Constitution. Thus, Congress selected wording for the 15th Amendment to the U.S. Constitution that left no doubt as to the right to vote for all citizens (Magliocca, 2013).

Nevertheless, Black citizens were still intimidated from registering and voting even after the passage of the 15th Amendment to the U.S. Constitution (Lemann, 2006). The Ku Klux Klan (KKK) utilized terrorization tactics to prevent Black citizens from voting in Mississippi (Lemann, 2006). For example, Black citizens were murdered, and their schools and churches were burned in Mississippi by the KKK in 1871 (Lemann, 2006; Magliocca, 2013). Therefore, Congress passed the Enforcement Acts of 1870 and 1871 which "gave teeth to the 15th Amendment by providing federal officials with more authority to supervise elections" (Magliocca, 2013, p. 161) and countered the brutal tactics of the KKK. Still, Congress continued to pass legislation that strengthened the enforcement of voting rights for Black citizens. For instance, Congress passed a third enforcement law, the Ku Klux Klan Act of 1871, specifically targeting KKK activities and tactics that disenfranchise Black citizens (Magliocca, 2013).

Violence against Black citizens would increase after the showing of a film glorifying KKK activity and degrading Black citizens. The film was called *The Birth of a Nation* by D. W. Griffith (Lemann, 2006). The first showing of the film would take place in the White House. President Woodrow Wilson, a Southern Democrat, held the first movie screening at the White House of *The Birth of a Nation* (Lemann, 2006). Besides Civil War battle scenes and an attempted rape of a White girl by a Black man, the movie displayed the triumphant victory of the Klan in preventing Black citizens from voting (Lemann, 2006).

The movie, *The Birth of a Nation*, fed into the already smoldering anti-Black sentiment in the southern states. For example, in 1915, just prior to the showing of *The Birth of a Nation*, a group of Klansmen marched to the top of Stone Mountain, built an altar of stones, and conducted a ceremony pledging allegiance to the Klan (Bauerlein, 2001). The KKK continued activity across the South to disenfranchise Black citizen voters.

Thwarting the right to vote by White Southerners also extended to Black servicemen and women (Parker, 2009). When World War II ended, many Black veterans returned to the South with a different perspective on their rights, especially the right to vote. Many in Congress believed that allowing a service member to vote, regardless of color, was the patriotic thing to do (Parker, 2009). Subsequently, Congress passed the Soldiers Vote Act of 1942 granting all servicemen and women the right to vote regardless of color (Parker, 2009). Additionally, the poll tax was a Jim Crow effort to prevent Black citizens from voting by charging a fee at the polling place. However, many in Congress opposed an attached amendment that granted relief from the poll tax for service members (Parker, 2009). The efforts of Congress motivated many Black veterans to register to vote (Parker, 2009). Unfortunately, some Southerners had a different perspective on the Soldiers Vote Act of 1942. For example, the possibility of having thousands of Black service members voting inflamed southern democrats (Parker, 2009). Actions by southern democrats to stop Servicemen from voting ran the spectrum of violence. Parker (2009) wrote, “White Southerners revived the use of fear, threatening any Black citizens who possessed the temerity to exercise their rights with both physical and economic reprisals” (p. 178). Consequently, Black citizens who tried to register to vote or cast a vote were retaliated against. Several Black veterans lost their lives attempting to exercise their constitutional right. Some

retributions occurred even against those whose name appeared on the voter list, although they may not have had any intention of voting (Parker, 2009).

The motivation to appear on Election Day and cast a vote appeared to be very difficult for Black citizens in the south considering the threats from White supremacy groups. As a result, Black citizens experienced a dilemma of "appearing at a specific location, on a specific date, a process that ultimately made it easier for white supremacists to intimidate those who sought to exercise their constitutional right" (Parker, 2009, p. 182). The threat of violence discouraged many Black citizens in the south from voting. For example, Ida Mae Gladney voted for the first time in 1940 after she moved to Chicago from Mississippi because she feared she would be killed in Mississippi trying to vote (Wilkerson, 2010).

Voter registration drives eventually brought more Black citizens to the polling booth. Black leaders created specific organizations focused on voter registration. Participation in political organizations and campaigning appealed to many Black citizens because they "enjoyed a lower profile than voting and was therefore considered to be less risky" (Parker, 2009, p. 182). Numerous organizations emerged pushing for Black political activity: National Association for the Advancement of Colored People (NAACP), Congress on Racial Equality, Fellowship of Reconciliation, Southern Christian Leadership Conference, and Students Nonviolence Coordinating Committee. Each of these organizations formulated strategies pushing for Black voter participation (Carson, 1981).

The impact that Black citizens voting could have on a community was experienced in many places across the nation (Fuller, 2014). For example, voting became the method to influence change in a community in North Carolina (Fuller, 2014). Fuller (2014) acknowledged that "We had to show the powers that be that poor people had a voice, too, and that their voice

mattered" (p. 72). Organizing was key to giving Black citizens a voice and improving Black communities (Fuller, 2014).

Nongovernmental organizations provided the catalyst for Black citizens to get involved in neighborhood issues and even organize neighborhood committees. For example, Operation Breakthrough in Durham, North Carolina made a significant difference in the housing situation of poor Black citizens (Fuller, 2014). The United Organizations for Community Improvement (UOCI) targeted developers of property in poor neighborhoods. The groups pressured developers to improve the conditions of property in poor neighborhoods (Fuller, 2014). Although the efforts of the UOCI did not yield the results of getting the property owners to take responsibility, the UOCI acted as a vehicle for neighborhood activism (Fuller, 2014).

President Eisenhower's 1956 State of the Union address shed some light on Black citizen disenfranchisement. President Eisenhower (1956) reflected, "It is disturbing that in some localities allegations persist that [Black] citizens are being deprived of their right to vote" (Eisenhower, 1956, para 115). President Eisenhower brought national attention to the treatment of Black citizens in the South. Eisenhower used his influence to push Congress into formulating legislation to address voting rights (Eisenhower, 1956).

Legislation addressing voting rights for Black citizens experienced numerous road blocks in Congress, most notably from Senator Lyndon Johnson and Senator Strom Thurmond (Roberts & Klibanoff, 2006). A bill outlining legislation to protect the right to vote regardless of race would pass in the House of Representatives but fail in the Senate. Washington (1957), representing the Republican National Committee, sent a letter to Senator Johnson concerning the failure of the civil rights bill in the Senate. Washington (1957) expressed his disappointment in the Senate and reprimanded Senator Johnson for his verbal attack on Vice President Nixon who

supported the civil rights legislation. The letter must have had some impact on Senator Johnson because the legislation passed and was sent to President Eisenhower for signature (Roberts & Klibanoff, 2006). President Eisenhower signed the Civil Rights Act of 1957 on September 9, 1957 (Roberts & Klibanoff, 2006). The Civil Rights Act of 1957 was a major advancement in voting rights since the 15th Amendment to the Constitution; however, further legislation would be necessary to ensure African American enfranchisement. President Lyndon Johnson would sign the Voting Rights Act of 1965 to cement voting rights for all American citizens (Roberts & Klibanoff, 2006).

The first lawsuit against the Democratic Party for violating the rights of voters was under the Civil Rights Act of 1957 (Smith & Wynn, 2009). The lawsuit was in connection to the eviction of a group of Black sharecroppers in Fayette County, Tennessee, for registering to vote. The Civil Rights Act of 1957 permitted the sharecroppers to fight the evictions in federal court.

Sharecropping. Sharecropping became a common method of employment for freed slaves after the Civil War; however, its roots extend prior to the formation of the United States (Kester, 1997). Colonists, operating plantations, required cheap labor to maximize the economic resources. The plantations "called for hordes of cheap laborers" (Kester, 1997, p. 19). As the United States was forging a new ideal of independence, a system of dependence on cheap labor was created within the agricultural industry. The system of cheap labor included Black slaves and "indentured White slaves" (Kester, 1997, p. 19) to harvest crops.

Over time, southern plantations, for the most part, became increasingly dependent on slave labor (Alston & Kauffman, 2015). Slave labor did not provide much in the way of skill attainment outside of cultivating crops. During the slavery years, most slaves were employed as unskilled workers on plantations harvesting cotton or other agricultural products (Ruef &

Fletcher, 2003). After emancipation, freedmen could only find employment utilizing the talents they possessed as a slave (Alston & Kauffman, 2015). The limited skill set range placed freedmen at the mercy of the local job market. Freedmen without land "were forced into sharecropping tenancy" (Ruef & Fletcher, 2003, p. 447). The ex-slave was employed right back into the same industry they had exited, not necessarily by choice.

Emancipation also impacted the landowner. The release of slaves had completely dissolved "the planters' investment in slave property" (Ochiltree, 2004, p. 41). Revenue spent on cheap slave labor was taken away in a moment with no means of recouping the losses. Landowners could no longer depend on slave labor to harvest the fields. Gatherers must be located within a different avenue. This situation left landowners desperate to once again find cheap labor for their plantations. Faced with an uncertain future, landowners "were compelled to negotiate and bargain with African-American field hands" (Ochiltree, 2004, p. 41). Sharecropping became the method of gaining employment for freedmen and of getting crops harvested for landowners. This arrangement may seem, on the surface, beneficial to both parties. However, this agreement granted the landowner an upper hand. Sharecropping "allowed landlords and merchants considerable authority in dictating the type of crop grown, its quantity, and the method of agricultural production" (Ruef & Fletcher, 2003, p. 447). The sharecropper appeared to be on the losing end of the deal.

Sharecropping, in some cases, was the only employment available to freed slaves post-emancipation. Lemann (2006) wrote, "Losing in the struggle to find alternatives to plantation employment" (p. 52) freed slaves turned to sharecropping as a means of work; many slaves toiled for their previous owners. This arrangement reinforced the status quo of Black citizens depending on White landowners. Sharecropping "maintain[ed] a steady source of cheap labor

and continue[d] the well-established, patriarchal relationship comfortable for whites in the rural South" (Kim, McFerren, & Turner, 2015). Landowners upheld their pre-emancipation lifestyle while satisfying the reconstruction requirement. However, the sharecropper did not fare as well in the arrangement.

The sharecropping agreement placed a strain on the landowner and sharecropper interest; no longer was this a master–slave relationship but a business arrangement (Kester, 1997). Landowners believed this agreement undermined their authority as White people: "[Sharecropping] promoted a sense of partnership and eroded the 'proper' relationship between the races" (Ochiltree, 2004, p. 42). This situation caused measurable pressure between the landowner and sharecropper. Ochiltree (2004) indicates, "The space that [sharecropping] put between landlord and tenant, generated considerable tensions that can be charted through the aggrieved complaints of white farmers" (p. 42).

Although a partnership existed between the landowner and the sharecropper, the sharecropper received the worst end of the deal. Sharecroppers had very few possessions, and even the equipment used to cultivate the land was owned by the landowner (Kester, 1997). Agee and Evans (1939/2001), in their work *Let Us Now Praise Famous Men,* paints a bleak picture of the sharecropper's plight. They reflected, the sharecropper is "the man who, owning neither mule nor implements, must be furnished these as well as land and shelter, and must pay the landowner half his cotton and a third to half of his corn" (p. 336). Sharecropping was very arduous work for very little pay. The conditions were often horrid. The entire family was responsible for the labor. Agee and Evans (1939/2001) described how the families lived and survived:

> A man and a woman are drawn together upon a bed and there is a child and there are children: First they are mouths then they become auxiliary instruments of labor: later they

> are drawn away, and become fathers and mothers of children. . .while they are still together within one shelter around the center of their parents, these children and their parents together compose a family: This family must take care of itself. (p. 57)

Landowners often took advantage of sharecroppers because landowners recognized that sharecroppers had no other means of employment and believed they had no recourse against maltreatment. Kester (1997) says that sharecroppers were "the most exploited agricultural worker in America" (p. 17). The tenant arrangement put sharecroppers at the mercy of the landowners. In most cases, the landowner provided seed, fertilizer, tools, and housing (Hodges, 2013). At harvest time, "the profits . . . would be split between the sharecropper and the landlord" (Kim et al., 2015). In essence, the sharecropper was at the mercy of the landowner. If the landowners were not pleased with the sharecroppers' work or disliked their behavior, the landowner could fire the workers and evict the families from their home. This was the case in Fayette County, Tennessee, after Black sharecroppers registered to vote.

1960 Fayette County, Tennessee. Fayette County is located on the southwestern portion of Tennessee. According to Morton (2017), Fayette County is named after Marquis de Lafayette, the young Frenchman who fought with General George Washington during the American Revolution (Taylor, 1955). The county began settlement in 1820, and by 1826, two towns had enough residence for incorporation: Somerville and LaGrange ("Town of Somerville," n.d.).

Fayette County was considered rural territory with the 1960 U.S. Census reflecting a population of 24,577. The county seat for Fayette County is Somerville, named after Lieutenant Robert Somerville who died in 1814 at the Battle of Horseshoe Bend under the command of Andrew Jackson ("Town of Somerville," n.d.). Somerville Town, as it was called in 1960, was the largest populated area in Fayette County with a population of 7,936 in the town and

surrounding area (U.S. Bureau of the Census, 1963). The economic system was based chiefly on agriculture. In Fayette County, 55% of the employed labor force worked in the agricultural industry (U.S. Bureau of the Census, 1963). The employment labor force included both men and women. The two primary crops were cotton and corn (Morton, 2017; U.S. Bureau of the Census, 1963).

The South has a long history of economic dependency on agriculture. After the Civil War, employment for freed slaves was difficult to find. Sharecropping provided freed slaves employment opportunities. Because of the dependence on agriculture, sharecropping "rapidly emerged as the dominant economic form of post-emancipation" (Lemann, 2006, p. 53). As with much of the South, Fayette County, Tennessee, depended on sharecroppers to farm and harvest the crops. However, Black residents in Fayette County garnered little voice in local politics (Wynn, 2009).

Jim Crow laws hindered Black residents from registering to vote. In Fayette County, not registering to vote also meant Black citizens were prevented from entering the jury pool (Wynn, 2009). The consequence of not allowing Black citizens to be in the jury pool was evident in the 1959 murder trial of Burton Dodson in Somerville, Tennessee. Burton Dodson, an elderly Black man, was tried in Fayette County for murdering a White man (Smith & Wynn, 2009). The circumstances surrounding the murder were sketchy at best (Smith & Wynn, 2009). Because Black citizens were not permitted to register to vote, the jury pool consisted only of White residents. Subsequently, an all-White jury was selected and convicted Dodson of second-degree murder. Dodson was sentenced to 20 years in prison, eventually being reduced to 10 years ("Tent City Timeline," 2003). The outcome of the trial infuriated the Black community in Fayette County. The perceived failure of justice in the Dodson trial prompted many Black residents to

travel to the courthouse in Somerville, Tennessee, and register to vote in order to be considered for the jury pool (Smith & Wynn, 2009). The Black community ascertained that serving on the jury was the only method for Black citizens to receive a fair trial (Wynn, 1996).

Considering the Dodson trial as a failure of justice, a group of Black citizens founded the Fayette County Civic and Welfare League (FCCWL) to urge African Americans in the community to register to vote (McFerren, 2006). Residents found it necessary to participate in the political process to influence change within the community. The FCCWL pushed an agenda of voter education, elected official accountability, and removal of economic barriers that hurt African Americans (McFerren, 2006). The league's primary goal was to boost Black voter registration in Fayette County (Saunders, 2007; Wynn, 1996).

The passage of the Civil Rights Act of 1957 incited Black political involvement in Fayette County. Black activists worked diligently to promote voter registration and school integration in Fayette County ("Town of Somerville," n.d.). The push for voter registration prompted a group of Black sharecroppers, in 1959, to meet at the courthouse in Somerville, Tennessee, with the intention to register to vote (Saunders, 2007). Unfortunately, the group was turned away from registering to vote and told the Democratic election primary was strictly for White citizens (McFerren, 2006). The group felt compelled to act against the local election commission. The action by the Fayette County Election Commission to prevent Black citizens from voting prompted a lawsuit from the FCCWL (Dykeman & Stokely, 1960; McFerren, 2006). The Federal Bureau of Investigation (F.B.I.) opened an investigation which evoked three Fayette County election officials to resign as a protest of the investigation ("Election Aides Quit," 1960). The following year, the Black sharecroppers were evicted from their homes. With no place to

live, a tent city was erected on land donated by Black landowners to house the evicted sharecroppers.

In 1960, a power relationship existed between Black sharecroppers and White landowners in Fayette County, Tennessee. Landowners controlled much of the sharecropper's life. Landowners determined what, when, where, and how the sharecropper worked the land (Hodges, 2013; Kester, 1997). The sharecropper received a miniscule compensation for working the land; some estimates put the total annual compensation at "$250" (Kester, 1997). This amount appears hardly enough to support a family, a mule, and purchase seed.

The avenue of change for the Black sharecroppers was through banding together. Black citizens recognized the way to exercise power was by organizing (Hodges, 2013; Kester, 1997). Black sharecroppers in Fayette County, Tennessee, organized into leagues and demonstrated power through voter registration (Wynn, 2009). Consequently, the actions by the Black sharecroppers prompted the White landowners to evict the sharecroppers for registering to vote (Wynn, 2009). In concert with the idea of power and action, Farrell (2005) contended, "The exercise of power is strategic and war-like" (p. 149). The back and forth struggle between the White landowners and the Black sharecroppers can be perceived as a contest between two opponents on a battlefield. The sharecroppers continued their voter registration effort and furthered the fight through the legal system (Wynn, 1996). This power struggle epitomizes Foucault's (1994) philosophy of power. Power is "a set of actions upon other actions" (Foucault, 1994, p. 341).

Chapter Summary

The battle between the White landowners and the Black sharecroppers might provide a picture of the complexity of power that Foucault proposed. The actions of the Black

sharecroppers triggered the actions of the White landowners which, in turn, triggered additional actions by the Black sharecroppers. This study explored the actions of the participants in the 1960 Fayette County, Tennessee, Civil Rights Movement through the lens of the NCSS (2013) C3 Framework, and Foucault's (1994) philosophy of power. The disciplines of history, civics, economics, and geography were applied during the data analysis. Although Foucault concentrated primarily on institutions and government, this study moved Foucault's (1977) concepts beyond the walls of mental institutions, penal systems, and government to the plantations, streets, and courthouse of one Jim Crow county in Tennessee. By adapting Foucault's (1994) philosophy of power to the arena of civil rights, insight into the forces regulating the behavior and the actions employed to secure basic civil rights for the sharecroppers in Fayette County might be found. Through the employment of inquiry, the information presented in this study can be transferred to the curriculum in the social studies classroom to enhance the lesson. Additionally, educators can utilize the information to develop more comprehensive and relevant instruction.

Chapter 3: Procedures and Methods

Chapter 3 presents information related to the procedures and methods contained in this study. The chapter has a topical organization. First, Chapter 3 begins with an explanation of the qualitative research paradigm. Next, the qualitative methods utilized in this study are discussed. Then, the site selection for collecting the research data follows the qualitative methods discussion. Participant information is presented after site selection. No individuals were directly interviewed by the researcher during this study. All interview data were collected from the interviews contained in Hamburger's (1973) *Our Portion of Hell* book. Ethical issues and instrumentation are explained after the discussion on participants. After the instrumentation discussion, a detailed explanation of the data collection procedures is presented. Next, the characteristics and influence of the researcher is covered. After researcher positionality, a discussion of the procedures that enrich trustworthiness and rigor of the study is discussed. The data analysis techniques follow the discussion on trustworthiness and rigor. Finally, this chapter closes with a summary discussion of the contents.

Research Design

This study incorporated a qualitative research design that utilized inductive reasoning as the basis for processing and analyzing data (Lincoln & Guba, 1985; Yilmaz, 2013). A qualitative research design focuses on the collection and analysis of data that is "primarily nonquantitative in character" (Saldaña, 2011, p. 3). The data consisted mainly of transcripts, observation documentation, artifacts, photographs, video and audio recordings, and internet information (Saldaña, 2011). Researchers utilize a variety of approaches to support a qualitative research design: ethnography, case study, grounded theory, focus groups, phenomenology, content analysis, mixed methods, narrative inquiry, photographic inquiry, and action research (Berg &

Lune, 2012; Butler-Kisber, 2010; Saldaña, 2011). Specific to this study is the phenomenological approach, which lends itself to "the study of the nature and meaning of things" (Saldaña, 2011, p. 7). Additionally, the phenomenological approach best suits the research of "concepts, events, or lived experiences of humans" (Saldaña, 2011, p. 8). Therefore, the phenomenological approach is the most operative method for this study because it permits the exploration of a specific event to ascribe meaning to human experiences (Butler-Kisber, 2010; Saldaña, 2011; Starks & Trinidad, 2007; Yilmaz, 2013).

As related to this study, the human experiences were the Black sharecroppers in Fayette County who were evicted from their homes because they registered to vote. Subsequently, the erection of the Freedom Village to house the evicted sharecroppers. This study expands upon a phenomenological approach by exploring the experiences of individuals associated with the Freedom Village and by examining the actions of the Black residents in Fayette County.

Qualitative methods. This study supported the qualitative research design and the phenomenological approach by employing several research methods: historical, photographic inquiry, and content analysis. First, historical research examined the historical record to discover what happened at a specific time (Berg & Lune, 2012). Historical research considers "the relationships among issues" (Berg & Lune, 2012, p. 304) when examining the data. Berg and Lune (2012) argued that employing historical research permits the researcher "a broader understanding of human behavior and thoughts than would be possible if we were trapped in the static isolation of our own time" (p. 306). However, they also recognize the possibility of the researcher imposing modern values and beliefs when interpreting the historical record (Berg & Lune, 2012). The imposition of modern values can be avoided by triangulating data from a variety of sources (Berg & Lune, 2012).

Next, photographic inquiry was employed to evaluate archived photographs and photographs taken by the researcher. Photographic inquiry is the use of photographs "as a means of reflection, elicitation, and representation" (Butler-Kisber, 2010, p. 124) to understand lived experiences or a phenomenon. Butler-Kisber (2010) acknowledged that "much can be learned about people as social and cultural beings" (p. 126) through the examination of photographs. However, photographs could enact a level of "vulnerability and intrusion on privacy" (Butler-Kisber, 2010, p. 132) especially where children are involved. All photographs included in the data analysis for this study were obtained and duplicated with written permission from the U of M Library Special Collections (see Appendix D). During the data analysis of this study, photographs were assessed for their behavioral significance to the topic (Butler-Kisber, 2010).

Finally, content analysis was employed to evaluate archived interviews and textual data. Content analysis is a research method used to examine transcripts and textual data to capture first-hand knowledge of an event (Krippendorff, 2004). Additionally, content analysis seeks to "objectively characterize the message conveyed by descriptive information" (Jegadeesh & Wu, 2013, p. 714). Thus, content analysis is an appropriate method for analyzing textual data, such as interview transcripts. Although interview data were not directly obtained through interviews by the research, the interview data in Hamburger's (1973) book, *Our Portion of Hell* provided ample information for this study. However, the weakness of including archived interview data in this study was that the researcher had no input into the interview questions or the documentation of the participants' answers. Additionally, archived video interviews, located on the U of M website, supplemented the transcript data from Hamburger's (1973) interviews.

Site Selection

Two sites were selected for this study: Somerville, Tennessee and the U of M Library Special Collections. Both locations provided relevant information for answering the research question. For example, Somerville, Tennessee provided the location of the Freedom Village site and the courthouse. The Freedom Village site was located directly off Hwy 195 in Somerville, Tennessee. Thus, photographic data were collected of the historical marker that recognizes the site. No special access was required to view the historical marker. Additionally, the Fayette County courthouse is located in Somerville, Tennessee. The courthouse was the place for voter registration. Voter registration was the catalyst for the eviction of the Black sharecroppers. Therefore, Somerville, Tennessee provided an opportunity to collect visual data of the courthouse that aided in understanding place.

The U of M Library Special Collections located in Memphis, Tennessee housed the archival data related to Freedom Village. Therefore, the library provided convenient access to a large amount of Freedom Village related data. Subsequently, the bulk of the research data were collected at the U of M Library. Archival data were obtained from the U of M Library Special Collections to examine the documentation related to Freedom Village. No special access to the U of M Library Special Collections was required. The researcher submitted a signed researcher's record (see Appendix E) form to the U of M Library Special Collections and obtained access to the Freedom Village data during the library's normal business hours. Additionally, the U of M is home to the Benjamin L. Hooks Institute for Social Change. In support of this study, the institute provided research expertise connected to the Fayette County Freedom Village.

Population

The population for this study consisted of African American male and females interviewed by Hamburger (1973). Therefore, the interview information from Hamburger (1973) served as the historical data source for analysis. Participants ranged in age from 36 years old to 86 years old. All participants contributed to the Fayette County voter registration drive. Some of the participants were sharecroppers who were evicted from their home for registering to vote. Although the interview data does not indicate the residents of the Freedom Village, Early B. Williams did acknowledge that his family were residents. All participants resided in Fayette County, Tennessee at the time of the Freedom Village.

Participant selection

The researcher selected no participants for direct interviews. The decision to not interview participants was due, primarily, to most of the participants involved in the Freedom Village were no longer living or of elderly age. After reviewing Hamburger's (1973) book, the researcher determined that Hamburger's (1973) book provided sufficient information for the Freedom Village interview data. Hamburger's (1973) book contained 63 interviews from 35 different individuals. However, of the 63 transcripts documented in Hamburger's (1973) book, only 19 transcripts met the parameter years (1959-1963) for this study. Due to multiple interviews by the same person, four of the interviews selected for this study were from two participants. Therefore, the interview data selected from Hamburger's (1973) book were from 17 different individuals: 11 males and 6 females.

Ethical Issues/Permissions

No ethical issues were anticipated because this study did not include human participants. However, the researcher did obtain approval to conduct this study from the University of West

Florida Institutional Review Board. A copy of the approved application can be reviewed in Appendix F. Additionally, all permissions necessary for accessing the archival data located at the U of M Library Special Collections were acquired. Furthermore, to ensure proper approval procedures were followed for inclusion of the interview data in this study, the researcher obtained permission from Mr. Hamburger to incorporate the interviews in his book (see Appendix G).

Data Sources

Historical data can be obtained from a variety of sources: archived newspapers and documents, archived personal collections, libraries, internet, and government agencies (Berg & Lune, 2012; Saldaña, 2011). The data sources for this study were interviews, textual material, census data, and photographs. The interviews were collected from Hamburger's (1973) book, *Our Portion of Hell.* Hamburger (1973) collected interviews of Black citizens who participated in the Freedom Village. In addition to interview data, textual data were collected from the U of M Library Special Collections that consisted of newspaper and magazine articles, government documents, court reports, and photographs. In addition to the archival data, the U.S. Census Bureau provided 1960 Fayette County, Tennessee census data. Finally, the Eisenhower Library Collection website provided the data sources for information related to the Civil Rights Act of 1957.

Description of Research Protocols/Instrumentation

No pre-existing instrument was located by the researcher that adequately suited the research methodology of this study. Therefore, the researcher developed the Artifact/Interview Data Analysis Form (ADAF) (see Appendix H) to facilitate data analysis. The ADAF provided the researcher with the ability to identify the connections between the NCSS (2013) C3

Framework and Foucault's (1994) philosophy of power. The tool was developed using the matrix method (Garrard, 2014). On the ADAF, the social studies disciplines of history, civics, economics, and geography intersect with Foucault's (1994) philosophy of power constructs of relations, productions, strategy, and freedom.

Matrices as a mean for data analysis are beneficial when comparing various research categories by examining cross-sectional information (Garrard, 2014; Patton, 1990). Averill (2002) discussed the benefits of employing matrices while examining qualitative inquiry data in health care research. Matrices can be an effective tool in identifying connections between categories (Averill, 2002; Garrard, 2014). Matrices also simplify the process of identifying similarities and differences among data (Averill, 2002). The ADAF developed by the researcher follows the type of matrix pattern recommended by Averill (2002) and Garrard (2014).

Expert review of the ADAF. Members of the researcher's dissertation committee chair and the researcher developed the data analysis form. The ADAF was created to provide a matrix for immediate identification of connections between the data (Garrard, 2014). No data analysis form was located that provided the necessary structure for the matrix analysis employed in this study. Due to the research design of this dissertation, a field test was unnecessary, and the committee members served as content and methodology experts in the development of the ADAF. In addition to expert knowledge in the methodology, the committee members have approximately 75 years of content knowledge relative to the study collectively.

Data Collection Procedures

The researcher conducted an online preliminary review of the contents at the U of M library related to the Fayette County Freedom Village prior to data collection. Figure 2 illustrates the researcher's conceptual flow of the data collection procedures.

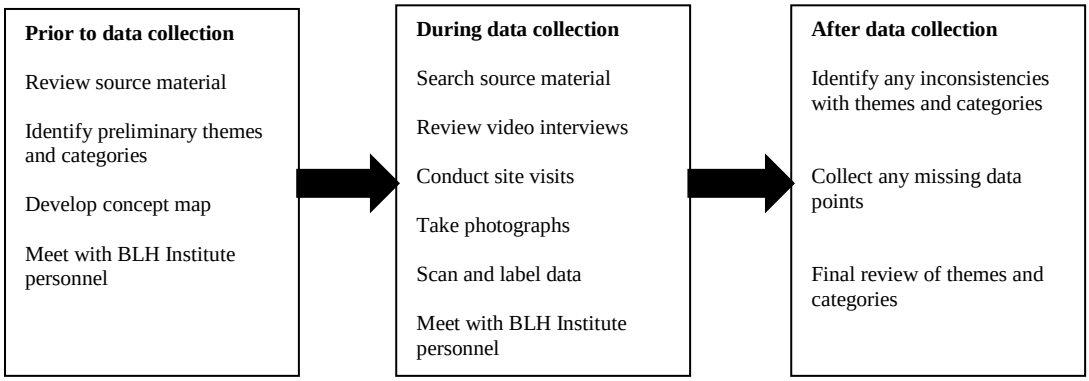

Figure 2. Data collection procedures.

A concept map (see Appendix I) was developed from the preliminary review to visually represent the categories and aid in organizing data collection (Butler-Kisber, 2010; Buzan & Buzan, 1993). No specific tool or expert reviews were conducted for the concept map. Subsequently, the concept map was a method utilized by the researcher to organize the initial categories (Buzan & Buzan, 1993). The categories for the concept map were adopted from the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power. Therefore, the categorical concept map facilitated the focus for the research. As an instrument, concept maps started as an educational tool for learning strategies but have more recently been adopted for research planning purposes (Berg & Lune, 2012; Butler-Kisber, 2010; Buzan & Buzan, 1993). Additionally, the format of a concept map is flexible and limited only to the imagination of the individual (Butler-Kisber, 2010).

The researcher travelled to the U of M Library Special Collections on January 24-26, 2017 to collect data. To facilitate data collection, the researcher conducted an initial review of the Freedom Village archival data to narrow the collection to relevant material. To maximize productivity, the researcher performed multiple data reviews prior to departing the collection site. During data collection, digital copies of documents, photographs, and reports were created. The researcher labeled the digital copies per type and location of data (i.e., newspaper article, U

of M archives). A color-coding system was implemented to organize data (Ryan & Bernard, 2003). Moreover, hard copies of data were secured in a locked file box and digital copies were stored on a password protected computer with access to the researcher and dissertation committee members only. Personnel not associated with the study were not permitted access to the data.

Researcher Positionality

Researcher positionality reflects the attributes or characteristics of the researcher. The attributes that researcher positionality specifically consider are those that might influence or impact the results of the study (Piantanida & Garman, 2009). Additionally, researcher positionality ponders the role the researcher performs within the study as a participant or an observer (Berg & Lune, 2012). Furthermore, researcher positionality contemplates the philosophical assumptions the researcher brings to the study that might influence data analysis (Butler-Kisber, 2010).

The researcher for this study is a 59-year-old, White male with an extensive military background and Florida educator grades 6-12 social studies credentials. With over 30 years of active military service, the researcher spent many of those years teaching, writing curriculum, and evaluating military training. His post-military years include teaching post-secondary education social studies, managing educational programs, and teaching adult education. In reference to this study, the researcher has a family connection to the town where the Freedom Village was located. Additionally, relatives of the researcher resided in the Fayette County region at the time of the Black sharecroppers' eviction and the establishment of the Freedom Village. For this study, the researcher is positioned as an investigator. Therefore, the researcher collected data and analyzed the data. At no time did the researcher play the role of participant.

The researcher's philosophical assumptions are influenced by the constructivist perspective. Thus, the researcher considers knowledge to be constructed through experiences.

Ensuring Trustworthiness and Rigor

Research should not only present information that is meaningful, but the research should be valid. Qualitative research demonstrates validity through a rigorous and persuasive process showing coherence and transparency throughout the study (Butler-Kisber, 2010; Patton, 1990). *Trustworthiness* and c*redibility* are two terms associated with validity in qualitative research. Lincoln and Guba (1985) addressed trustworthiness as persuading others to consider the value of research as "worth paying attention to" (p. 290). Credibility refers to the activities and methods used to ensure the findings and analysis of data are valid (Lincoln & Guba, 1985).

Demonstrating trustworthiness and rigor in a study is accomplished through the application of research methods, such as triangulation, peer reviews, and audits for collecting and analyzing data. Creswell and Miller (2000) developed a framework that identified nine methods used to establish trustworthiness: triangulation, member checking, audit trail, disconfirming evidence, prolonged engagement, descriptive writing, researcher reflexivity, collaboration, and peer debriefing. Of the nine methods identified by Creswell and Miller (2000), five apply to this study and were employed to establish trustworthiness and rigor.

Triangulation. The first research method employed to increase trustworthiness was triangulation. Triangulation is scrutinizing the same point from a variety of angles to bolster accuracy in the research (see Figure 3). Therefore, the researcher applied triangulation by acquiring data from multiple sources to identify themes (Creswell & Miller, 2000). This study converged data from Hamburger's (1973) interviews, archived printed sources (i.e., newspapers,

magazine articles, personal papers, law enforcement files, court records), archived photographs, and audio/video sources from U of M Fayette County tent city website.

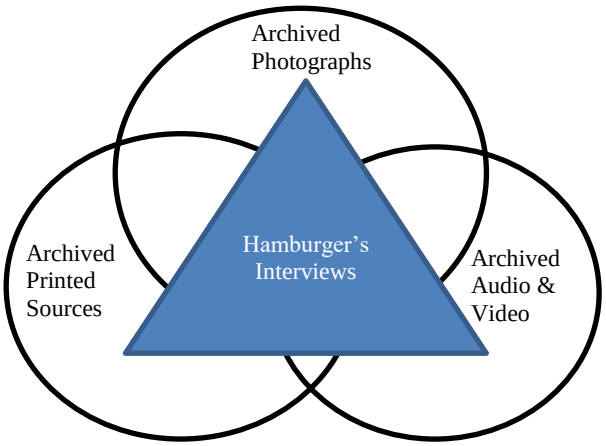

Figure 3. Author's concept of triangulation paradigm.

Disconfirming evidence. The second research method utilized to heighten trustworthiness and rigor was disconfirming evidence. Creswell and Miller (2000) suggested that disconfirming evidence was the preliminary selection of themes and categories by the researcher then watching for evidence that is contrary to the themes and categories. The researcher exercised the disconfirming evidence method by identifying data that disputed the themes and categories that emerged from the data. After the preliminary selection of the themes and categories, the researcher then combed through the data looking for evidence that "is consistent with or disconfirms these themes" (Creswell & Miller, 2000, p. 127). Basically, evidence that supported or disputed the preliminary themes and categories were identified and documented by the researcher.

Researcher reflexivity. The third research method employed to enhance trustworthiness was researcher reflexivity. According to Creswell & Miller (2000), researcher reflexivity is a method by which the research carefully identifies "personal beliefs, values, and biases that may shape their inquiry" (p. 127). To mitigate the impact of researcher bias on the study,

identification of personal beliefs and biases should be acknowledged early in the process. The utilization of researcher reflexivity in the study aided the researcher to recognition issues or concerns with data interpretation in the analysis phase (Creswell & Miller, 2000). Researcher reflexivity is included in this chapter under the subheading “researcher positionality”.

Peer debriefing. The forth research method applied to increase trustworthiness and rigor was peer debriefing. According to Creswell and Miller (2000), a peer review is conducted by individuals that possesses a level of understanding about the research to apply a critical eye to a review. For credibility purposes, the peer reviewer must be an individual outside of the study (Creswell & Miller, 2000). For this study, the peer review began with the dissertation committee chair and the dissertation committee. The researcher met with each committee member after their review and received feedback that resulted in modifications to the study’s information. The final conceptual framework, methodology, research question, data collection, analysis, and findings were approved by the dissertation committee. Additionally, Mr. Hamburger reviewed the inclusion of the interview data in Chapter 4.

Thick, rich descriptive writing. The final method utilized by the researcher to strengthen trustworthiness and rigor was the use of thick, rich descriptive writing. Creswell and Miller (2000) argued that credibility was established when readers “are transported into a setting or situation” (p. 129) through the narrative account created by the researcher. Therefore, the researcher provided vivid detailed descriptions of the setting, participants, themes, and categories identified in this study. Direct quotes from the interview data were incorporated to provide accuracy to the research. Information from textual data were merged in the narrative of this report to include multiple perspectives of the topic. Through this method, the reader can

experience what the researcher discovered. It is within the experience of the reader that conclusions are drawn as to the study's trustworthiness.

Data Analysis Techniques

Data analysis begins by reducing the primary source data to a workable size and coding the data to recognize common themes and categories (Berg & Lune, 2012). First, the researcher reduced the data during data collection. Reduction was accomplished by sorting through the material provided from the U of M library Special Collections to determine the relevant information within the research parameter years (1959–1963). Next, the researcher conducted a review of the data to become acquainted with the content of the interviews, articles, photographs, and videos (Patton, 1990). Then, the researcher conducted a second review of the data in which words or phrases linked to the NCSS categories and power were identified and color-coded. Hence, words or phrases linked to history were color-coded blue. Then, words or phrases associated with civics were color-coded red. Next, words or phrases related to economics were color-coded green. Afterwards, words or phrases connected to geography were color-coded brown. Lastly, words or phrases that conveyed power were underlined with pencil. After the second review, the researcher studied the data and transferred the color-coded words and phrases to the ADAF for each piece of data. The ADAF, developed by the researcher, aided in data reduction and coding (Leavy, 2011). The ADAF was employed for interview data, newspaper articles, magazine articles, reports, literature, photographs, and archived video interviews to identify words and phrases that align with the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power. After completing the ADAF, the researcher entered the information from the ADAF into a spreadsheet (see Appendix J). The spreadsheet provided organization of the data and quick visual recognition of emergent themes.

Content analysis using the cluster analysis method was performed to identify associations between words and phrases (Burke, 1957). As a research analysis method, Burke (1957) proposed cluster analysis to examine written or textual content to aid in understanding the interrelationships between various pieces of literature. The researcher perused the data for words and phrases related the NCSS (2013) C3 Framework categories and Foucault's (1994) philosophy of power constructs. Special attention was given to words that signify power. Power words were analyzed for repetitiveness. Repetitive power words indicated some significance pertaining to the exercise of power (Burke, 1957).

Photographic data were collected from the U of M Library Special Collections. Examining photographs can aid the researcher in gaining a better understanding from the human experience and the individual perspective (Berg & Lune, 2012). Photographs were analyzed utilizing the photographic inquiry method—specifically elicitation (Butler-Kisber, 2010). Photographic elicitation entails the use of "photovoice" (Butler-Kisber, 2010, p. 127). Photovoice brings meaning to a photograph by stimulating a response from the viewer to the image (Butler-Kisber, 2010). The response from the researcher was documented on an ADAF for each photograph.

During data collection, preliminary themes were identified and checked throughout the data collection process. After data collection was completed, the data analysis forms were examined to identify themes that connect the NCSS (2013) C3 Framework with Foucault's (1994) philosophy of power. Once the data analysis forms were completed, preliminary themes were confirmed or adjusted based on information from analysis. Keeping with the content analysis procedures, themes were identified by looking for repetitive words or phrases that aligned with the studies categories (Ryan & Bernard, 2003).

The researcher conducted a comparison of the emergent themes. During the data analysis, the themes were compared with each other to determine their relevance to the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power (Lincoln & Guba, 1985). Since this study seeks to examine the connections between social studies and power in the Freedom Village, checks were applied throughout the process to ensure the themes identified were associated with the constructs of the conceptual framework (Creswell & Miller, 2000).

Chapter Summary

This chapter began with an explanation of the qualitative paradigm, which is the foundational paradigm for this study. The phenomenological approach is the specific inquiry used because it provides a method of examining an event through human experiences. The research techniques used were historical and archival research to analyze documents, records, and interviews. No participants were directly interviewed by the researcher for this study. The primary source for interview data was Hamburger's (1973) book, *Our Portion of Hell*. Additionally, the U of M, Benjamin L. Hooks Institute maintains a website that housed archival oral interviews from personnel directly involved in the Freedom Village that supplemented the interview data collected from Hamburger's (1973) book. Also, research data was collected from the U of M Library Special Collections consisting of newspaper articles, magazine articles, law enforcement reports, site-based research, photographs, and literature. Trustworthiness and rigor were maintained utilizing the research techniques of triangulation, disconfirming evidence, peer review, member checking, and thick, rich descriptive writing. Data analysis was accomplished by using a cluster analysis technique developed by Burke (1957). Moreover, data analysis forms developed by the researcher and reviewed by the dissertation committee were used to align data with the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power. The design of

the forms followed the matrices format to identify connections and relationships between categories (Averill, 2002). Additionally, Benjamin L. Hooks Institute personnel and Mr. Robert Hamburger were consulted during the study to ensure accuracy in the data analysis. Conclusions and findings are reported in Chapters 4 and 5.

Chapter 4: Data Analysis and Results

Chapter 4 presents the data analysis and results of this study. As discussed in Chapter 1, social studies educators are responsible for developing lessons that are relevant and engaging to students (NCSS, 2013; Yilmaz, 2007). Developing relevant and engaging lessons can be challenging for educators (Bohan & Perrotta, 2013; Endacott & Brooks, 2013; NCSS, 2013). Therefore, the specific purpose of this qualitative study focused on the connections between social studies and power that aid in developing engaging lessons when examining the Fayette County Freedom Village. In concert with the study's purpose, Chapter 4 begins with the research question as identified in Chapter 1. Following the research question is a discussion of the data collected. Next, an exposition of the emergent themes from the data analysis is presented. Finally, the chapter closes by answering the research question.

As previously indicated in Chapter 1, the following research question best addressed the purpose of this study: What connections exist between social studies and power that support lesson plan development and enhance historical empathy when examining the Fayette County Freedom Village? In support of answering the research question, the researcher constructed an integrated conceptual framework utilizing the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power as the foundation for the study. The researcher's family connection to the Fayette County, Tennessee inspired the choice to study this civil rights phenomenon.

At the height of the Civil Rights Movement in the United States, hundreds of Black sharecroppers in the Fayette County, Tennessee were evicted from their homes for exercising their right to vote. Consequently, a critical search began for a place to house the evicted families. The crisis in housing caused by the evictions was the catalyst for the erection of a Freedom Village as a place to house the evicted sharecroppers (Arnold, 2015). Moreover, the eviction of

the sharecroppers could be an example of how power was exercised to violate the civil rights of Black citizens. The placement of a historical marker recognized the establishment of the Freedom Village that housed hundreds of evicted sharecroppers (see Figure 4).

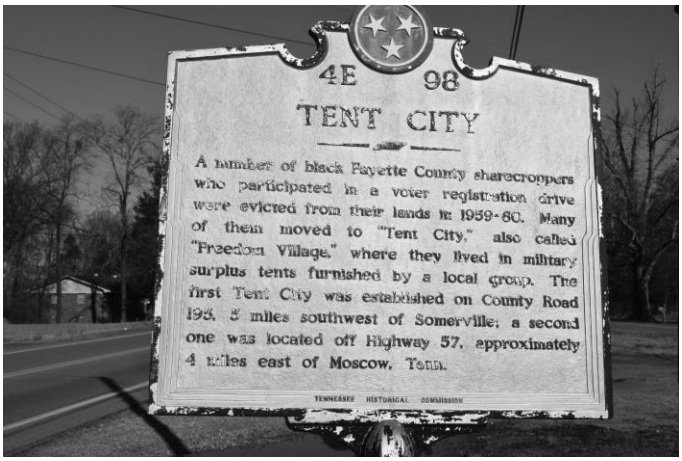

Figure 4. Photograph of tent city historical marker. All rights reserved. Photographed by the author in 2017.

The researcher collected data from three sources: U of M Library Special Collections section provided the bulk of the textual data, Hamburger's (1973) book *Our Portion of Hell* contained the interview data, and the U of M Tent City website offered the audio/video data. For data analysis, content analysis was the best method to analyzing textual data—specifically, the method of cluster analysis (Burke, 1957). Cluster analysis is a research method that identifies the associations or clusters of words in written material to aid in understanding the interrelation associations of words in different works of literature (Burke, 1957).

To buttress the trustworthiness of the study, the researcher collected photographic data to triangulate the information as stated in Chapter 3. Triangulation is the examination of topic related data from different viewpoints or sources (Berg & Lune, 2012). Photographic data were collected from the U of M Library Special Collections, and data were analyzed utilizing photographic inquiry methods as described in Chapter 3.

Chapter 4 integrates a tiered approach in answering the research question. First, a presentation of the participants identified in the interview data. Second, the research question is reiterated to familiarize the reader with the focus of this study. Next, each category of the NCSS (2013) C3 Framework is provided along with the elements of Foucault's (1994) philosophy of power. Afterwards, the themes are presented that were identified during the data analysis. Finally, the results of the data analysis are discussed which connect the NCSS (2013) C3 Framework categories and Foucault's (1994) philosophy of power by answering the research question.

Description of Participants

All participant data for this study were gathered from archival sources or site visits. No data were collected from direct interviews of participants by the researcher. The extant interview data were collected from Hamburger's (1973) book, *Our Portion of Hell*, and web-based audio/video interviews. The web-based audio/video data were provided by the U of M at the Fayette County tent city website. The interview data revealed participants were of African American heritage living in Fayette County, Tennessee. Sharecropping was the occupation of most of the participants. The participants were associated with the Fayette County Freedom Village either as a resident or organizer.

The researcher selected extant interview data for this study because many of the Freedom Village residents are deceased or elderly. Leavy (2011) encouraged the use of "preexisting interview transcripts" (p. 28) to support research. Hamburger's (1973) book, *Our Portion of Hell*, provided the bulk of the interview data. All interview quotes included in this dissertation from *Our Portion of Hell* are used with permission from Hamburger. Table 1 indicates the name, gender, and age of each participant recorded at the time Hamburger interviewed the individual.

Table 1

Participants' Demographics

Name of Participant	Gender	Age at the time of interview
John McFerren	Male	46
Viola McFerren	Female	39
Harpman Jameson	Male	47
Minnie Jameson	Female	48
James Jameson	Male	Not Recorded
Wilola Mormon	Female	48
Square Mormon	Male	49
Robert Horton	Male	Not Recorded
Maggie Mae Horton	Female	48
E.D. Liddell	Male	86
Porter Shields	Male	78
George Bates	Male	63
Mary Sue Rivers	Female	Not Recorded
June Dowdy	Male	50
Early B. Williams	Male	36
Venetta Gray	Female	Not Recorded
William Henry Walker	Male	64

Note. All interview participants were of African-American heritage.

Hamburger's (1973) book contained 63 interviews from 35 individuals between the years of 1959 and 1970. The parameters of this study are the years of 1959-1963. Therefore, of the 63 interviews included in Hamburger's (1973) book, only 19 fell within the parameters of the Fayette County Freedom Village and the years of 1959-1963. Of the 19 interviews included in the interview data, 11 interviews were of male participants and six were of female participants.

Some of the participants had more than one documented interview. For example, Hamburger (1973) documented the interviews of Mr. John and Mrs. Viola McFerren in two separate locations in his book. However, Hamburger (1973) did not provide any indication as to whether the interviews of Mr. and Mrs. McFerren were conducted on separate occasions or were just divided into separate interviews for the book. This study treated the interviews of Mr. and Mrs. McFerren as separate interviews for data collection purposes.

Hamburger (1973) interviewed participants that ranged in age from 36 to 86 years old. All interviewees participated in the Fayette County voter registration drive. Many of the interviewees, but not all, lived in the Freedom Village. For example, Mr. and Mrs. McFerren played a significant role in the establishment of the Freedom Village but did not reside in the Freedom Village.

John McFerren. Mr. John McFerren was a Black male. He was 46 years old at the time Hamburger interviewed him. Mr. McFerren was born and raised in the Fayette County, Tennessee. His ancestors were brought to Tennessee as slaves from North Carolina before the start of the United States Civil War. After the Civil War ended in 1865, Mr. McFerren's ancestors settled in the Fayette County area. Mr. McFerren and his wife Viola were principal leaders in the Fayette County Civil Rights Movement. Mr. McFerren was a cofounder of the Fayette County Civil and Welfare League (FCCWL) later changed to the Original Fayette County Civil and Welfare League (Hamburger, 1973). Mr. McFerren owned the grocery store (see Figures 5 & 6) in Somerville, Tennessee that played a significant role in providing supplies for Freedom Village residents in the 1960s. Mr. McFerren travelled the country speaking and seeking support for the evicted sharecroppers in Fayette County.

Figure 5. Photograph of McFerren Grocery, ca. 1960. Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441. Reprinted with permission in 2017.

Figure 6. Photograph of present day McFerren Grocery. All rights reserved. Photographed by the author in 2017.

Viola McFerren. Mrs. Viola McFerren was a Black Female born in Michigan City, Mississippi on October 19, 1931 (Viola Harris McFerren obituary, 2013). She was 39 years old at the time of Hamburger's (1973) interview. Mrs. McFerren was the 11th child of 12 children (Hamburger, 1973). She was raised in a very poor family in Michigan, Mississippi (Hamburger, 1973). Mrs. McFerren reflected on her childhood contact with White people while living in Mississippi. She said,

> We didn't have a lot of contact with the white community. I suppose my parents might have had a little bit of contact, but we were so isolated. You know, when you're poor and black and have very few opportunities, you just do not have a chance to get around and see very much. (Hamburger, 1973, p. 18)

Mrs. McFerren attended Morse Elementary School and then Fayette County Training School (Hamburger, 1973). Mrs. McFerren and her husband, John, were the primary organizers of the voter registration drive and the civil rights movement in Fayette County, Tennessee. She spent much of her time with the Fayette County Freedom Village assisting the evicted sharecroppers in obtaining the necessary resources to sustain a family (Hamburger, 1973). Mrs. McFerren continued her fight for equality in Fayette County schools after the Freedom Village was dismantled (Hamburger, 1973).

Harpman Jameson. Mr. Harpman Jameson contributed to the voter registration drive in Fayette County along with his wife, Minnie. Mr. Jameson was a Black male. He was 47 years old at the time of Hamburger's (1973) interview. Mr. Jameson served in the U.S. military. At the age of 19, Mr. Jameson was assigned to Pearl Harbor during World War II (Hamburger, 1973). Mr. Jameson returned to Fayette County, Tennessee, after his military service and established a farm. He married Minnie Harris in 1948. Mr. Jameson was instrumental in encouraging Black citizens in Fayette County to register to vote. For example, Mr. Jameson recalled the low number of registered Black citizens in Fayette County when he first started in the voter registration movement:

> At that particular time we started it wasn't but about twenty-eight [Black citizens] registered in the whole of Fayette County . . . In June we pitched a big registration rally down there which about three hundred [Black citizens] got registered. July we pulled another big registration day there which 380 got registered. (Hamburger, 1973, p. 28)

Mr. Jameson, along with Mr. McFerren, started the FCCWL. As the primary avenue for organizing and communicating with the Black community, the FCCWL became the conduit for voter registration drives and the Freedom Village. Mr. Jameson's wife, Minnie, played a significant role in communicating nationally about the inequality in Fayette County.

Minnie Jameson. Mrs. Minnie Jameson was a Black female born in Michigan City, Mississippi on May 31, 1924 (Minnie Harris Jameson obituary, 2009). She was 48 years old at the time she was interviewed by Hamburger (1973). Mrs. Jameson is the older sister of Mrs. McFerren. Mrs. Jameson aided the effort to build a community center in Fayette County. She reflected in her interview about the arduous effort it took to make the community center happen:

> It was very difficult getting the money. Mostly at first it was just a dream. The [FCCWL] purchased two acres of land. And even the land, the price was much higher than to people who was building homes, but we thought it would be worthwhile to purchase the land. When the two acres of land was purchased we only had twenty dollars left in the treasury . . . So we had to get started on the center with just twenty dollars. Virgie Hartenstein . . . suggested bringin students into the county on workshops to help build the community center. This idea was accepted by the [FCCWL]. Students would raise some money and then they would come and stay a week, maybe two weeks, and live in the homes of people in the area. And while they were here we'd work on the community center. (Hamburger, 1973, p. 36)

Mrs. Jameson was a substitute teacher for a period of time in the 1950s and volunteered as the secretary of the FCCWL. As the secretary of the FCCWL, she assisted evicted families in getting the necessary food and clothing for their family (Hamburger, 1973). Mrs. Jameson was also instrumental in spreading the word about the struggle in Fayette County. Mrs. Jameson helped raise Mr. Jameson's nephew James. James Jameson contributed to the family by helping with the farming (Hamburger, 1973).

James Jameson. Mr. James Jameson was a Black male. His age was not revealed in Hamburger's (1973) interview. As stated previously, Mr. James Jameson lived with his aunt and uncle from the time he was about 4 years old (Hamburger, 1973). Mr. James Jameson reflected on his life while living with his aunt and uncle:

> When I was going to school I had to get up early in the morning, five-thirty or six o'clock, and do certain chores like feedin chickens, milkin cows, feedin pigs, and things

> like that. And after this I had to walk this mile to the main road just to catch this bus and go to school. (Hamburger, 1973, p. 40)

The young Jameson worked in the field with his aunt and uncle (Hamburger, 1973). He recalled his first awareness of the voter registration activity with sharecroppers. Mr. Jameson said,

> I was nine or ten. I know we were in the field choppin or pickin cotton and Mr McFerren come by the house. And he called my uncle off by the side and they talked awhile. And I discovered the whole thing they were talkin about was registration. (Hamburger, 1973, p. 40)

As a child, he accompanied his aunt and uncle to mass meetings focused on voting rights (Hamburger, 1973). As a youth, he became involved in the Fayette County school integration.

Wilola Mormon. Mrs. Wilola Mormon was 48 years old at the time she was interviewed by Hamburger (1973). Mrs. Mormon was a Black female born in Fayette County, Tennessee. She indicated that she has a lineage of sharecroppers in her family. Her father was a sharecropper in Fayette County (Hamburger, 1973). Mrs. Mormon married Mr. Square Mormon when she was 18 years old. The couple had 12 children; however, two children died at birth (Hamburger, 1973). Mrs. Mormon reflected on her life as a wife and mother. She said,

> I'd wake up about six o'clock. Then children had to be at school by eight-thirty. Sometimes I would cook rice or oatmeal or I'd churn. Some mornins were cold. You had to get outa the bed, build up the fire. Sometimes the wood would be wet and it was hard to get a fire. At night I had to wash clothes and hang em outside for the children to wear to school the next day. I washed clothes in a tub. We didn't have no washin machine. I'd go to bed ten or eleven o'clock. Sometimes it'd be twelve. I sure would be tired. (Hamburger, 1973, p. 44)

Mrs. Mormon first registered to vote in Fayette County in the 1960s (Hamburger, 1973). After witnessing Black citizens turned away from voting, she became involved with the voter registration drive in Fayette County along with her husband Square (Hamburger, 1973).

Square Mormon. Mr. Square Mormon was 49 years old at the time of his interview with Hamburger (1973). Mr. Mormon was a Black male born in Rossville, Tennessee around 1923 (Hamburger, 1973). Mr. Mormon was married to Mrs. Wilola Mormon. In his interview, Mr. Mormon revealed his viewpoint about the differences between the White and Black communities in Tennessee. He said,

> When I was twelve years old, then I began to think of the difference between the black and the white opportunity. I mean why do the black people have to work so hard and why could the white people ride around in these cars? And the schools. So I began to think of that in my early days and wonder why it seemed we were so far behind. It seemed like there was this difference in the opportunity of the white and the black. (Hamburger, 1973, p. 45)

Mr. Mormon started working on the farm with his father at a young age. He quickly learned how Black farmers were treated by merchants. For example, Black farmers purchased most of their products for farming on credit (Hodges, 2013). Mr. Mormon reflected that goods would be "ten cents or fifteen cents higher than it would if you had bought it cash" (Hamburger, 1973, p. 46). Moreover, Mr. Mormon was troubled that the Black man was not treated the same as a White man to move forward economically. Mr. Mormon expressed that the "white man could get ahead [economically] because he could get a fair deal" (Hamburger, 1973, p. 46).

Robert Horton. Mr. Robert Horton was a Black male. Horton's age was not indicated at the time of his interview with Hamburger (1973). He was married to Mrs. Maggie Mae Horton.

The couple married in December 1942 (Hamburger, 1973). Mr. Horton was not afforded the right to participate in the civil rights struggle in Fayette County because of his employment with the government. The Hatch Act of 1939 limited the political activity of government employees (U.S. Office of Special Counsel, 2017). Mr. Horton's interview focused primarily on Mrs. Horton's activity with the movement. Mr. Horton said,

> Maggie is amazingly dedicated to the Movement. I believe she's more a civil-rights worker than she is a Christian because I think she's more dedicated to black people than she is to the church. I don't care what time of night it is, what time of day, she's dedicated to the black people than she is to me. (Hamburger, 1973, p. 54)

Mr. Horton supported his wife's participation in the Fayette County voter registration movement.

Maggie Mae Horton. Mrs. Maggie Mae Horton was a Black female. She was 48 years old at the time of her interview with Hamburger (1973). Mrs. Horton was married to Mr. Robert Horton. The couple had 12 children. Mrs. Horton's mother died when Maggie was 6 years old. After her mother's death, Mrs. Horton lived with a White family (Hamburger, 1973). She reflected on her life living with a White family in her interview. She said,

> I was livin in the white house enjoyin all the pleasures. So I wasn't brought up under the same pressure that my peoples were. And that has put me way ahead of them. And one thing—that white lady that raised me, she left no stones unturned. Now she taught me well because they don't want you around talkin any kinda way, doin any kinda thing with their children. So once I learn it, there ain't nobody can take it away from you . . . Now the white people that raised me, I've never had no trouble outa em. This particular white man has never showed in no way that he's against what I'm doin. (p. 56)

Mrs. Horton's involvement in the Fayette County Freedom Village was primarily aiding the families and speaking out against the treatment of Black sharecroppers at mass meetings (Hamburger, 1973).

E. D. Liddell. Mr. E. D. Liddell was a Black male. He was the oldest of the interviewees in this study. Mr. Liddell was 86 years old at the time he was interviewed by Hamburger (1973). Mr. Liddell was born in Sugarlock, Mississippi, but he lived in Tennessee since he was 6 years old. His father was a shingle maker and sorghum molasses cooker by trade (Hamburger, 1973). He was among the first Black citizen to register to vote in Fayette County (Hamburger, 1973). Mr. Liddell expressed in his interview with Hamburger (1973) what equality meant. He stated,

> God created every man equal—give you as many bones as he gave me . . . Civil rights and equal. A lot of em don't know what equal means. We're human we're supposed to have equal part in law; we're supposed to get what the white man gets for his stuff. We're supposed to get it too because we're labor. (Hamburger, 1973, p. 62)

Mr. Liddell, in his interview, shared his frustration with the system. He first registered to vote in 1960. After registering to vote, Mr. Liddell voiced how the poll supervisor "drove us out" (Hamburger, 1973, p. 62) of the polling place. The poll supervisor would not let the Black voters stand outside and talk. Liddell argued that change was necessary. He reflected that the time for the situation to change had come (Hamburger, 1973).

Porter Shields. Mr. Porter Shields was a Black male. He was 78 years old at the time Hamburger interviewed him (Hamburger, 1973). Mr. Shields was born and raised in Fayette County. His father was a farmer. Mr. Shields worked in the field from a very young age with his father. He expressed his experience of working as a sharecropper. He said,

> We worked in the fields the biggest time. We'd start in the early spring cutting corn stalks and knockin cotton stalks. We'd start plowin the last of February and along in March we'd start to plant. After I got large enough to plow I did have shoes, but when I was growin up, you see, I didn't. I was paid fifty cents a day. In the morning we'd wake up round at four o'clock in the morning. We'd go to the fields by five o'clock, stay in the field till twelve o'clock, then come out, and at one o'clock go back in the field, then we'd stay in the field until sundown. That's twelve or sometimes fourteen hours. That's fifty cents a day, four cents an hour. (Hamburger, 1973, p. 64)

Mr. Shields lost his home when he registered and voted. However, he was able to find another piece of land and build a house (Hamburger, 1973). Although losing his home, Mr. Shields expressed that he was a nonviolent Christian man (Hamburger, 1973). He participated in the voter registration drives and the mass meetings that were organized for the Black community.

George Bates. Mr. George Bates was a Black male born in Fayette County, Tennessee. He was 63 years old at the time of his interview with Hamburger (1973). Mr. Bates occupation was sharecropping. His primary employers were White landowners in Fayette County (Hamburger, 1973). Mr. Bates reflected on his experience as a sharecropper and the economics of sharecropping. According to Mr. Bates, the landowner conducted the marketing of crops. He presented his viewpoint of the White landowner. He referred to White landowners as,

> The boss—what we called him—the boss would go on up there and sell it. All we'd do is the pickin and carry it up there, and throw it up, and go on back pickin. And when we got through pickin why he'd give us what he wanted us to have. Maybe thirty dollars or forty dollars or fifty dollars or something like that. You know, outa the whole crop. And that's all we ever knowed. That's all we'd get outa the whole year . . . He was always kind

> cause he wanted you to stay on more and keep on workin for nothin. (Hamburger, 1973, p. 66)

Mr. Bates joined in the Fayette County voter registration drive. After participating in the voter registration drive, Mr. Bates was unable to secure employment in Fayette County (Hamburger, 1973). Mr. Bates also joined other activities related to the Civil Rights Movement in Fayette County. For example, he protested at the city hall when a group of civil rights workers were jailed (Hamburger, 1973). Mr. Bates continued to experience economic backlash for years because of his activity in the Fayette County voter registration drive (Hamburger, 1973).

Mary Sue Rivers. Ms. Mary Sue Rivers was a native of Fayette County, Tennessee. She worked in the fields with her mother. Ms. Rivers reflected on her childhood and working in the fields instead of attending school. According to Ms. Rivers,

> In my childhood days comin up they was workin my mother. There were two girls, no boys, but we had to work as boys. Fifty cents and twenty-five cents a day. Bring us outa school when we shoulda been in school. They do all this for Mr. Man's fodder, pick this Mr. Man's cotton. His children was goin to school and we was out there in the field gatherin his crop and makin his livin for his children. And it stayed like that all of our growin-up days. (Hamburger, 1973, p. 68)

Ms. Rivers' political awareness grew over time. She registered to vote in Fayette County for the first time in 1960 (Hamburger, 1973). Ms. Rivers was acquainted with Mr. McFerren. She watched as Mr. McFerren went to vote and was turned away (Hamburger, 1973). The turning away of Mr. McFerren from voting prompted Ms. Rivers to become involved in the Fayette County voter registration drive.

June Dowdy. Mr. June Dowdy was a Black male. He was 50 years old at the time he was interviewed by Hamburger (1973). Mr. Dowdy was born and raised in Fayette County, Tennessee (Hamburger, 1973). His father was a supervisor overseeing sharecroppers. Mr. Dowdy worked in the field from a young age. He spoke of his time in the field when he should have been attending school. Dowdy stated,

> Sometimes we were in one grade for two or three years because we didn't have but six months of school and we could complete only about a month and a half or two months because we had to come outa school and go to the filed . . . So we didn't get a chance to complete a full school term. (Hamburger, 1973, pp. 70-71)

As an adult, Mr. Dowdy became a minister of a church in Fayette County. He was one of the only local Black ministers to speak out about the disenfranchisement of Black citizens in Fayette County (Hamburger, 1973).

Early B. Williams. Mr. Early B. Williams was a Black male. He was 36 years old at the time he was interviewed by Hamburger (1973). Mr. Williams was born and raised in Fayette County, Tennessee (Hamburger, 1973). His occupation was sharecropping. Mr. Williams was married to Mrs. Mary Williams, and they had six children (Hamburger, 1973). Mr. Williams reflected on the financial side of his life as a sharecropper. Mr. Williams said,

> I didn't never make enough money. Hardly had enough to live off of. From March, that's when we started getting our money to make our crops—we got twenty-five dollars a month until July. When July come, we didn't get no more. We had to go out and try to pick up a little job—any kinda job, just to try to make a livin till harvestin time. (Hamburger, 1973, p. 74)

Mr. Williams was one of the first to be evicted in Fayette County for registering to vote. He registered to vote in 1959. Mr. Williams' landlord told him to move because he registered to vote (Hamburger, 1973). Consequently, the Williams family was one of the first residents in the Fayette County Freedom Village. The family was assisted by Mr. McFerren. Mr. Williams described the living conditions of the Freedom Village in his interview with Hamburger (1973). According to Mr. Williams,

> Tent City was a miserable life. The tent was sixteen by fourteen—that was the size of the first tent I lived in. Sixteen by fourteen. My wife and four kids livin there. We had to cook in there; we had to sleep in there; we had to eat in there. And mud—when it rained in Tent City it got so bad on Tent City ground you had mud almost up to your knees. (Hamburger, 1973, p. 74)

Mr. Williams experienced violence and harassment while living in the Freedom Village. For example, one evening Mr. Williams was struck in his arm by a bullet while sleeping in his tent. Reports indicated that a car drove past the Freedom Village and fired a gunshot ("Tent City Shooting Incident Solved," 1961). The bullet penetrated the tent wounding Mr. Williams in the arm ("Negroes Cheered by Eviction Curb," 1960). Although the wound was not fatal, medical attention was necessary. The local sheriff investigated the incident. The investigation concluded that three local youth had fired blank cartridges at the Freedom Village ("Tent City Shooting Incident Solved," 1961). Law enforcement took no action against the youth for the shooting.

Venetta Gray. Mrs. Venetta Gray was a Black female. She lived in the Fayette County region during the time of the Freedom Village. Mrs. Gray's age was not recorded by Hamburger (1973). Mrs. Gray and her husband were sharecroppers in Fayette County, Tennessee. She became involved in the voter registration movement after Mrs. Viola McFerren assisted Mrs.

Gray with food and clothing for her family (Hamburger, 1973). In her interview, Mrs. Gray recalled the difficulty she had purchasing products in local Somerville stores after she registered to vote. According to Mrs. Gray,

> After [voter] registration our names and the others that had registered at that time were placed in stores. And if you went into any store to ask for anything, before you was waited upon they went through this list and if your name was on this list there wasn't any eatin. A blacklist. This list was just us Black citizens. And they would tell you, "You don't buy here. We don't serve you. We not gonna sell you anything. (Hamburger, 1973, p. 77)

After the Freedom Village situation concluded, Mrs. Gray and her son Edward pursued the integration of the Fayette County schools (Hamburger, 1973).

William Henry Walker. Mr. William Henry Walker was a Black male. He was 64 years old at the time of his interview with Hamburger (1973). Mr. Walker was born and raised in Fayette County, Tennessee. He acknowledged that he was born in an "old Tennessee log cabin" (Hamburger, 1973, p. 78). Mr. Walker was nicknamed "Gyp" (Hamburger, 1973, p. 78) because gypsies accepted guardianship of him at a young age. As an adult, he travelled by hopping trains from place to place. He called himself a "hobo" (Hamburger, 1973, p. 78) before joining the Army. Mr. Walker reflected on his time in the Army. He said,

> The army, it was all right. But see they always—in the army, you know, you're supposed to do what you're told. And if you don't do what you're told—you best just don't be there . . . I took a number of good trips from the army. I left cause they snitched too much. The soldiers that snitched, you know, they got strips. They'd run and tell the white

> folks, the company commander, everything. I didn't like that kinda stuff so I told them they could fight their war by theirselves. (Hamburger, 1973, p. 80)

Mr. Walker continued to travel by train after leaving the Army. He traveled to Fayette County, Tennessee where he heard Mr. McFerren asking Black citizens if they were registered to vote. Mr. Walker replied "No" (Hamburger, 1973, p. 82). Mr. McFerren convinced Mr. Walker to register to vote. Mr. Walker said that he "been votin ever since" (p. 82) he was persuaded by Mr. McFerren. Mr. Walker reflected on the blacklist in Somerville, Tennessee. Consequently, the blacklist was compiled by White citizens for merchants to boycott Black citizens who registered to vote. He acknowledged that he found his name, his father's name, and his mother's name on a copy of the blacklist published in *Ebony* magazine (Hamburger, 1973).

Presentation of Findings

The research question sought to connect social studies and power. Accordingly, the Fayette County Freedom Village phenomenon was selected to research the social studies and power connections. To facilitate reporting, the findings are organized by categories, themes, and power constructs. As stated in Chapter 1, the purpose of this study is two-fold: (1) to aid educators in the creation of relevant social studies lessons and (2) to aid students in developing historical empathy. Educators can generate a sense of historical empathy in students through relevant lesson that make connections with characters and events of the past.

Research question. The following research question best addressed the problem and purpose of this study: What connections exist between social studies and power that support lesson plan development and enhance historical empathy when examining the Fayette County Freedom Village?

Data review process. First, the researcher conducted multiple reviews of each interview to bolster the credibility of the data analysis. Next, words and phrases were identified and color-coded according to the associated social studies category. Second, the researcher conducted three reviews for each textual data point. After the three reviews, words and phrases were identified and color-coded according to the associated social studies category. As with the other data, the researcher conducted two reviews of each audio/video data point. Words and phrases from the data were identified and color-coded according to the social studies category. Finally, the researcher conducted two reviews of the photographic data to identify themes. Table 2 displays the reviews for each data type and the procedures used during each review.

Table 2

Reviews and Procedures per Data Type

Review	Data Type	Procedure
1st Review	Interview data	Initial reading
2nd Review	Interview data	Identified words and phrases Color-coded words and phrases
3rd Review	Interview data	Transferred color-coded words and phrases to ADAF Entered data into a spreadsheet
1st Review	Textual data	Initial reading
2nd Review	Textual data	Identified words and phrases Color-coded words and phrases
3rd Review	Textual data	Transferred color-coded words and phrases to ADAF Entered data into a spreadsheet
1st Review	Audio/Video data	Initial listening/viewing
2nd Review	Audio/Video data	Identified words and phrases Color-coded words and phrases Transferred color-coded words and phrases to ADAF Entered data into a spreadsheet
1st Review	Photographic data	Initial review of the photographs
2nd Review	Photographic data	Identified descriptive information Transferred information to ADAF Entered data into a spreadsheet

Identification of themes from interview data. The interview data located in Hamburger's (1973) book, *Our Portion of Hell*, provided the initial phase for the identification of preliminary themes. Hence, the preliminary themes became the starting point for the researcher to further identify themes. An initial reading of the interview data was performed allowing the researcher to become familiar with the interview content (Patton, 1990).

Following the initial review, the researcher conducted a second review of the interview data. During the second review, the researcher color-coded words and phrases as described in Chapter 3. Words and phrases that pertained to the categories of history were color-coded blue, civics were color-coded red, economics were color-coded green, and geography were color-coded brown.

To trace the concept of power through the data, the researcher identified power words in the data. For example, the term *squeeze* was identified as a power word. Webster defined the term *squeeze* as "to exert pressure or force one's way" (Neufeldt & Guralnik, 1994, p. 617). When reviewing the list of synonyms (see Appendix K), force was listed as a synonym for power. Therefore, by using the term *force* in the definition, the term *squeeze* was selected as a power word. Power words were underlined with a pencil for identification but not color-coded.

After identification, the color-coded words and phrases for each social studies category were transferred to an ADAF as prescribed in Chapter 3. To facilitate comparison, the data on the ADAF were reviewed for completion and then entered onto an Excel© spreadsheet. Throughout the process, the researcher reviewed the data for accuracy. After reviewing each spreadsheet, an analysis of the spreadsheet data was performed to detect associations between words or phrases (Burke, 1957). Table 3 provides the preliminary themes that emerged from the interview data identified by the researcher.

Table 3

Preliminary Themes per Category from Interview Data

History	Civics	Economics	Geography	Power Words
Mass Meetings	Lawsuit	Economic Squeeze	Fayette County	Pressure
KKK	Justice	Boycott	Memphis	Squeeze
School/Education	Rights	Blacklist	Mississippi	Rough
Religion	Citizen	Eviction	Tent City	Hard
Violence				Threatened
				Tough
				Violence

Identification of themes from textual data. Textual data consisted of newspaper articles, government documents, magazine articles, and personal correspondence. As prescribed in Chapter 3, textual data were collected from the U of M Library Special Collections archives. As part of the dataset for this study, 73 textual documents from the U of M Library archives were collected and reviewed.

A total of three reviews were performed on each document. The first review consisted of examining the documents during the data collection phase at the U of M Library Special Collections. Performing an initial review of the documents allowed the researcher to become familiar with the data. Next, a second review consisted of examining the documents for words or phrases that were associated with history, civics, economics, geography, and power. Once the words or phrases were identified, the information was color-coded according to the corresponding category. After color-coding the data, a third review of the textual documents was performed that involved transferring the identified words and phrases to an ADAF. Following a review of the ADAF for accuracy, the data were entered onto an Excel© spreadsheet. The researcher analyzed the spreadsheet to detect associations between words or phrases in each category to identify emergent themes (Burke, 1957). Table 4 provides a list of the emergent themes from the textual data.

Table 4

Themes from Textual Data per Category

History	Civics	Economics	Geography	Power Words
Race	Voting rights	Economic warfare	Deep South	Protest
NAACP	Lawsuit	Economic squeeze	Fayette County	Denial
Freedom	F.B.I.	Economic reprisal	World	Reprisal
Dodson trial	Civil Rights Act	Mechanization	Washington D.C.	Eviction
Unions	Justice Department	Food	Freedom Village	Threatened
Citizens Council	Court of Appeals	Money	Tent City	Retaliation
Gunshots	Injunction	Sharecropper	Mt. Olive Baptist	Pressure
Propaganda	Ballot	Training	Church	Resistance
Discrimination	Redevelopment	Merchants	Tuskegee	Change
Intimidation	Slowdown tactics	Profits	Institute	Interference
OFCCWL	Long lines	Little or no money	Penal farm	Fear
National Baptist	White primary	Subsides	Massachusetts	Target
Schools	Democratic primary	Blacklist	Colorado	Intimidation
Education	Registration card	Economic plight	Alabama	Coercion
	Election Fraud	Social needs	Michigan	Fight
	Department of Agriculture	Raise money		Loss
		Credit		
		Gas		
		Starvation		

Identification of themes from audio/video data. Audio/video data were collected from the U of M tent city website: www.memphis.edu/tentcity/people. Two listening sessions were conducted for each archived audio recording: (1) free listening without documentation and (2) listening while completing the ADAF. The U of M website contained two audio recordings of Mr. Dowdy. Both audio recordings were less than 1 minute in length.

The U of M tent city website contained a total of 15 video recordings related to the Freedom Village. The researcher reviewed each video recording. Just like the audio recordings, two sessions were conducted for each video recording: free viewing without documenting and viewing while completing an ADAF. Table 5 displays the data collected for each audio and video recording reviewed by the researcher.

Table 5

Audio and Video Recorded Data

Data Callout I.D.	Audio/Video Descriptor	1st Review Date	ADAF Completion Date	Recording Duration
A1	Mr. June Dowdy on the right to register	4/14/2017	4/24/2017	18 secs
A2	Mr. June Dowdy on White sympathizers	4/14/2017	4/24/2017	40 secs
V1	Mrs. Mary Williams on eviction and registering	4/14/2017	4/23/2017	54 secs
V2	Mrs. Minnie Jameson on get started	4/14/2017	4/23/2017	20 secs
V3	Mr. Levearn Towles on eviction and home	4/14/2017	4/23/2017	59 secs
V4	Mr. Allen Yancey on registration	4/14/2017	4/23/2017	42 secs
V5	Mrs. Viola McFerren talks about the outside activist	4/14/2017	4/23/2017	11 secs
V6	Mrs. Viola McFerren on violence and threats	4/14/2017	4/24/2017	3 mins 14 secs
V7	Mrs. Viola McFerren on trouble registering	4/14/2017	4/24/2017	1 min
V8	Mrs. Viola McFerren on the community center	4/14/2017	4/24/2017	20 secs
V9	Mrs. Viola McFerren on tent city and living conditions	4/14/2017	4/25/2017	4 mins 6 secs
V10	Mrs. Viola McFerren on tents and evictions	4/14/2017	4/25/2017	1 min 5 secs
V11	Mrs. Viola McFerren on sharecropping	4/14/2017	4/25/2017	1 min 38 secs
V12	Mrs. Viola McFerren on Operation Freedom	4/14/2017	4/25/2017	1 min 30 secs
V13	Mrs. Viola McFerren on outside as source of strength	4/14/2017	4/29/2017	1 min 12 secs
V14	Mrs. Viola McFerren on outside help	4/14/2017	4/29/2017	1 min 17 secs
V15	Mrs. Viola McFerren on registering vote	4/14/2017	4/29/2017	1 min 23 secs

During the audio/video data listening and viewing sessions, the researcher listened carefully to identify words or phrases associated with the categories of history, civics, economic, geography, and power. The words and phrases identified by the researcher as related to the categories were annotated on an ADAF for each audio/video recording. The information from the ADAF was transferred onto an Excel© spreadsheet. The researcher analyzed the spreadsheet

to detect any associations between words or phrases (Burke, 1957). Additionally, the researcher identified emergent themes from the word and phrase associations. Table 6 provides a list of the emergent themes from the audio/video data.

Table 6

Themes from Audio/Video Data

History	Civics	Economics	Geography	Power Words
Poll taxes	Voting	Landlord	Fayette County	Abused
Segregationist laws	Registration	Sharecroppers	South	Threatened
White anger	Elected Officials	Work	Hatchie Bottom	Angry
Lynching		Farm		Strength
White sympathizers		Tents		Trouble

Identification of themes from archived photographic data. The archived photographic data were collected by the researcher from the Freedom Village archives at the U of M Library Special Collections. The archived photographic data consisted of images from a variety of sources both personal and professional. The researcher examined 41 photographs from the Freedom Village archives at least twice during data collection and analysis. The first examination of the archived photographs was conducted at the U of M Library Special Collections during the data collection phases. This first examination permitted the researcher an opportunity to become familiar with the photographic images. The researcher performed a second review of the photographic data to determine the placement of the images in the categories of history, civics, economics, and geography.

The researcher utilized the techniques of photographic inquiry to determine the placement of images into the appropriate category. The photographs were analyzed and separated according to their relationship with the categories of this study (Jans-Thomas, 2014). Since photographs are images, power words were not identified during the analysis of the

photographic data. Table 7 displays the emergent themes identified by the researcher from the photographic data according to the categories of this study.

Table 7

Themes from Photographic Data

History	Civics	Economics	Geography
Relationships	Meeting	Resource delivery	Living conditions
Family	Protests	Tent living	
Friends	Voting		

Final emergent themes per social studies category. The researcher scrutinized the data to narrow the themes into a final collection of emergent themes for each social studies category. To narrow the themes, the researcher recognized commonalities with the emergent themes in each social studies category. Then, the categorical themes were narrowed down further to a common set of emergent themes for each social studies category. The following information presents the emergent themes for each social studies category.

History. History is the first social studies category addressed in this study. History is more than just answering what or when about an event in the past. History also includes why and how of the past event (NCSS, 2013). The researcher analyzed the Freedom Village data for words and phrases that encompassed elements related to past events or actions. The words and phrases from the interviews and the archived data collected from the Special Collection at the U of M library were color-coded blue for history. The themes that emerged from the data that relate to the category of history were segregation and violence.

The category of history provides context for the study. As stated in Chapter 2, Dewey (1916/1990) indicated that the meaning of actions "all depend on the context of perceived connections in which it is placed" (p. 113). When personal actions are placed in a historical context, the actions "gain in significant content" (Dewey, 1916/1990, p. 113). The history of the

Fayette County Freedom Village can be placed in the larger context of the Civil Rights Movement. The theme of segregation that emerged from the data encircles much of the historical context of the Fayette County Freedom Village phenomenon.

Segregation. Historically, racial segregation practices in the U.S. have shaped the identities of both Black and White citizens living in the south (Ritterhouse, 2006). In the data, segregation was manifested in three areas: education, opportunity, and transportation. Interview data presented strong evidence of segregationist practices in Fayette County. For example, interviews with Mrs. Viola McFerren, Mrs. Minnie Jameson, Mr. Square Mormon, Mr. James Jameson, and Mr. Harpman Jameson provided examples of segregation in a historical context (Hamburger, 1973).

Mrs. Viola McFerren and Mrs. Minnie Jameson shared their experiences with segregation in education. The data suggested that segregation was demonstrated in the school system and public transportation. Mrs. McFerren said, "We attended a one-room rural school where you had one teacher with more than a hundred children much of the time" (Hamburger, 1973, p. 18). Mrs. Minnie Jameson reflected on her school experience. She said,

> I was tryin to get to school. We had to walk this five miles twice a day and we could see the bright, new, yellow buses runnin by our door. The white children would ride in these buses. By the time we got to our buses we were cold—twenty or thirty miles we had to travel to school and we were still cold, very cold. (Hamburger, 1973, p. 31)

Mr. Square Mormon and Mr. James Jameson expressed how favorable circumstances benefited the White population over the Black population. Mr. Mormon said, "It seemed like there was this difference in the opportunity of the white and the black" (Hamburger, 1973, p. 45). Mr. Jameson reflected on his experience at the local theater. He indicated,

> When I was young we all [Black citizens] had to sit in the balcony to go to a movie. And the balcony was really torn up. They had rats, roaches, the seats were cut up—you couldn't find decent seats. We couldn't sit downstairs because that was reserved for white people only. Hamburger, 1973, p. 42

Mr. Harpman Jameson and Mrs. Minnie Jameson shared their experiences with segregation while travelling on public transportation. Mr. Jameson told the story of his experience with segregation while travelling in the military. He provided an account that he witnessed of four Navy sailors travelling. Mr. Jameson said,

> They'd been together overseas about two or three years. And this was three white men and one black man. And they'd slept together, ate together, played cards together all the way on the ship back to the States. And they got on the train together—they'd taken two seats and that's where these four slept on the train, it looked like for two to three days. But somewhere along the line comin back from California to Nashville, somewhere they discovered they had crossed the Mason-Dixon line. And two of these whites had been with this Negro all this time—them jokers got up and stood all the way to Nashville. And I mean they stood up, they stood for two days and two nights instead of lyin back down with this Negro—and they'd been with him three years. (Hamburger, 1973, p. 25)

Mrs. Jameson reflected her experience with segregation while travelling on public transportation. She said,

> The interstate buses or Trailways buses—when I first started ridin em, there was a curtain or something they would put up in the back where the black people would be seated…if a white person needed a seat, you had to get up and stand up in the aisleway and they would move this curtain farther back. (Hamburger, 1973, p. 32)

In reference to connecting social studies and power, the theme of segregation that emerged from the interview data aligned with Foucault's (1994) concept of power strategy. Foucault (1994) viewed power as "a strategic relation" (p. 169). In other words, people deliberately employed power to achieve a specific purpose. Historical research by Ruef and Fletcher (2003) suggested that institutional arrangements after the Reconstruction Era in 1877 might have contributed to the establishment of Jim Crow laws which were used to segregate Black citizens from White citizens. Jim Crow laws, named after a character in a minstrel show, were established in the U.S. southern states to maintain control over Black citizens (Alexander, 2010). The Jim Crow laws became very powerful in the 1900s by mandating strict segregation between Black and White citizens in virtually all areas of business and public behavior (Irons, 2002). The interview data suggested that the Jim Crow mentality existed in Fayette County during the time Black sharecroppers registered to vote. The White population expected Black citizens to follow the Jim Crow laws no matter what position Black citizens held in life or where they called home (Lemann, 2006). Breaking a Jim Crow law was met with severe punishment, in some cases, even death (Alexander, 2010). The violence experienced by Black citizens in Fayette County is the next theme that emerged from the data.

Violence. The theme of violence in a historical context as related to the topic was not a surprise to the researcher. As written in Chapter 2, Lemann (2006) and Magliocca (2013) both presented evidence of how the KKK utilized violence to prevent Black citizens from voting in Mississippi. In the years following the end of the U.S. Civil War, Black citizens were murdered, and Black schools and churches were burned by the KKK (Lemann, 2006; Magliocca, 2013). The mention of KKK activity, White Citizens Council, threats, gunshots, intimidation, and the threat of lynching prevailed in the data. Mr. McFerren, in his interview with Hamburger (1973),

expressed his view of why shootings occurred at the Freedom Village. Mr. McFerren said, "The White Citizens Council and the Ku Klux Klan started shootin in the tents to run us out" (Hamburger, 1973, p. 8). Mrs. McFerren echoed on her understanding as a child of what happens to noncompliant Black citizens. She said, "I had been too afraid to sleep at night cause I had always read about mobbing and lynching and had been told stories about what happened to [Black citizens] when they do things that whites didn't approve of" (Hamburger, 1973, p. 22). Moreover, the existence of violence was addressed in a 1962 pamphlet called *Tent City: Home of the Brave* published by the Industrial Union Department of the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO). For example, the pamphlet contained the story of "a speeding car [that] slowed as it neared Tent City and one of the occupants fired blindly into the community. One of the slugs ripped its way through Mr. William's arm as the car and its cowardly ambushers fled in the night" (Industrial Union Department, 1962, p. 14). Violence continued to plague the residents of Freedom Village with other shootings.

In reference to connecting social studies and power, the emergent theme of violence identified in the data aligned with what Foucault (1994) called "instrumental modes" (p. 344). He considered that the instrumental modes were how power was exercised. Thus, an individual has a variety of methods or modes to exploit and exercise power: threats, speech, economics, surveillance, control, and many others (Foucault, 1994). For example, violent tactics, such as the shootings in the Freedom Village mentioned in Mr. McFerren's interview, were employed by White citizens in Fayette County to terrorize the Black community and discourage Black citizens from registering to vote. Additionally, the mere threat of violence was used as a method to scare Black citizens into not pursuing voter registration. Moreover, violence against Black citizens for voting has a historical reference. As indicated in Chapter 2, Parker (2009) wrote, "White

Southerners revived the use of fear, threatening any Black citizens who possessed the temerity to exercise their rights with both physical and economic reprisals" (p. 178). Consequently, Black citizens in the South who tried to register to vote or cast a vote on Election Day experienced retaliation by some individuals from the White community.

Civics. Civics is the second social studies category addressed in this study. Citizen participation in the governing of society is called *civics* (NCSS, 2013). Citizens participate in the governing of society in a variety of ways: voting, organizing, court systems, holding public office, etc. The researcher analyzed the Freedom Village data for words and phrases that represented the actions of people participating in civic activity. The words and phrases associated with civics were color-coded red as prescribed in Chapter 3 of this study. The themes that emerged from the data related to civics were right to vote, court systems, and retaliation.

*Right to vote***.** The researcher identified right to vote as a prevailing theme that emerged from the data. For instance, the data suggested that Black citizens were prevented from registering and casting a vote in Fayette County, Tennessee for years prior to the establishment of the Freedom Village. For example, a New York Times (1960) article reads that Black citizens in Fayette County "had long been barred from participating in [elections]" (p. 1) even though the passage of the 15th Amendment to the U.S. Constitution in 1870 granted them the right to register and vote. As a further consequence of voter disenfranchisement, Black citizens were banned from serving on a jury because jurors were selected from the voter registration roll (Arnold, 2015; Hamburger, 1973). Addressed in her interview concerning the Dodson trial, Mrs. McFerren reflected, "Attorney Estes was questioning why weren't there [Black citizens] as part of the jury" (p. 19). The question was prompted by the trial of Mr. Burton Dodson, a Black male. Dodson was convicted by an all-White jury (Arnold, 2015). Mr. McFerren encouraged the Black

community in Fayette County to register to vote. Mr. McFerren said, “The only way to bring justice would be through the ballot box” (Hamburger, 1973, p. 7).

The interview data suggested that Black citizens in Fayette County experienced many difficulties attempting to exercise their right to vote. Black voters experienced delays in the voter registration process. For example, Mrs. Jameson said, “I tried to register two days straight and we had to stand in line—we stood in line from eight until noon. Then we had to come back in the afternoon and wait in line and try to get registered. And it was the afternoon on the second day before I was able to get registered” (Hamburger, 1973, p. 34). Archived photographic data supported Mrs. Jameson’s claim of Black voters waiting in long lines to register to vote at the Fayette County courthouse located in Somerville, Tennessee (see Figure 7).

Figure 7. Photograph of Black citizens outside courthouse. Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441. Reprinted with permission in 2017.

In addition to the difficulties experienced in registering to vote, Black citizens in Fayette County had trouble casting a vote after registration. Mr. Jameson reflected on his experience of going to the polling place and being turned away:

> A good number of us went in—I was leading the group. The officer of the election, which was Mr. Wright, told me, ‘Harpman, this is a all-white primary Democrat election. No [Black] is allowed to vote in it.’ So they turned us around. (Hamburger, 1973, p. 29)

Mr. John McFerren and Mr. Harpman Jameson, along with two other individuals, decided to take their case to Washington D.C. Mr. Jameson said, “Four of us takin off in a car drivin to Washington to see what we could do for the race of our people—how we could register and vote like a first-class citizen” (Hamburger, 1973, p. 29). Mr. McFerren and Mr. Jameson sought to reverse the practice in Fayette County of Black citizens not “vot[ing] here since the Reconstruction days following the Civil War” (“Food Sent to Negroes,” 1960, n.p.). Additionally, Mr. Square Mormon reflected on the motivation toward voting of Black and White citizens in Fayette County. He said,

> [Black citizens] want[ed] a voice in government . . . The white man sit up all night long tryin to set a plan to hold the [Black] down. Black sit up all night long tryin to set a plan to come out where he can be counted as a citizen, where he could get a equal share. (Hamburger, 1973, p. 51)

In reference to connecting social studies and power, the experience of Black citizens in Fayette County align with Foucault’s (1997) concept of power relations. Research suggested that power plays an important role in relationships (Foucault, 1977; Golder, 2015). Supporting this idea, Foucault (1997) proposed that power is relational. According to Foucault (1997), power relations exist at different levels within society. In support of Foucault’s idea, power can also be a significant motivating factor in societal relationships (Foucault, 1977; Golder, 2015; Guinote, 2017; Manokha, 2009; McClelland & Burnham, 1977). With regard to this study, the interview data suggested that the election officials in Fayette County and the Black citizens were engaged in the type of power relations argued by Foucault (1994). Additionally, Foucault (1994) claimed that power is displayed through actions. Similarly, Russell (1938/2004) considered power as a “production of intended effects” (p. 23). Thus, the actions of the election officials in Fayette

County might have demonstrated the type of power proposed by Russell (1938/2004). With power in mind, the elected officials seemingly intended effect was to maintain White influence in the community; thereby halting Black citizens from voting to preserve control.

The Black community in Fayette County recognized the benefit of leveraging the federal government against the White landowners. For example, Mr. McFerren and Mr. Jameson went to Washington D.C. to convince the Department of Justice to assist the evicted Black sharecroppers (Hamburger, 1973). Furthermore, the F.B.I., prompted by a complaint, opened an investigation against the elected officials in Fayette County ("Election Aids Quit," 1960). In response to the complaint, the Department of Justice filed a lawsuit in federal court against the White landowners who evicted the Black sharecroppers for registering to vote ("U.S. Fights Abuse of Negro Voters," 1960). Connecting civics to the exercise of power in the Fayette County Freedom Village occurrence reaffirmed Russell's (1938/2004) suggestion that power was "the fundamental concept in social science" (p. 4).

Court system. The next theme associated with civics that emerged from the data was the utilization of the court system. Supporting this theme, the interview data suggested that Black citizens realized that to get a permanent fix to the voting rights in Fayette County would require intervention by the federal court system. For example, Mr. McFerren said in his interview with Hamburger (1973), "We brought a suit against the Democrat party" (p. 7) for not allowing Black citizens to vote in primary elections. An article in the New York Times (1959) confirmed the filing of a lawsuit against the Democrat Party "under the provisions of the 1957 Civil Rights Act and the Fifteenth Amendment to the United States Constitution" ("U.S. Acts to Halt," 1959, p. 24) for not allowing Black citizens to vote in the primary elections.

Retaliation. The final theme associated with civics was retaliation. Consequently, retaliation permeated throughout the data. For example, Wynn (1996) reflected on the prevalence of retaliation in her article, *Toward a Perfect Democracy*. Additionally, Wynn (1996) acknowledged that the New York Times published "thirty articles" (p. 203) in the early years of the struggle. The New York Times articles, according to Wynn (1996), outlined the "revengeful racial retaliations" (p. 203) against Black citizens who registered to vote. Retaliation came from a variety of places: election officials resigning, delays in registration, and voting prohibition (Booker, 1960).

As a retaliatory action against government involvement in Fayette County elections, election officials resigned shortly after the initiation of an investigation by the F.B.I. (Wynn, 1996). The New York Times (1960) published an article addressing the reason the election officials quit. The article said that the election officials "resigned in protest against what they termed investigation by the F.B.I of 'unfounded charges' by a [Black citizen]" ("Election Aids Quit," 1960, p. 27). Additionally, the utilization of delay tactics by the election officials was another retaliatory act ("Tennessee Voter Rolls Show Gain," 1962). Mrs. Venetta Gray, in her interview with Hamburger (1973), told of her experience standing in line waiting to register. Gray stated, "That last day [of registration], I had almost given up. It was so hot standin in the sun. They weren't registerin over two or three people a day, but I did get registered" (Hamburger, 1973, p. 76). Mrs. McFerren, in a video interview for a Public Broadcasting documentary, also acknowledged the delays that Black citizens in Fayette County experienced while trying to register (McFerren, 2015a). Mr. June Dowdy, in his interview with Hamburger (1973), expressed how the elected official would purposefully move the location to register. Mr. Dowdy said, "They'd hide the registerin place. They'd be in the bottom of the courthouse one

time and they'd be in the first floor the next time, and maybe the next time they'd be upstairs" (Hamburger, 1973, p. 72).

The researcher triangulated the textual data with the interview data to substantiate the retaliatory tactics of the election officials to stop Black citizens from registering to vote. Fayette County election officials continued to retaliate against Black voters by preventing registered Black voters from voting on Election Day (Hamburger, 1973). For example, the New York Times published two articles addressing the F.B.I. investigation prompted by Black voters being denied the right to vote in Fayette County ("U.S. to Halt White Primaries," 1959; "F.B.I. in Tennessee Sifts Negroes' Case," 1961). Historically, prior to the Voting Rights Act of 1965, many municipalities denied Black citizens the right to vote in elections even after the ratification of the 15th Amendment to the U.S. Constitution in 1870 (Wynn, 1996).

Although the majority population in Fayette County was of African American heritage, White citizens feared losing political power. According to 1960 U.S. Census data, the Black population (i.e., 16,927) in Fayette County outnumbered the White population (i.e., 7,646) by more than 2 to 1. The White population in Fayette County feared that "[Black citizens], who outnumbered them, would gain political control of the county" ("Tennessee Negro Pierces Boycott," 1960, p. 20). Furthermore, an article written by Claude Sitton (1960) and published by the *New York Times* exposed the strategy of county White leaders to "prevent [Black citizens] from becoming a major political force in Fayette County" (p. 90). Nevertheless, Black citizens continued to register to vote at the courthouse amidst harassment from local White leaders even with economic pressure applied.

Economics. Economics focused on how a society or citizenry decide to utilize their resources (NCSS, 2013). Economics covered topics such as human capital, money, productivity,

taxes, personal and business income, etc. (NCSS, 2013). Within the data, themes associated with economics reflected retaliatory actions against Black citizens who registered to vote. Therefore, the researcher identified the emergent economic themes of economic warfare and sharecropping from the data.

Economic warfare. The theme of economic warfare was first introduced in Hamburger's (1973) interview with Mr. McFerren. Mr. McFerren recalls an "economic squeeze" (Hamburger, 1973, p. 8) placed on Black citizens who registered to vote. He shared in his interview the sentiment of a White merchant pertaining to the marketplace in Somerville. According to Mr. McFerren, the White merchant said, "I can't sell you nothin. I can't. I can't. I don't want you to come in my store anymore" (Hamburger, 1973, p. 8). An article published in the New York Times on June 19, 1960, supported the theme of economic warfare. Sitton (1960) wrote, "White leaders are waging economic warfare to prevent [Black citizens] from becoming a major political force in Fayette County" (p. 90).

To further aggravate the retail process, a blacklist of the names of Black citizens who registered to vote was circulated among the merchants in Fayette County. Mr. McFerren recalled, "They had a blacklist—once you registered and your name appeared on the registration books, your name would appear on the blacklist. And they had the list sent around to all merchants. Once you registered, you couldn't buy for credit or cash" (Hamburger, 1973, p. 8). Interviews with Hamburger (1973) from Mrs. Viola McFerren, Mr. Harpman Jameson, Mrs. Venetta Gray, and Mr. William Henry Walker corroborated the existence of a blacklist. Black citizens were unable to purchase "food or other necessities" ("Race Boycott Case," 1960, p. 42) for their families which prompted an F.B.I. investigation. Additionally, *Ebony* magazine published a copy of the blacklist in a March, 1961, edition (Mitchell, 1961).

To further articulate the economic warfare against the Black citizens, Ms. Agnes Cunningham articulated the economic struggles that the Black sharecroppers in her poem *Fayette County*. In the second stanza Cunningham (1961) said,

> The tenants tell their story it's the same thing over again
> When we went to the polls, our troubles did begin
> They took our trucks and tractors, more troubles every day
> They took away our livelihood but here is what we say. (para. 2)

Black citizens in Fayette County combatted the economic warfare by obtaining assistance from outside merchants and donations. The NAACP aided the Fayette County sharecroppers by delivering food and clothing ("N.A.A.C.P. Acts in Tennessee County," 1960). An article in the New York Times dated July 6, 1960, says, the NAACP answered a request for assistance from "[Black citizens] suffering from an economic boycott imposed by white business men because of their efforts to vote" ("N.A.A.C.P. Acts in Tennessee County," 1960, p. 31). Life as a sharecropper was difficult enough without economic warfare being imposed by white merchants.

Sharecropping. Sharecropping, as discussed in Chapter 2, is an agricultural labor system that created a partnership between the landowner and the farmer (Hodges, 2013). Unfortunately, the sharecropping arrangement was not a fair and equitable system. Sharecroppers were at the mercy of the landowner. Landowners cheated by paying sharecroppers less for the crops than the market solicited (Kester, 1997). Sharecroppers were required to pay for many of the material necessary to grow crops. For example, sharecroppers were charged a fee for the land, crop seeds, mule feed, and other necessities required for cultivating a farm (Kester, 1997). As a result, sharecroppers were often placed in a credit deficit position with the landowner. Even before harvesting the crops, sharecroppers owed much of their proceeds to the landowner (Kester,

1997). The credit deficit position resulted in sharecroppers receiving less money than expected on payday. Mr. George Bates, in his interview with Hamburger (1973), pondered on his life as a sharecropper. Mr. Bates said about sharecropping,

> All we'd do is the pickin and carry it up there, and throw it up, and go back pickin. And when we got through pickin why [the boss] give us what he wanted us to have. Maybe thirty dollars or forty dollars or fifty dollars or something like that. You know, outa the whole crop. And that's all we ever knowed. That's all we'd get outa the whole year. (Hamburger, 1973, p. 66)

Mr. Early B. Williams, an evicted sharecropper who took up residence in Freedom Village, expressed his experience as a sharecropper. Mr. Williams echoed much of what Mr. Bates purported about sharecropping. Mr. Williams expressed,

> In the fifties I was a sharecropper. I worked on shares. I worked this crop and boss man I lived with, he gets half, half of everything I make. I didn't never make enough money. Hardly had enough to live off of. (Hamburger, 1973, p. 74)

Through their interviews, Mr. Bates and Mr. Williams articulated the hardship of sharecropping, and the inequality of financial compensation for the sharecroppers.

Geography. The topic of geography focused on the NCSS geography themes of spatial patterns and movement. According to the NCSS (2013), geography focuses on "Earth's physical and human features" (p. 40) which includes landforms, bodies of water, political landscape, economics, cultures, location, and movement. The emergent themes from the data related to geography are spatial patterns and movement. The theme of spatial patterns in the data focused on the specific position of the Fayette County Freedom Village and the courthouse. The theme of spatial patterns as a geographical reference concentrated on the physical and human features

(NCSS, 2013) of the Freedom Village and the courthouse. The theme of movement as a geographical reference converged around supply movement to support the Freedom Village.

The first theme related to geography was spatial patterns as a geographical reference. While examining the data, the researcher found geographical references to the location of the Freedom Village and the courthouse in interviews, printed articles, and photographs. The interview data presented spatial patterns as an emergent geographical theme from the data.

Mr. Williams provided a descriptive picture of the Freedom Village living conditions to demonstrate spatial patterns. Mr. Williams said, "Tent City was a miserable life. The tent was sixteen by fourteen—that was the size of the first tent I lived in . . . And mud—when it rained in Tent City it got so bad on Tent City ground you had mud almost up to you knees" (Hamburger, 1973, p. 74). The muddy conditions discussed by Mr. Williams describe the characteristics of the Freedom Village during the fall and winter. Additionally, Mrs. McFerren confirmed the poor living conditions in the Freedom Village (McFerren, 2015b). Moreover, the researcher examined archived photographs of the Freedom Village that exhibited Mr. Williams' claim of the muddy landform. For example, two females and one male adult standing on muddy ground wearing muddy boots with the Freedom Village as a backdrop (Figure 8).

Figure 8. Photograph of Freedom Village residents standing on muddy ground. Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441. Reprinted with permission in 2017.

James Forman (1997), in his book *The Making of Black Revolutionaries*, pronounced the Freedom Village as "tombstones to freedom in the dark Tennessee night" (p. 118). Moreover, Forman (1997) further described the heating conditions in the tents during the winter as "miserable" (p. 140). Also, Forman's account of the Freedom Village is echoed by Booker's (1960) description of the primitive living conditions as the families are "preparing for the 15-degree weather, doing the chores of carrying water hundreds of yards in buckets, and cooking over charcoal stoves" (p. 15). Additionally, Mrs. McFerren, in a video interview, described the living conditions of the Freedom Village as not great but better than the sharecropper's homes (McFerren, 2015b). In comparison, the living conditions in the Freedom Village reflected what Freire (2000) viewed as oppressive and dehumanizing. Freire (2000) stated, "An act is oppressive only when it prevents people from being more fully human" (pp. 56-57).

Power, as recognized by Foucault (1997), was displayed by the Black residents of the Freedom Village as they resisted the temptation to migrate to other places outside the local area. Migration was an option exercised by many Black citizens to take advantage of additional opportunities (Black et al., 2015). Booker (1960) expressed, "The tent village is a last resort to stave off wholesale migration" (p. 12). The establishment of the Freedom Village follows Foucault's (1994) concept of power as "a set of actions upon other actions" (p. 341). Additionally, the resistance of the Black sharecroppers toward the actions of the White landowners was supported by Foucault's (1994) view of power relations. Resistance, as Foucault (1994) considered, counters the "actual mechanisms of the exercise of power" (p. 294). The establishment of the Freedom Village by the Black community might serve as a geographical marker of the power to "cease being submissive" (Foucault, 1994, p. 294).

The courthouse is the second geographical place reported in this study. Located in Somerville, the courthouse was the site where residents of Fayette County went to register to vote. Photographic and interview data supported the identification of the courthouse as a place for geographical reference in this study. For example, photographic data provided images of Black residents waiting in line at the courthouse to register to vote (see Figure 9).

Figure 9. Photograph of Black citizens in the courthouse waiting to register to vote. Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441. Reprinted with permission in 2017.

Interview data provided information about the harassment of Black citizens while attempting to register to vote. For example, Mr. June Dowdy told a story of what happened when he went to the courthouse to reconnoiter for the location of the voter registration office. Mr. Dowdy was requested by Mr. McFerren to locate the registration office in the courthouse because election officials would move the registration office and only notify White citizens of the new location (Hamburger, 1973). Mr. Dowdy said,

> I was walkin around [the courthouse] tryin to find the place to register. Looked like the white folks were laughin inside because they knew where it was and we didn't. So I walked up to some white peoples in the basement and asked em where the [Black citizens] registered at—I mean where the peoples registered. They said, "Yeah, I can tell you." I said, "Where, sir?" And he said, "In Hatchie Bottom". . . There's a little river

> north of Somerville and that was little Hatchie Bottom and this was the place where they used to hang folks. (Hamburger, 1973, p. 72)

Similarly, Mrs. Gray expressed how election officials would treat Black citizens waiting in line to register. Mrs. Gray indicated that although long lines of Black citizens waiting to register to vote surrounded the courthouse building, the registration officials would only register "two or three people a day" (Hamburger, 1973, p. 76). This meant that some Black citizens would stand in line every day for over a week before they could get registered. Additionally, Mr. Harpman Jameson further supported the claim of harassment toward the Black citizens waiting to register to vote. Mr. Jameson said, "There was one day somebody got up on the courthouse and sprinkled pepper down on the people. Red pepper! And they got up there paintin one day and they were throwin paint down on the people in line" (Hamburger, 1973, p. 28). Additionally, interview data revealed that the election officials would take breaks for hours without notice to Black citizens waiting in line to register to vote (Hamburger, 1973; McFerren, 2015a). In connecting social studies and power, the delays and harassment at the courthouse could be a power strategy employed by the elected officials.

Power strategy was the connection between Foucault's (1994) philosophy of power and the courthouse. Foucault (1994) argued that individuals employed power strategy to achieve a specific outcome. In other words, people deliberately exploited power for a specific purpose. Foucault (1994) argued that the aim of power was to accomplish whatever goal the individual using the power desires to attain. The aim of the harassment at the courthouse was to discourage Black citizens from registering to vote. Similarly, Farrell (2005) agreed that power was strategic. She called the exercise of power "war-like" (Farrell, 2005, p. 149). The sprinkling of red pepper

and dumping of paint on Black citizens waiting in line to register to vote at the courthouse might be viewed as “war-like” tactics.

Included in Foucault’s (1994) concept of power strategy was the use of resistance. Foucault (1994) suggested, “Resistance is a part of this strategic relationship of which power consists” (p. 168). To put it another way, power was employed, at times, to resist the actions of other people. The action of Black citizens to register to vote were resisted by many of the White citizens in Fayette County.

The third emergent theme from the data related to geography was movement as a geographical reference. The researcher found geographical references to movement in interviews and printed articles. The interview data provided a starting point for identifying movement as a geographical theme. According to NCSS (2013), movement referred to immigration, emigration, or the transportation of food and supplies.

The data suggested movement as a geographical theme. The researcher located numerous references to transporting food and supplies to support the Freedom Village in Fayette County. The first reference to movement as a geographical theme was in the interview with Mr. McFerren (Hamburger, 1973). For example, Mr. McFerren said, in referring to an incident between a Fayette County deputy sheriff and a gasoline truck driver delivering gasoline to McFerren’s grocery store, “The deputy sheriff put a gun on the driver and made him carry the shipment back to Memphis” (p. 10). Memphis was the location that Black citizens in Fayette County had to travel for supplies and medical service because of the boycott from the White merchants. Mrs. McFerren shared,

> We would drive way into Memphis to buy homogenized milk for the babies. If you wanted a popsicle you had to go out of Fayette County to get it . . . We had to drive into

> Memphis to a hospital when it was delivery time [for a baby]. No medical attention, none whatsoever, could we get out here. (Hamburger, 1973, p. 21)

Mr. Jameson echoed what Viola McFerren said about needing to travel to Memphis for supplies. Mr. Jameson said, "[John McFerren] had to go all the way to Memphis just to eat" (p. 41). Mr. Mormon referred to Memphis as a location to travel to outside of the town of Somerville (Hamburger, 1973). Mr. Gyp Walker referenced Memphis when speaking about his travels on the trains as a "hobo" (Hamburger, 1973, p. 78). Additionally, the data suggested that Memphis was a place that Black citizens from Fayette County could obtain resources. For example, an article in the *New York Times* (1960, August 6) referenced the National Association for the Advancement of Colored People (N.A.A.C.P.) in Memphis "sending food and clothing to [Black citizens]" ("Food sent to Negroes," 1960, n.p.) in Fayette County.

Power words. Words influence people to action. Olsson and Heizmann (2015), as well as Rus (2015), demonstrated that words have the power to manipulate and influence behavior. While analyzing the data, the researcher identified and coded words that suggested the use of power. Then, the researcher narrowed the list to words that most closely represented the synonyms for power listed in Appendix K. The final list of power words is displayed in Table 8.

Table 8

List of Power Words that Emerged from the Data

Power words		
Abused	Intimidation	Squeeze
Coercion	Pressure	Strength
Eviction	Protest	Threatened
Fear	Reprisal	Tough
Fight	Resistance	Violation
Hard	Retaliation	Violence

Note. The researcher identified words in the data that could be associated with or had a possible connotation to the word *power*. A power word list was then compared against the synonyms for the word *power* in Appendix K. This table is the reduced power word list from the data.

Analysis of Findings

The analysis of findings section provides a discussion of the findings in relationship to the research question, literature review, and conceptual framework. Therefore, this research answers the following research question: What connections exist between social studies and power that support lesson plan development and enhance historical empathy when examining the Fayette County Freedom Village? In answering the research question, the analysis of findings is divided into the themes associated with the categories of the NCSS (2013) C3 Framework: history, civics, economics, and geography. For example, the findings for the category of history are divided into segregation and violence. Next, the findings for the category of civics are divided into right to vote, court systems, and retaliation. Then, the findings for the category of economics are divided into economic warfare and sharecropping. Finally, the findings for the category of geography are divided into spatial patterns and movement. As part of the analysis of findings, the researcher matched the emergent themes from each category with the constructs of Foucault's (1994) philosophy of power: power relations, power production, power strategy, and freedom. Afterward, the data analysis confirmed or disconfirmed a connection between NCSS (2013) C3 Framework social studies categories and Foucault's (1994) philosophy of power constructs. In answering the research question, the data confirmed that connections between social studies and power did exist during the Fayette County Freedom Village. As an illustration, Table 9 presents the connections that emerged from the data between social studies categories and power constructs. The social studies categories are listed as history, civics, economics, and geography. The power constructs are listed as power relations, power production, power strategy, and freedom.

Table 9

Data Themes Connecting Social Studies Categories and Power Constructs

Categories	History	Civics	Economics	Geography
Power Relations		Right to Vote		Spatial patterns
Power Production		Court System		
Power Strategy	Segregation Violence	Retaliation	Economic Warfare	Spatial patterns
Freedom		Right to Vote Court System		Movement

History. The first category analyzed for connections was history. The social studies subject of history considers characters or events from the past. Students often have difficulty finding the connections between past events or characters and current events or characters (Yilmaz, 2007). The subject of history provides an opportunity for educators to assist students in making those connections (Bickford & Bickford, 2015). To accomplish this linkage, educators should develop lessons that encourage students to examine the lived experiences of people in the past to connect the past and the present (National Council for the Social Studies, 2013; Jans-Thomas et al., 2015; Woods & Jans-Thomas, 2016). In conducting the data analysis, the researcher confirmed in the data that connections existed between the NCSS (2013) C3 Framework subject category of history and Foucault's (1994) philosophy of power. Connections emerged related to history and power strategy.

Power strategy. Segregation and violence emerged as history themes from the data. Hence, the findings suggested both segregation and violence connected with Foucault's (1994) construct of power strategy. According to Foucault (1994), power strategy was the use of power to achieve a desired outcome. Supporting this connection, the literature showed that segregation

and violence were methods used as a power strategy against Black citizens (Forman, 1972/1997; Fuller, 2014; Page, 2010; Wilkerson, 2010).

The historical record highlights that segregation against Black citizens existed in education, housing, and transportation (Forman, 1972/1997; Fuller, 2014; Page, 2010; Wilkerson, 2010). Black citizens were unable to attend adequate schools, separated from Whites on buses or trains, and missed opportunities for employment (Alexander, 2010; Carson, 1981; Fuller, 2014; Hamburger, 1973; Holsaert et al., 2010; Hunt, 1981; Irons, 2002; Kester, 1997; King, 1996; Lemann, 2006; Parker, 2009; Roberts & Klibanoff, 2006; Wilkerson, 2010; Wynn, 2009). Making the connection between segregation and power strategy in the data, Mrs. McFerren and Mrs. Jameson shared their experience of how segregation was used to prevent them from attending the same school as a White student. Supporting the historical record, Irons (2002) wrote regarding the disparity in education between the Black student and the White student. Moreover, Mr. Mormon and Mr. James Jameson expressed their experience with segregation in the differences in opportunities between Black and White Citizens. Additionally, Mr. Harpman Jameson and Mrs. Minnie Jameson told of their experience with segregation while traveling on public transportation.

Violence against Black citizens in Fayette County emerged as a theme was not surprising. Mr. McFerren expressed the actions of the White Citizens Council and local KKK in harassing and threatening local Black citizens to prevent Black citizens from registering to vote. Interview testimony from Mr. McFerren told of the shootings at the Freedom Village to scare residents into moving. A 1962 AFL-CIO pamphlet references the shooting of Mr. Early B. Williams while he was sleeping in his tent (Industrial Union Department, 1962). Furthermore, historical research confirmed that violent harassment by White citizen groups against Black citizens proved to be an

effective power strategy dating back to the Reconstruction Era (Ford, 2014; Lemann, 2006; Parker, 2009).

Personal accounts of segregation and violence was evident in the data. The threat or employment of violence against Black citizens is recorded in history. Numerous accounts of shootings, lynchings, or other atrocities against Black citizens can be easily located in the historical record (Bauerlein, 2001; Carson, 1981; Crowe, 2003; Forman, 1972/1997; Parker, 2009; Smith & Wynn, 2009; Whitaker, 2009; Wilkerson, 2010). The connection between history and power was confirmed in the data.

The researcher disconfirmed the connection between history and power relations. The mention of relations that existed in the data were related to other areas of the study besides history. The researcher disconfirmed a connection between history and power production. Power production is associated with the results of power. No clear connection was identified in the data between history and power production.

Civics. The data analysis confirmed a connection between the NCSS (2013) C3 Framework subject category of civics and power. The emergent themes of right to vote, court systems, and retaliation align with Foucault's (1994) power constructs of power relations, power production, power strategy, and freedom. These themes are described in the following paragraphs.

Power relations. The data confirmed that Black citizens exercised the right to vote through the local election office. The data suggested that a relationship existed between Black citizens and the local election officials in Fayette County. Foucault (1994) argued that a relationship must be present for power to be exercised. The relationship can be personal or institutional. Consequently, Black citizens were required to register to vote through the election

official's office. The election official's office resided in the Fayette County courthouse located in Somerville, Tennessee. The election officials maintained the power to prevent or delay the registration process. Photographs exhibited Black citizens registering to vote (see Figure 10).

Figure 10. Photograph of Black citizen in Fayette County registering to vote. Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441. Reprinted with permission in 2017.

Power production. Foucault (1994) purported that power is productive. Power produces an outcome. The data suggested that Black citizens in Fayette County employed the Justice Department to end voting discrimination ("A Tennessee Area Backs Negro Vote," 1960). Additionally, Mr. John McFerren indicated that a lawsuit was brought against the Democrat party for not permitting Black citizens to vote in the primary election (Hamburger, 1973). Moreover, a New York Times (1960) article supported Mr. McFerren's claim that a lawsuit was filed ("U.S. Fights Abuse of Negro Voters," 1960). In filing a federal lawsuit, the Black citizens exercised power to accomplish an outcome—the right to vote. As a result, the Justice Department found in favor of the Black citizens and proclaimed "a consent judgement . . . to end voting discrimination" ("A Tennessee Area Backs Negro Vote," 1960, p. 1). Therefore, the desired outcome was achieved. For the purpose of this study, civics connects to Foucault's (1994) construct of power production.

Power strategy. Foucault (1994) contended that power is strategic. The Fayette County election officials made a strategic maneuver by resigning their positions as election official in retaliation against an F.B.I. investigation concerning Black voter registration in Fayette County ("Election Aides Quit," 1960). In this way, the data suggested that power strategy was employed by local election officials to prevent Black citizens in Fayette County from registering to vote. Therefore, the resignation of the election officials connected civics to power strategy.

Freedom. Foucault (1994) reasoned that power was exercised in an environment of freedom. Power was exploited only when an individual retained the freedom to resist power (Foucault, 1994). White landowners had the freedom to evict Black sharecroppers in Fayette County. The same environment of freedom permitted the Black citizens to build a Freedom Village, and they filed a lawsuit in federal court against the actions of the White landowners.

Foucault (1994) argued that power was "[a] set of actions upon other actions" (p. 341). The actions of the Black sharecroppers to register to vote prompted the actions of the White landowners to evict the sharecroppers which in turn forced the Black sharecroppers to build the Freedom Village and file the lawsuit against the White landowners. The actions by both the White landowners and the Black sharecroppers were permitted because of the environment of freedom. The actions of the White landowners and the actions of the Black sharecroppers confirmed a connection between civics and freedom.

Economics. The data analysis confirmed a connection between the NCSS (2013) C3 Framework subject category of economics and power. The theme of economic warfare aligns with Foucault's (1994) construct of power strategy. Foucault (1994) contended that power strategy addressed how people utilized power to achieve a desired outcome. In the case of Fayette County, White citizens used economic leverage to uphold their political power.

Power strategy. The theme of economic warfare provided a connection between the social studies discipline of economics and Foucault's (1994) philosophy of power. Economic warfare was a power strategy employed by White citizens in Fayette County to discourage Black citizens from registering to vote. The theme of economic warfare was addressed in the data through two components: blacklist and sharecropping. The utilization of a blacklist by White merchants prevented Black citizens from purchasing merchandise or borrowing money. The dependence on the White population through the sharecropping system forced Black citizens into a credit deficit position. The use of the blacklist and the sharecropping system were prevalent in the data related to the theme of economic warfare.

Textual data confirmed the theme of economic warfare. Ms. Agnes Cunningham (1961) articulated the economic warfare in her poem *Fayette County* with these words, "They took our trucks and tractors, more trouble every day. They took away our livelihood but here is what we say" (para. 2). Additionally, Sitton (1960) wrote, "White leaders are waging economic warfare to prevent [Black citizens] from becoming a major political force in Fayette County" (p. 90).

The assertion of economic warfare was supported in the interview data. The data indicated the creation of a blacklist was associated with economic warfare. For example, Mr. McFerren recalled that a blacklist was created with the names of Black citizens who registered to vote in Fayette County. White citizens disseminated the blacklist to merchants in Somerville. Merchants checked the blacklist when a Black patron wanted to purchase goods. Consequently, Black citizens, whose names were on the blacklist, were not permitted to purchase products or receive financial loans for farming expenses. The actions of the White citizens in creating the blacklist with the names of Black citizens who registered to vote aligned with Foucault's (1994) concept of power as "a set of actions upon other actions" (p. 341).

Sharecropping was dominant throughout the data since sharecropping was the primary occupation of the Black community in Fayette County. Therefore, the sharecropping system connected with economic warfare. Supported by the 1960 U.S. Census, farming was the predominate occupation of Black citizens in Fayette County. Therefore, the sharecropping system fostered a dependence of Black citizens on the White landowners. Specifying the dependence, Kester (1997) recalled how White landowners charged Black sharecroppers fees for land rental, seed, mule feed, and other necessary farming items. Consequently, the fees commenced a credit deficit for the Black sharecroppers until harvest time. At harvest time, the White landowners paid the Black sharecroppers much less than the harvest solicited in the marketplace. Mr. George Bates recalled receiving only "thirty dollars or forty dollars or fifty dollars" (Hamburger, 1973, p. 66) for a year's wage as a sharecropper. Mr. Early B. Williams contended in his interview that he received "hardly enough to live off of" (Hamburger, 1973, p. 74) as a sharecropper.

The utilization of a blacklist and the sharecropping system confirmed an economic warfare existed against the Black citizens in Fayette County. Moreover, the data suggested that economic warfare directly connects to Foucault's (1994) power construct of power strategy. Therefore, the theme of economic warfare identified in the data connects economics and Foucault's (1994) philosophy of power.

Geography. Geography focuses on "Earth's physical and human features" (National Council for the Social Studies, 2013, p. 40) that includes landforms, bodies of water, political landscape, economics, cultures, location, and movement. In concert with a geographical focus, the data analysis confirmed a connection between the NCSS (2013) C3 Framework category of geography and Foucault's (1994) philosophy of power. The emergent themes for geography

identified in the data are spatial patterns and movement. As a result, the researcher recognized an alignment of the geographical themes with power. Thus, the geographical themes of spatial patterns and movement aligned with Foucault's (1994) power relations, power strategy, and freedom.

Power relations. The data analysis confirmed that the geographical theme of spatial patterns aligned with Foucault's (1994) power relations. According to the NCSS (2013), spatial patterns are related to "whereness" (p. 47). In other words, the spatial patterns feature of geography are where people and things are located. Subsequently, the location or whereness is the meeting point for power relations to connect with geography. Additionally, Foucault (1994) considered power relations as the conduit through which power is exercised. As a result, the data confirmed that the Somerville courthouse was the geographic location for power relations. Moreover, photographic data indicated that Black citizens encountered election officials during voter registration at the courthouse. For example, the election officials located in the courthouse exercised power over the voter registration process. Therefore, the courthouse was the location where Black citizens associated with election officials during the voter registration process.

Power strategy. The data analysis confirmed that the geographical theme of spatial patterns aligned with Foucault's (1994) power strategy. The election officials exploited power strategy through a variety of methods. Black citizens experienced delays and harassment while attempting to register to vote at the courthouse. The researcher triangulated the utilization of registration delay and harassment tactics in interview and newspaper data. Mr. June Dowdy and Mrs. Venetta Gray both expressed their frustration with delays by the election officials at the Somerville courthouse. Additionally, a Memphis Free Press Newspaper article (1962), *Tenn Voter Rolls Show Gain*, documented the slowdown tactics used by the Fayette County election

officials at the courthouse. Mr. Harpman Jameson and Mr. June Dowdy corroborated that the practice of threats and harassment were conducted at the courthouse while Black citizens stood in a line to register to vote. The data confirmed that the courthouse was a geographical location for the display of power strategy.

Freedom. The data analysis confirmed that the geographical theme of movement aligned with Foucault's (1994) construct of freedom. Movement is the transportation of people, food, and supplies (NCSS, 2013). Foucault (1994) considered the freedom to resist as an essential component of power. The data analysis confirmed the geographical theme of movement.

References to freedom appeared in the data in the form of transporting food and supplies to support the Freedom Village. For example, the freedom to procure food and supplies from Memphis was confirmed in the data. Mrs. Viola McFerren shared in her interview with Hamburger (1973),

> We would drive way into Memphis to buy homogenized milk for the babies. If you wanted a Popsicle you had to go out of Fayette County to get it . . . We had to drive into Memphis to a hospital when it was delivery time [for a baby]. No medical attention, none whatsoever, could we get out here. (p. 21)

Mr. Harpman Jameson echoed what Mrs. Viola McFerren said about needing to travel for supplies. Mr. Square Mormon referred to traveling outside of the town of Somerville for supplies (Hamburger, 1973). Gyp Walker referenced his travels on the trains as a "hobo" (Hamburger, 1973, p. 78). The researcher triangulated the references to movement in the interview data with newspaper articles. For example, an article in the New York Times (1960) referenced the NAACP in Memphis "sending food and clothing to [Black citizens]" (n.p.) in Fayette County. Photographic data supported the theme of freedom with images of food and supplies being

unloaded from vehicles getting ready for distribution to needy Freedom Village residents (see Figure 11).

Figure 11. Photograph of food and supplies being unloaded for distribution. Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441. Reprinted with permission in 2017.

Chapter Summary

Chapter 4 integrated a tiered approach in answering the research question. First, a description of the participants identified during the data collection was presented. Second, the research question was restated with each category of the NCSS (2013) C3 Framework identified and the elements of Foucault's (1994) philosophy of power to refresh the reader's understanding. The themes identified in the data connecting the NCSS (2013) C3 Framework categories and Foucault's philosophy of power were presented. Therefore, the social studies category of history was connected to power through power strategy. Next, the social studies category of civics was connected to power through power relations, power production, power strategy, and freedom. Then, the social studies category of economics was connected to power through power strategy. Finally, the data confirmed that the social studies category of geography was connected to power through power relations, power strategy, and freedom.

Chapter 5: Summary, Conclusions, Implications, and Suggestions for Future Research

Chapter 5 concludes the information associated with this study. This chapter is divided into seven different sections. The chapter opens with a summarization of the research to include a discussion of the major findings. Next, the second section is a presentation of the conclusions pulled from the data analysis. Then, the third section offers the researcher's interpretation of the findings. Next, the fourth section incorporates a discussion on the implications to improve professional practices. Afterwards, the fifth section offers suggestions for future research that is associated with the topic. Then, the sixth section covers the limitations of the study and the author's reflection of his dissertation journey. Lastly, the final section summarizes Chapter 5 and ties the study together with final remarks.

Summary and Major Findings

This qualitative phenomenological study focused on identifying the connections between social studies and power while examining the 1960 Fayette County, Tennessee, Freedom Village. In support of identifying connections, this study served a twofold purpose: 1) to aid social studies educators in developing relevant lessons and 2) to enhance students' historical empathy (Endacott & Brooks, 2013; Obenchain et al., 2016; Perrotta, 2016; Yilmaz, 2007). Therefore, this twofold purpose was accomplished by exploring past experiences to better understand present societal activities (Woods & Jans-Thomas, 2016; Yilmaz, 2007). Hence, the examination of the lived experiences of Black sharecroppers in Fayette County, Tennessee could provide insight into current civic activities. With regard to the purpose of this study, the data analysis suggested several connections existed between social studies and power during the Freedom Village phenomenon. This section will provide a brief background, organization, and explanation of the major findings of the research.

At the height of the Civil Rights Movement in the United States, White landowners evicted hundreds of Black sharecroppers from their homes for exercising their right to vote in the Fayette County (Wynn, 1996). Consequently, the eviction of the Black sharecroppers prompted a critical search for a place to house the evicted families. Subsequently, the evictions became the catalyst for the establishment of a Freedom Village as the place to house the families of the evicted sharecroppers (Arnold, 2015). As a contribution to aid the evicted sharecroppers, a Black landowner donated acreage for the Freedom Village. Currently, a historical marker in Somerville, Tennessee provides recognition of the creation of the Freedom Village that housed hundreds of evicted sharecroppers in 1960 (see Figure 3).

A variety of printed material and historical literature embraced the account of the eviction of sharecroppers and the establishment of a Fayette County Freedom Village (Arnold, 2015; Forman, 1972/1977; Hamburger, 1973; Holsaert et al., 2010; Kim et al., 2015; Smith & Wynn, 2009; Wynn, 1996, 2009). However, research associated with the Fayette County Freedom Village is limited (Bond Hopson, 2000; Hunt, 1981; Saunders, 2007). To expand social studies curriculum development, this study seeks to enhance the Fayette County Freedom Village body of knowledge in terms of social studies and the exercise of power.

Research has demonstrated that power plays a significant role in human activity (Foucault, 1994; Guinote, 2017; McClelland & Burnham, 1977; Russell, 1938/2004; Weber, 1920/1978). Hence, the connections between social studies and power in the Fayette County Freedom Village data might provide a unique perspective of history, civics, economics, and geography. Additionally, the connections identified from this study might enhance historical empathy in students. Therefore, the following research question best addressed the problem and purpose of this study: “What connections exist between social studies and power that support

lesson plan development and enhance historical empathy when examining the Fayette County Freedom Village?"

To answer the research question, the research design incorporated extant data as the primary resource for data collection. Following this research design, the researcher collected data from three separate sources: (a) The U of M Library Special Collections section provided the majority of the textual and photographic archived data; (b) The Hamburger (1973) book *Our Portion of Hell* contained the interview data; and (c) The U of M website contained the audio and video archival data regarding the Fayette County Freedom Village. Interpretive analysis was employed to analyze the extant data. Therefore, conclusions drawn from the data analysis could not be generalized to a larger population or related phenomenon (Murray & Holmes, 2014).

Interview data were the first to be analyzed by the researcher. Since the research design did not incorporate interviewing participants by the researcher, Robert Hamburger's (1973) book, *Our Portion of Hell*, provided the collection of interview data. Mr. Hamburger graciously granted permission to include the interview data from his book as part of this study (see Appendix G). Additionally, Mr. Hamburger reviewed and provided recommended changes to Chapter 4 of this report (see Appendix M). Although Hamburger's (1973) book contained 63 interviews, only 19 of the interviews met the parameters of 1959-1963 established for the study. Moreover, of the 19 interviews utilized in this study, two were from the same participants. Therefore, 17 different participants met the criteria that encompassed this study's parameters.

In analyzing the data, the researcher employed various techniques to identify the emerging themes. For example, Burke's (1957) cluster analysis was employed to analyze the textual data. Burke's (1957) technique incorporates comparing the words and phrases in the data to recognize interrelationships and identify themes that develop from the data. In doing so, three

reviews were conducted for each interview to identify themes associated with history, civics, economics, and geography. Subsequently, the emerging themes from the interview data were then compared to Foucault's (1994) constructs of power relations, power strategy, power production, and freedom. In order to connect the emerging themes from the interview data to the social studies disciplines and Foucault's (1994) philosophy of power, the researcher annotated the themes on a data collection form. Subsequently, the information from the data collection form was transferred to a spreadsheet for digital compilation. Using the spreadsheet, the researcher could perform a comparison of the data to identify emerging themes.

The U of M Library Special Collections provided the bulk of the textual material affiliated with the Fayette County Freedom Village. Data collection took place at the U of M Library Special Collections section over a 3-day period. During data collection, 73 specimens of textual data in the form of newspaper articles, reports, and documents were collected. As part of the data collection process, a duplication agreement was completed by the researcher and approved by U of M Library Special Collections library personnel. While collecting the data, the researcher reviewed and digitally copied newspaper articles, reports, and documents related to the 1960 Fayette County Freedom Village. After collecting the textual archived data, the cluster analysis method was employed to analyze the collected data. As previously mentioned, cluster analysis discovers the interrelationships between words or phrases in data (Burke, 1957). Once identified in the data, the associations, or clusters, of words or phrases were color-coded. Next, color-coded data were transferred to a data collection form. With accuracy being important to the credibility of the study, three reviews of the textual data were performed by the researcher. The data from the data collection form was then transferred to a spreadsheet to enable quick data comparison for the identification of emerging themes.

In addition to the interview and textual data, audio/video archived data on the U of M tent city website were collected and analyzed. The Freedom Village audio data consisted of two audio recordings, and the video data consisted of 15 video recordings. As with the interview and textual data, the cluster analysis technique was employed to analyze the audio/video data. Additionally, the researcher used triangulation as a method to enhance the trustworthiness of the study. As a research method, triangulation incorporates acquiring and comparing data from multiple sources to identify consistent themes (Creswell & Miller, 2000). Subsequently, the audio/video data were triangulated with interview and textual data to identify themes.

Lastly, U of M Library Special Collections contained a variety of photographic data related to the Fayette County Freedom Village. Photographic data provided the study with 41 images of the Freedom Village, voter registration, and associated activities of the Freedom Village (see Appendix L for examples of Freedom Village photographs). Two additional photographic images were submitted by the researcher for reporting purposes. When analyzing photographic images, techniques that bring meaning to a photograph by stimulating a response by the viewer to the image were employed (Butler-Kisber, 2010). For example, a photograph showing images of the Freedom Village with shelters, adults, and children would stimulate a response from the viewer related to the living conditions of Freedom Village. Once the photographic data were reviewed, the researcher's response to the photograph was annotated on a data collection form and then transferred to a spreadsheet for analysis.

From the very beginning, the data analysis confirmed that connections existed between social studies and power in the Fayette County Freedom Village data. Themes began to emerge in the Freedom Village data that demonstrated a linkage between the NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power. In order to maintain focus on the

research question, the researcher continually reviewed the data to ensure that the NCSS (2013) C3 Framework categories of history, civics, economics, and geography were the focal point for social studies while Foucault's (1994) constructs of power relations, power production, power strategy, and freedom remained the study's focal point for power. In doing so, clear lines of connections materialized. Figure 12 displays a visual representation of the connections that emerged from the data between social studies and power.

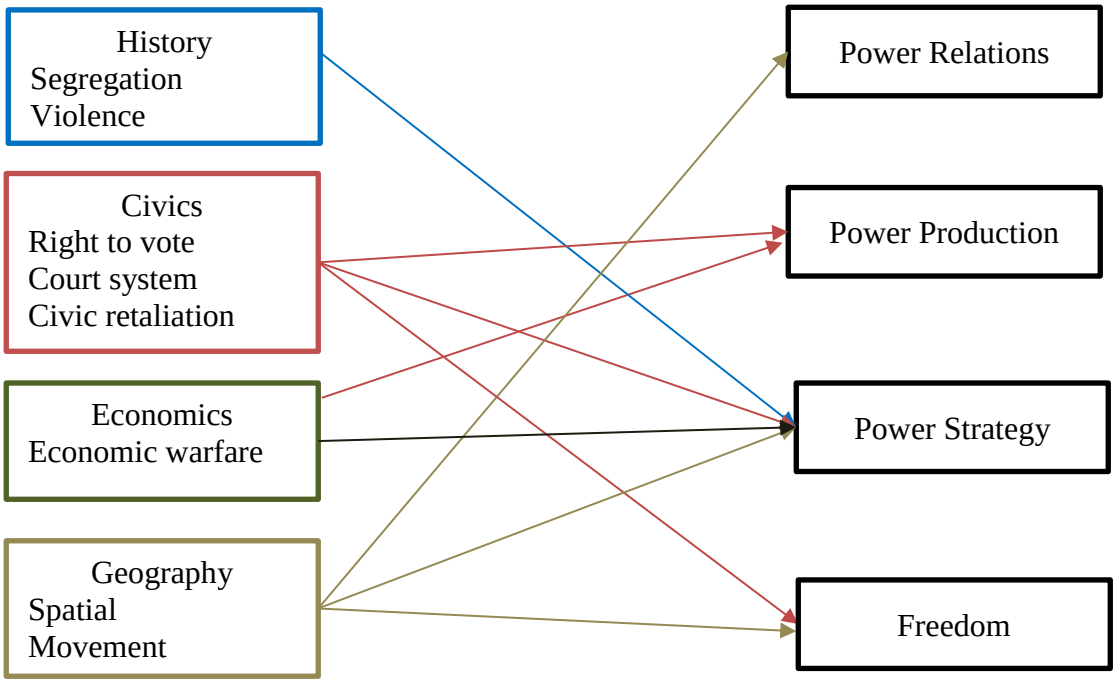

Figure 12. Connections between social studies and Foucault's philosophy of power.

As shown in Figure 12, the social studies category of history (blue) revealed a connection with Foucault's (1994) power strategy through the themes of segregation and violence. Furthermore, the category of civics (red) suggested the themes of the right to vote, court systems, and civic retaliation connected with Foucault's (1994) power relations, power production, power strategy, and freedom. Additionally, the category of economics (green) suggested the theme of economic warfare connected with Foucault's (1994) power strategy. Finally, the category of

geography (tan) suggested the themes of spatial patterns and movement connected with Foucault's (1994) power relations, power strategy, and freedom.

Conclusions

Several conclusions can be drawn from the data. In answering the research question, the data suggested that social studies and power could be linked through many different avenues. Thus, this section offers a discussion of what the researcher learned from the data analysis that was not already known prior to the study. Additionally, a critical reflection of the analysis and findings is presented.

The first conclusion supported by the data is that social studies is connected to power through the category of history. In analyzing the Freedom Village data, the category of history demonstrated that a clear connection existed to power through the themes of segregation and violence. Segregation and violence connected directly to Foucault's (1994) construct of power strategy. Consider this, Foucault (1994) argued that the exercise of power has a strategic element in its usage. Accounts from the interview data reflected that the application of segregation and violence against Black sharecroppers existed prior to and during the Freedom Village phenomenon. Subsequently, the connections in the data suggested a link to historic practices of power in the United States, especially when considering the history of segregation and violence against Black citizens (Alexander, 2010; Bauerlein, 2001; Roberts & Klibanoff, 2006; Whitaker, 2009; Wilkerson, 2010). Reflecting historical practices, the data contained numerous accounts of segregation directed at Black citizens in Fayette County. For example, Mrs. McFerren and Mrs. Jameson reflected in their interviews concerning their experience with segregation in the education system. To further solidify this theme, Mr. Mormon and Mr. Jameson expressed that

segregation showed through the different opportunities presented to White citizens that were not afforded to Black citizens.

Coupled with the theme of segregation was the theme of violence. For example, the shooting of Mr. Early B. Williams while he was sleeping in his tent reflected violence against the Freedom Village residents. Moreover, multiple accounts of violence toward Black citizens in Fayette County were reflected in the data. Nevertheless, the data provided no indication that Black citizens engaged in violence themselves, but they continued to press forward with voter registration even while being threatened and harassed. A conclusion from the data reasonably suggested that Black citizens in Fayette County, Tennessee experienced the type of segregation and violence that Black citizens have experienced in the past. However, the researcher was surprised to find that no retaliatory evidence existed in the data that suggested Black sharecroppers committed acts of violence toward the White landowners. Resistance by Black sharecroppers, as indicated in the data, was nonviolent in nature. Nonviolent actions on the part of the Black sharecroppers demonstrated another historical connection. This connection came by way of the Civil Rights Movement. Nonviolence was a tactic promoted by civil rights leaders as a response to the violence shown against civil rights activists (Carson, 1981; Forman, 1997). Thus, the nonviolent techniques employed by the Black sharecroppers in Fayette County were in concert with the nonviolent actions promoted by the civil rights leadership.

The second conclusion supported by the data is that social studies is connected to power through the category of civics. Civics connected to power through the emergent themes of the right to vote, court systems, and civic retaliation. Furthermore, the civic themes connected to Foucault's (1994) constructs of power relations, power production, power strategy, and freedom.

Surprisingly, civics was the only social studies category that the data confirmed connections with all of Foucault's (1994) philosophy of power constructs. First, the theme of the right to vote connected with Foucault's (1994) power relations. Second, the theme of court systems connected with Foucault's (1994) power production. Third, the theme of civic retaliation connected with Foucault's (1994) power strategy. Finally, civics overall connected to Foucault's (1994) concept that power is exercised in an environment of freedom.

First, the right to vote was the leading civics theme sprinkled throughout the data. Numerous accounts in the interview data, textual data, video, and photographic data indicated evidence of the right to vote theme. Of no surprise to the researcher, registering to vote was mentioned in the data several times. Registering to vote was the catalyst for the eviction of the Black sharecroppers. Therefore, the right to vote theme emerged from the data. In connecting the right to vote theme to power, Foucault's (1994) construct of power relations provided the linkage. Foucault (1994) argued that relations were vital to the exercise of power. Reflecting on power relations, the data indicated that Black sharecroppers must visit the election office in the courthouse to register to vote. Thus, power relations were created between the Black sharecroppers and the election officials. Moreover, the elections office in Fayette County was in the courthouse in Somerville, Tennessee, which aligned with the category of geography. Further analysis revealed through the interview data and textual data that election officials controlled the voter registration process. Therefore, the registration process placed the Black sharecroppers and election officials in a relational position. Moreover, power relations were suggested in Mrs. Minnie Jameson's interview where she acknowledged that delays caused by the election officials forced Black citizens to stand in long lines at the courthouse and wait days to register to vote.

Additionally, photographic data supported Mrs. Jameson's testimony with images of Black citizens waiting outside the courthouse in long lines.

Second, the court system theme connected civics to power production. To achieve a long-lasting solution to the voter registration and eviction issue, Black citizens in Fayette County recognized that a decision against White landowners had to come from the court system to alleviate the evictions of the Black sharecroppers. For example, Mr. John McFerren, in his interview, indicated that evicted Black sharecroppers filed a lawsuit against White landowners in federal court. Additionally, an article by the New York Times (1959) supported the notion that Black sharecroppers filed a lawsuit in the federal court located in Memphis, Tennessee. Therefore, accounts in the interview data that reflected the utilization of the court system and newspaper articles collected in the textual data supported the interview data. In linking the theme of the court system to power, Foucault's (1994) construct of power production provided an avenue. Foucault (1994) argued that power produces results. In other words, power is results oriented. In the case of the court system, Black sharecroppers utilized their power in the court to advance a decision against the White landowners.

Third, the civics retaliation theme connected civics to power strategy. A retaliation theme emerged from interview data and textual data. For example, Mrs. Vanetta Gray and Mr. June Dowdy reflected on their experiences with retaliation for registering to vote. Mrs. Gray discussed how apathetic elected officials caused long lines and delays in registering to vote. Mr. Dowdy indicated that retaliation by the elected officials in Fayette County took the form of office rotation. Mr. Dowdy articulated how the election officials would move the voter registration office to different places in the courthouse without notice to Black citizens hindering voter registration. To further demonstrate the theme of retaliation, Wynn (1996) provided examples in

her account. Wynn (1996) pondered on the many articles published by the New York Times that reported about "revengeful racial retaliation" (p. 203) against Black citizens who registered to vote. To continue the theme of retaliation, the data analysis indicated that the F.B.I. recognized the retaliation against the Black sharecroppers and initiated an investigation into voter suppression by the Fayette County election officials.

Finally, civics connected to power through Foucault's (1994) construct of freedom. Foucault (1994) reasoned that power was displayed in an environment of freedom. Civics was connected to freedom through an autonomous environment that permitted election officials and Black citizens to act. The same unrestricted environment that tolerated the election officials in Fayette County to harass Black citizens also permitted Black citizens to file a lawsuit through the court system and build a Freedom Village. Thus, freedom set the tone for the exercise of power.

The third conclusion supported by the data is that social studies is connected to power through the category of economics. In analyzing the Freedom Village data, economic warfare emerged as a strategy employed by White citizens to punish or discourage Black citizens from voting. Thus, aligning economic warfare with Foucault's (1994) argument that the application of power was strategic. In other words, power is applied intentionally.

The first acknowledgment of economic warfare against the Black sharecroppers was found in Ms. Agnes Cunningham's (1961) poem *Fayette County*. To reflect the plight of the Black sharecroppers, Ms. Cunningham penned a rhythmic tale of harassment, injustice, and determination. Economic warfare emerged in the second stanza of *Fayette County.* Ms. Cunningham (1961) composed that white landowners "took away our trucks and tractors . . . took away our livelihood" (para. 2). Ms. Cunningham revealed how Black sharecroppers were stripped of their livelihood in an economic war with Whites.

To further suggest the theme of economic warfare, the data suggested the utilization of a blacklist and the employment of a sharecropper system. The data indicated that a blacklist existed with the names of Black citizens in Fayette County who registered to vote. For example, Mr. McFerren revealed that a blacklist was distributed to merchants in Fayette County discouraging merchants from doing business with individuals listed on the blacklist. Moreover, a copy of the blacklist appeared in an *Ebony* magazine article about the plight of the Black sharecroppers. To further support the theme of economic warfare was the sharecropping system. The data analysis suggested that the sharecropping system gave an unfair advantage to White landowners. For instance, White landowners cheated Black sharecroppers by paying less for crops than the market solicited. Furthermore, the sharecropping system put Black sharecroppers in a credit deficit position with landowners. Sharecroppers were charged for all supplies and equipment required to farm including a rental fee for the land. With landowners regulating the prices for the supplies, equipment, and land, the sharecropper possessed no control over farming costs. Consequently, the sharecropper was often behind in revenue before the sale of any crops. Therefore, White landowners could use the sharecropping system as economic warfare against Black sharecroppers.

The fourth conclusion supported by the data is that social studies is connected to power through the category of geography. Geographical themes that emerged from the data are spatial patterns and movement. Spatial patterns and movement themes emerged from interview data, textual data, and photographic data. Spatial patterns are associated with geographic location, and movement is associated with the transportation of people or supplies.

When reviewing the interview data, the spatial patterns theme emerged from references to the Freedom Village and the courthouse. For example, Mr. McFerren referred to the land

donated by Mr. Shepard Towles used for the Freedom Village that was located just outside of Somerville, Tennessee. Tents were erected on the donated land to house the families of evicted Black sharecroppers. In addition to the interview data, newspaper articles referenced the location of the Freedom Village in Somerville, Tennessee. Moreover, photographic data supported the interview and textual data with images of the Freedom Village. When considering the connection to power, the Freedom Village can be linked to Foucault's (1994) power strategy. As previously stated in this chapter, Foucault (1994) argued that the exercise of power had a strategic purpose. Therefore, the Freedom Village was strategically located to provide enough space to erect the shelters for the evicted families. Furthermore, the Freedom Village was strategically located close enough to town to allow McFerren's grocery store (see Figure 5) to be a distribution place for food and supplies to Freedom Village residents.

After the identification of the Freedom Village, the courthouse in Somerville, Tennessee was identified as a spatial pattern theme. The courthouse was in the center of Somerville on Main Street. Evidence of spatial pattern connections were presented in the interview data and the photographic data. For example, Mr. John McFerren, Mr. Harpman Jameson, Mr. June Dowdy, and Mrs. Minnie Jameson reflected in their interviews about traveling to the courthouse to register to vote. Additionally, photographic data supported the interview data with images of Black citizens waiting in line at the courthouse to register to vote. When establishing a connection to Foucault's (1994) constructs, the data suggested that power relation and power strategy best established a link to the courthouse. For power to be exercised, Foucault (1977) purported that a relationship must exist. Accordingly, Black citizens in Fayette County encountered election officials at the courthouse, and thereby developing power relations. Thus, power relations were connected geographically to the courthouse.

To further support the courthouse as a theme connected to power, the data contained references to the use of the courthouse as a strategic location. In his argument concerning power, Foucault (1994) purported that the exercise of power was strategic. In other words, the application of power is intentional. Consequently, election officials utilized the courthouse as a strategic location to discourage Black citizens from registering to vote. For example, Mr. June Dowdy and Mrs. Venetta Gray reflected on the harassment and delay techniques orchestrated by election officials to discourage voter registration. From a geographic perspective, the continual relocation of the election office within the courthouse was a power strategy used to dissuade Black citizens from registering to vote.

The second theme to emerge from the data related to geography was movement. Movement is associated with the transportation of people or supplies (NCSS, 2013). When considering geography, references to transporting food and supplies were found in the interview data, textual data, and photographic data. For example, Mr. John McFerren and Mrs. Viola McFerren refer to transporting needed supplies from Memphis, Tennessee to the Freedom Village. Moreover, the sending of food and supplies to assist the Freedom Village residents was mentioned in newspaper articles ("Food Sent to Negroes," 1960; "Tennessee Negroes Pierce Boycott," 1960). Further supporting this theme, photographic data displayed images of resources being moved. For instance, photographic data captured the distribution of food and supplies to evicted sharecroppers (see Chapter 4, Figure 11).

To link movement to power, the data suggested that movement was connected to Foucault's (1994) construct of freedom. Considering freedom, Foucault (1994) argued that the exercise of power was accomplished in an environment of freedom. Hence, the environment of freedom allowed Black citizens to collect and dispense the necessary food and supplies to

support the evicted sharecroppers. Equally important, Foucault (1994) incorporated the construct of freedom with the idea of resistance. Suggesting Foucault's (1994) idea of resistance, the data revealed that Black citizens were able to resist the adverse actions from the local White population because of the freedom to move around. In other words, free movement allowed Black citizens to collect resources from outside of Fayette County, and thereby resisting the economic boycott imposed by the White merchants.

The fifth conclusion supported by the data is that words associated with the term *power* were exploited to articulate the perspective of Black citizens. Research has shown that the use of words has a level of influence over the activities of others. For example, Rus (2015) submitted that words can influence and manipulate people to action. Since this study examined the philosophy of power, the researcher elected to identify words in the data that demonstrated an association with the term *power*. To do this, the researcher identified words in the data that were related to the term *power* while reviewing the data. Words associated with power were underlined and compared to a list of *power* synonyms (see Appendix K) acquired from a Webster's dictionary (Neufeldt & Guralnik, 1994). Interestingly, the utilization of power words in the interview data and textual data tell a story of how power was perceived by Black citizens. For example, Mr. John McFerren used the term *squeeze* in his interview to articulate the power of the economic burden placed on Black citizens in Fayette County after they registered to vote. The terms *squeeze* or *pressure* were also included by other participants in their interviews. No quantitative analysis was conducted on the list of power words. Therefore, no generalization to a larger population can be associated with the results. Table 10 lists the *power* words identified during the study.

Table 10

List of Emergent Power Words

Power words		
Abused	Intimidation	Squeeze
Coercion	Pressure	Strength
Eviction	Protest	Threatened
Fear	Reprisal	Tough
Fight	Resistance	Violation
Hard	Retaliation	Violence

Note. The researcher identified words in the data that could be associated with or had a possible connotation to the word *power*. After comparing the word list from the data and the word list in Appendix K, the researcher reduced the list of *power* words to those that appear in this table.

Interpretations of Findings

The data analysis and findings support a variety of interpretations. First, history played a part in the exploitation of power in Fayette County. Second, yearning for power can bring citizens together. Third, resistance breeds strategy. Fourth, power is multidimensional.

The first interpretation is that history played a part in the exploitation of power. In support of this interpretation, the data suggested that the history of segregation and violence in the U.S. South toward Black citizens might have influenced White citizens in Fayette County to mistreatment Black sharecroppers. Moreover, the mention of the White Citizens Council and KKK activity in interviews and newspaper articles reflected an acknowledgement of a history of violence in the region. Additionally, threats of lynching were a reminder to the Black community that past activity could easily become a present reality.

The second interpretation is that yearning for power can meld citizens together. Bertrand Russell (1938/2004) wrote, “The love of power is a part of human nature” (p. 212). Both White and Black citizens in Fayette County sought power—especially in the political sphere. However, they were motivated by different factors. The White citizenry melded together because of their desire to maintain political power. Accordingly, White citizens considered that allowing Black

citizens the opportunity to vote would be relinquishing political power, which was true, but White citizens lost sight of what could be gained through a diverse political citizenry. Contrast that with the awareness that Black citizens melded together for survival. For instance, Black sharecroppers had been controlled and oppressed by White landowners for decades (Kester, 1997). Subsequently, the usage of power words in the interviews articulated the frustration and anger of Black citizens in Fayette County. Therefore, voting became the mechanism to at least have some voice in local political affairs. Eventually, the federal courts intervened and forced the White citizenry in Fayette County to allow Black citizens their voting rights as inscribed in the U.S. Constitution.

The third interpretation is that resistance breeds strategy. When examining the data, evidence emerged to indicate that when participants were confronted with resistance they changed strategy. For example, when Black citizens began to register to vote White landowners threatened eviction. When the threat of eviction did not stop Black citizens from registering to vote, the White landowners evicted the sharecroppers, and election officials delayed voter registration for all Black citizens in Fayette County. When this did not stop Black citizens from registering to vote, White merchants created a blacklist. This blacklist was then used to prevent Black citizens from purchasing food and supplies. In comparison, the Black citizens sought ways to acquire food and supplies from beyond Fayette County. Additionally, Black citizens utilize the court system strategically to bring about a permanent solution to voter disenfranchisement. Moreover, Black citizens discovered avenues to publicize their struggle on a national stage gaining much desired attention. Furthermore, Black citizens solidified their resolve to vote.

The fourth interpretation is that power is multidimensional. Social studies and power connected in different ways in the data. For example, history and economics connected with

power strategy, while geography connected with power relations, power production, and freedom. On the other hand, civics displayed a connection to all four of Foucault's (1994) constructs of power: power relations, power production, power strategy, and freedom. Such a variety of connections at different points between social studies and power indicated that power is multidimensional. Hence, the advantage of this multidimensionality of power is that educators have a wide-spectrum of possibilities to generate social studies lessons that present power in a wide-range of subject areas. For example, a lesson related to power relations in civil rights activism might be created to explain the various relationships involved in the exercise of power during a civil rights march. Moreover, a project-based geographical lesson might cover the power strategies behind selecting a location for a school or prison.

Implications for Theory, Policy, and Practice

This study has several implications for theory, policy, and practice. Relative to theory, this study does not directly support a specific theory. However, the study does support the constructs outlined in Foucault's (1994) philosophy of power. Additionally, some of the concepts behind Russell's (1938/2004) power theory are articulated in this study. When considering policy, this study supports the inclusion of lesser known historical events into social studies textbooks. With regard to practice, this study supports the creation of social studies lessons that enhance a student's historical empathy by connecting the past to the dynamic forces involved in present day events.

First, regarding theory, although this study did not directly touch a particular theory, the conceptual framework involved two concepts: NCSS (2013) C3 Framework and Foucault's (1994) philosophy of power. Subsequently, Foucault's (1994) philosophy of power is akin to a power theory (Farrell, 2005). With that said, the literature related to political power theory was

scarce (Golder, 2015). Therefore, the findings could be useful to expand the information related to the exercise of power in civic activism. Finally, the findings might fill a gap in the literature related to educational theory—specifically in the area of teaching history. For example, Dewey (1916/1990) considered that making connections from history was an important part of understanding the context of a particular event. Additionally, historical connections aid in the enhancement of historical empathy (Perrotta, 2016). Therefore, the connections made in this study could be used to expand the educational theory literature related to historical empathy. Finally, as stated in Chapter 1, the coverage of the Freedom Village event is extremely limited in historical literature (Arnold, 2015). Therefore, this study should be a catalyst for the expansion of civil rights literature to include information highlighting the Fayette County Freedom Village, and the heroic actions of the Black citizens in Fayette County to overcome discrimination.

Second, regarding policy, the findings from this study might have an application to local, state, and national political policy. For example, policies governing the actions of election officials or methods for registering to vote could harvest information from this study. Furthermore, some modification to the NCSS (2013) C3 Framework might be applicable. Although, the NCSS (2013) C3 Framework centered primarily on the use of inquiry-based lessons, the findings imply that deeper research about thoughts and motivations of historical characters could enhance a student's historical empathy. To put this in perspective, historical empathy is being able "to understanding the mentality, frames of reference, beliefs, values, intentions, and actions" (Yilmaz, 2007, p. 331) of characters in the past. Therefore, the examination of lived experiences should be included in the NCSS (2013) C3 Framework. Although Foucault's (1977) research focused largely on mental institutions and penal systems, this study demonstrated methods of how power was employed in the past to disenfranchise

citizens. Hence, current policies that uphold the exercise of power to oppress or hinder a particular group of people should be eliminated. For example, techniques and methods in policy, which discourage voter participation should be changed or eliminated. Therefore, local, state, and federal policies that encourage citizens to vote should be adopted. Moreover, educational policymakers should support project-based curriculum that promotes civic action to enhance a student's learning experience.

Third, regarding practice, this study has some application. For example, including lesser known historical characters and events in social studies lessons can help to expand the historical knowledge repertoire of students (Perrotta, 2016). As social studies educators seek information to develop lessons, information from this study might assist educators in incorporating a lesser known historical event like the Fayette County Freedom Village in lesson plans. Additionally, lessons that utilize primary documents to guide subject matter should also include a closer look at the beliefs, values, and intentions of the individuals who framed the documents. When students research the beliefs, values, and intentions of past characters, an expanded knowledge base is obtained by the student related to the subject matter (Yilmaz, 2007).

Suggestions for Future Research

The findings from this study could expand into new areas related to the topic. Because the literature associated with power in civil rights is limited, an expansion of research should be conducted to address this topic. Golder (2015) is one of the few individuals who has conducted research related to power and human rights. Therefore, how power is exercised or demonstrated in civil rights activities might be a subject for future research—especially as it relates to the application of power on college campuses.

Studies into the comparison of modern tent cities and past tent cities could be researched. For example, the following question could be considered relative to future research: Does a tent city in the Pensacola Metropolitan Statistical Area have the same characteristics as the Fayette County Freedom Village in 1960? Additionally, research into tent city segregation or inclusiveness could be explored.

As for power, more research could be accomplished in the area of political power. Russell (1938/2004) and Foucault (1994) addressed power from two different aspects. Research utilizing Russell's (1938/2004) constructs of power could be applied to educational programs. For example, research into the use of power in doctorate programs, and the element of forced conformity might yield findings related to power in higher education.

Finally, research methodology that utilizes New Historicism to study the Fayette County Freedom Village literature could be conducted (Watts, 2015). Further research using New Historicism to evaluate the literature associated with the Fayette County Freedom Village might yield some interesting findings for social studies and literature educators. Reviewing the literature associated with the Fayette County Freedom Village considering the societal conditions of the time might expand the knowledge of societal influence on civic activity.

Limitation and Reflexivity

As with any study, limitations related to data collection, data analysis, or research design could impact the results of the research. With that said, the limitations experienced in this study were first with the dataset. Although an extensive repository of data addressing the Fayette County Freedom Village was available, the dataset contained mostly the perspective of the Black sharecroppers. The White landowners' viewpoint was not factored into the findings.

The second limitation the interview data. As stated in Chapter 1, the interview data were completely derived from Hamburger's (1973) book *Our Portion of Hell*. No participants were interviewed for this study. The decision not to interview participants was due in part to the longevity of the participants and the limited number that are currently living. Additionally, the researcher felt that Hamburger's (1973) book provided interview data closer to the time of the actual Freedom Village event, therefore, more relevant to the purpose of the study. With the decision not to directly interview participants, the research could not influence the interview questions or the interview documentation. Thus, the absence of direct interviews of the participants by the researcher might have influenced the findings, which could impact the interpretations and conclusions.

Additionally, the trustworthiness of the interview data is a limitation. Without access to the participants that Hamburger (1973) interviewed, the researcher could not verify the accuracy of the interview data. However, the researcher did secure the services of Mr. Hamburger, the author of *Our Portion of Hell*, to review Chapter 4 for interview data accuracy. Mr. Hamburger graciously reviewed Chapter 4 and provided recommended changes (see Appendix M) that were incorporated in Chapter 4.

The third limitation was in the form of data collection. The study relied solely on the data collected and stored by the U of M Library Special Collections. Although the U of M library contained a large amount of source data, the researcher collected no data from other sources. For example, additional photographic data of the Freedom Village was available through the Ernest Withers Collection in Memphis, Tennessee. However, a license fee was required to obtain permission to include the photos in the study.

When reflecting upon the experience gained while conducting this study, the researcher does not wish to forget the struggle of the Black sharecroppers in Fayette County, Tennessee. Their struggle was by far more difficult and noteworthy than this dissertation journey. However, some remarks are in order. The impetus for this study was an account of the Fayette County Freedom Village in a book that was required reading in a civil rights class. This account attracted the researcher's attention because of family connections to Fayette County, Tennessee.

Although the research required travelling for data collection, the experience of delving into old documents, pictures, and reports was very exciting. Furthermore, reading the interviews that Hamburger (1973) conducted presented a wealth of insight into the beliefs, values, activities, and feelings of the Black sharecroppers. Additionally, arranging for Mr. Hamburger to review and comment on Chapter 4 was a highlight of this study that will not to be forgotten.

In reflecting on the doctoral journey as a scholarly endeavor, the coursework proved to be the most enjoyable, educational, and beneficial aspects of the journey. The knowledge acquired associated with civil rights and U.S. history is invaluable. Unfortunately, the dissertation phase was disappointing at best. The confusing and constantly changing dissertation process and procedures generated much frustration and angst for the researcher. The information communicated to the researcher at the beginning of the dissertation journey missed the mark as to the reality of the ever-changing dissertation labyrinth. Regrettably, the dissertation experience lacked the professional style that the researcher expected from a higher education program.

Chapter Summary

Chapter 5 concluded the information associated with this study and ties all the parts together. The chapter contained seven different sections. First, the chapter began with a section that summarized the study to include a brief discussion of the major findings. Next, the second

section presented the conclusions obtained from the data analysis. Then, the third section provided the researcher's interpretation of the findings. Afterwards, the fourth section incorporated a discussion on the implications to improve professional practices. Next, the fifth section offered suggestions for future research that are associated with the topic. Then, the sixth section covered the limitations of the study and the author's reflexivity. Lastly, the final section summarized the organization of Chapter 5.

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Appendices

Appendix A: 1960 JET Magazine Cover

Figure 13. JET Magazine Cover (Dec 29, 1960). Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441. Reprinted with permission in 2017.

Appendix B: 1960 U.S. Census Data Population of Counties

Table 7.—POPULATION OF COUNTIES, BY CENSUS COUNTY DIVISIONS: 1960

["U" denotes an unincorporated place. Total population of a place located in 2 or more census county divisions appears in table 8]

County and census county division	Population
ANDERSON COUNTY	60,032
Clinton div.	4,943
Clinton town[1]	4,943
Clinton North div.	4,113
Clinton South div.	5,242
South Clinton (U)	1,356
Lake City div.	7,015
Briceville (U)	1,217
Lake City town[1]	1,914
New River div.	1,229
Norris div.	5,699
Norris city	1,389
Oak Ridge div.	27,124
Oak Ridge city (pt.)[1]	27,124
Walden Ridge div.	4,667
Oliver Springs town (pt.)	336
BEDFORD COUNTY	23,150
Bedford div.	1,944
Bell Buckle div.	1,693
Bell Buckle town	318
Flat Creek-Normandy div.	2,396
Normandy town	119
Shelbyville div.	10,466
Shelbyville town[2]	10,466
Shelbyville North div.	2,892
Unionville div.	2,127
Wartrace div.	1,632
Wartrace town	545
BENTON COUNTY	10,662
Big Sandy div.	1,927
Big Sandy town	492
Camden North div.	5,505
Camden town[3]	2,774
Camden South div.	2,003
Holladay div.	1,227
BLEDSOE COUNTY	7,811
Cumberland Plateau div.	2,379
Sequatchie Valley div.	4,209
Pikeville town	951
Walden Ridge div.	1,223
BLOUNT COUNTY[4]	57,525
Alcoa div.	6,395
Alcoa city[4]	6,395
Binfield div.	2,404
Blockhouse div.	5,532
Browns div.	1,147
Bungalow town div.	4,765
Eagleton div.	8,395
Eagleton village (U)	5,068
Plainfield (U)	2,127
Friendsville div.	4,021
Friendsville city[4]	606
Lanier div.	4,354
Maryville div.	10,354
Maryville city[4]	10,348
Rockford div.	4,612
Townsend div.	2,431
Townsend city[4]	283
Wildwood div.	3,115
BRADLEY COUNTY	38,324
Charleston div.	4,211
Charleston town[5]	764
Cleveland div.	16,196
Cleveland city[5]	16,196
Cleveland Rural div.	9,450
East Cleveland (U)	1,452
South Cleveland (U)	1,512
South Bradley div.	2,258
Southeast Bradley div.	2,754
West Bradley div.	3,455
CAMPBELL COUNTY	27,936
Caryville div.	3,027
Clinchmore div.	735
College Hill-Demory div.	2,478
Elk Valley div.	4,979
Jellico city[6]	2,210
Pioneer div.	3,672
Habersham div.	4,280
Jacksboro div.	2,561
La Follette div.	6,204
La Follette city[6]	6,204
CANNON COUNTY	8,537
North Cannon div.	2,784
Auburntown town	256
Plateau of the Barrens div.	1,673
South Cannon div.	4,080
Woodbury town[7]	1,562
CARROLL COUNTY	23,476
Bruceton div.	5,059
Bruceton town[8]	1,158
Hollow Rock town[8]	568
Cedar Grove div.	2,247
Clarksburg div.	2,038
McKenzie div.	5,350
McKenzie city (pt.)	3,623
North Huntingdon div.	2,516
Huntingdon town[8]	2,119
South Huntingdon div.	1,807
Trezevant div.	4,459
Atwood town[8]	461
McLemoresville town[8]	285
Trezevant town	944
CARTER COUNTY	41,578
Biltmore div.	3,922
Elizabethton div.	10,896
Elizabethton city[9]	10,896
Happy Valley div.	6,456
Roan Mountain div.	3,468
Stony Creek div.	5,085
Tiger Valley div.	4,038
Hampton (U)	1,048
Valley Forge div.	5,706
Watauga div.	2,007
CHEATHAM COUNTY	9,428
Ashland City div.	4,668
Ashland City town[10]	1,400
Kingston Springs div.	2,160
Pleasant View div.	2,600
CHESTER COUNTY	9,569
East Chester div.	3,311
Enville town (pt.)[11]	247
West Chester div.	6,058
Henderson city	2,691
Silerton town (pt.)[11]	3
CLAIBORNE COUNTY	19,067
Big Barren Creek div.	1,859
Clairfield div.	1,928
Cumberland Gap div.	3,060
Cumberland Gap town	291
Powell Valley div.	4,243
Sycamore div.	2,964
Tazewell div.	5,013
New Tazewell town[12]	768
Tazewell town[12]	1,264
CLAY COUNTY[13]	7,289
Celina div.	4,019
Celina town[13]	1,228
Fairview div.	483
Hermitage Springs div.	2,787
COCKE COUNTY	23,390
Bridgeport div.	2,455
Centerview div.	2,609
Cosby div.	1,635
Del Rio div.	1,957
Edgemont div.	2,993
Hartford div.	2,827
Newport div.	6,448
Newport town[14]	6,448
Parrottsville div.	2,466
Parrottsville town	91
COFFEE COUNTY	28,603
Beech Grove div.	1,274
Hillsboro div.	1,894
Manchester div.	8,387
Manchester city[15]	3,930
Summitville div.	1,881
Tullahoma div.	15,167
Tullahoma city (pt.)[15]	12,092
CROCKETT COUNTY	14,596
Alamo div.	3,809
Alamo town[16]	1,665
Bells div.	3,389
Bells town	1,232
Friendship div.	2,166
Friendship town	399
Gadsden div.	2,020
Gadsden town	222
Maury City div.	3,210
Maury City town[16]	624
CUMBERLAND COUNTY	19,135
Crab Orchard div.	3,211
Crossville North div.	4,020
Crossville South div.	7,062
Crossville town[17]	4,668
Lantana div.	2,032
Mayland-Pleasant Hill div.	2,810
Pleasant Hill town	267
DAVIDSON COUNTY	399,743
Airport div.	12,980
Donelson (U) (pt.)	814
Antioch div.	8,286
Bordeaux div.	6,400
Crieve Hall div.	4,952
Donelson div.	18,430
Donelson (U) (pt.)	16,381
Early div.	4,617
Forest Hills-Oak Hill div.	7,841
Forest Hills city[18]	2,101
Oak Hill city[18]	4,490
Woodmont-Green Hills-Glendale (U) (pt.)	1,002
Goodlettsville div.	3,163
Goodlettsville city[18]	3,163
Harpeth River div.	3,487
Haynes Heights div.	7,131
Hermitage div.	3,265
Inglewood div.	26,527
Inglewood (U)	26,527
Joelton div.	5,218
Madison div.	16,385
Madison (U)	13,583
Maplewood div.	13,821
Nashville div.	170,920
Nashville city[18]	170,874
Nashville South div.	27,262
Belle Meade city[18]	3,082
Woodmont-Green Hills-Glendale (U) (pt.)	22,159
Nashville Southeast div.	21,481
Berry Hill city[18]	1,551
Woodbine-Radnor-Glenoliff (U)	14,485
Old Hickory div.	8,074
Dupontonia city[18]	1,896
Providence div.	6,635
Providence (U)	3,830
Richland div.	6,073
Ridgetop div.	3,417
Ridgetop town (pt.)	28
Scottsboro div.	1,710
West Meade-Hillwood div.	11,668
DECATUR COUNTY	8,324
Decaturville div.	3,814
Decaturville town[19]	571
Scotts Hill town (pt.)[19]	155
Parsons div.	4,510
Parsons town	1,859
DE KALB COUNTY	10,774
Smithville div.	6,675
Smithville town[20]	2,348
Underhill div.	4,099
Alexandria town[20]	599
Dowelltown town	279
Liberty town	293
DICKSON COUNTY	18,839
Burns-White Bluff div.	4,169
Burns town[21]	386
White Bluff town	486
Charlotte div.	3,184
Charlotte town[21]	551
Dickson div.	7,561
Dickson town[21]	5,028
Tennessee city div.	1,321
Vanleer div.	2,604
Slayden town	101
Vanleer town	234
DYER COUNTY	29,537
Dyersburg div.	12,499
Dyersburg city[22]	12,499
Finley div.	3,630
Fowlkes div.	3,409
Millsfield div.	1,319
Mississippi-Obion div.	2,433
Newbern div.	4,995
Newbern town[23]	1,695
Trimble town (pt.)	566
Ro Ellen div.	1,652
FAYETTE COUNTY	24,377
Braden div.	2,916
Fayette Corners div.	1,729
La Grange div.	1,784
La Grange town[23]	217
Moscow div.	2,748
Moscow town	368
Oakland div.	3,687
Oakland town[23]	306
Rossville div.	3,777
Rossville town	183
Somerville div.	7,936
Somerville town	1,820
FENTRESS COUNTY	13,288
Clarkrange div.	3,005
Jamestown div.	6,108
Jamestown city[24]	1,727
Manson-Wolf River div.	4,175
FRANKLIN COUNTY	25,528
Cowan div.	3,702
Cowan town	1,979
Decherd div.	5,208
Decherd town[25]	1,704
Estill Springs div.	3,902
Estill Springs town	734
Tullahoma city (pt.)[25]	150
Harmony div.	2,124
Huntland div.	2,212
Huntland city[25]	500
Sewanee div.	2,550
Sewanee (U)	1,464
Sherwood div.	1,070
Winchester div.	4,760
Winchester town[25]	4,760
GIBSON COUNTY	44,699
Bradford div.	2,596
Bradford town[26]	763
Brazil-Gibson Wells div.	2,603
China Grove div.	1,339
Dyer div.	3,390
Dyer town[26]	1,909
Gibson div.	1,396
Gibson town	297
Humboldt div.	10,172
Humboldt city	8,482
Medina div.	1,853
Medina town	722
Milan div.	8,416
Milan town[26]	5,208
Rutherford div.	2,522
Kenton town (pt.)	572
Rutherford town	983
Trenton North div.	2,044
Trenton South div.	6,527
Trenton city[26]	4,225
Yorkville div.	1,841
GILES COUNTY	22,410
Elkton div.	2,056
Ardmore town	195
Elkton town	199
Lynnville div.	2,771
Lynnville town	362
Minor Hill div.	2,094
Prospect div.	1,623
Pulaski div.	6,616
Pulaski city[27]	6,616
Pulaski East div.	4,026
Pulaski West div.	3,224
GRAINGER COUNTY	12,506
Bean Station div.	2,861
Blaine div.	2,411
Rutledge div.	3,927
Rutledge town[28]	793
Thorn Hill div.	1,127
Washburn div.	2,180
GREENE COUNTY	42,163
Baileyton div.	1,878
Baileyton town	206
Greeneville div.	11,759
Greeneville town[29]	11,759
Greeneville North div.	3,181
Greeneville West div.	4,854
Jearoldstown div.	2,289
Mohawk div.	2,448
Mosheim div.	3,183
Rheatown-Chuckey div.	2,386
Rheatown town	91
Southeast Nollichucky div.	4,029
Southwest Nollichucky div.	3,125
Tusculum-Walkertown div.	4,031
Tusculum city[29]	1,433
GRUNDY COUNTY	11,512
Altamont div.	2,702
Altamont town[30]	552
Beersheba Springs town[30]	577
Palmer div.	3,839
Palmer town	1,069
Pelham div.	1,604
Tracy City div.	1,867
Coalmont town[30]	498
Tracy City town[30]	1,577

See footnotes at end of table, pp. 16 and 17.

Appendix C: 1960 U.S. Census Data Characteristics of the Rural Population

Table 29.—CHARACTERISTICS OF THE RURAL POPULATION, FOR COUNTIES: 1960—Con.

SUBJECT	COCKE	COFFEE	CROCKETT	CUMBERLAND	DAVIDSON	DECATUR	DE KALB	DICKSON	DYER	FAYETTE	FENTRESS	FRANKLIN	GIBSON	GILES
TOTAL POPULATION	16 942	12 581	14 594	14 467	49 184	8 324	10 774	13 811	17 038	24 577	13 288	20 618	26 784	15 794
WHITE	16 563	12 425	11 028	14 461	45 502	7 791	10 498	13 072	15 374	7 646	13 286	19 030	22 538	13 424
NEGRO	379	150	3 565	2	3 622	532	275	737	1 663	16 927	2	1 585	4 241	2 369
OTHER RACES	***	6	1	4	60	1	1	2	1	4	***	3	5	1
AGE														
TOTAL MALE, ALL AGES	8 429	6 209	7 185	7 434	24 921	4 093	5 313	7 021	8 509	12 203	6 532	10 626	13 190	7 893
UNDER 5 YEARS	954	634	717	799	3 077	346	508	744	814	1 761	718	1 180	1 212	706
5 TO 9 YEARS	883	664	806	853	2 774	405	502	720	915	1 805	806	1 221	1 296	794
10 TO 14 YEARS	962	702	857	1 001	2 481	424	542	787	955	1 664	915	1 144	1 487	910
15 TO 19 YEARS	859	580	665	797	2 000	330	480	607	810	1 211	776	1 116	1 129	775
20 TO 24 YEARS	544	326	347	435	1 305	202	296	359	401	598	386	774	578	394
25 TO 29 YEARS	468	360	283	336	1 715	189	290	360	364	544	324	551	575	338
30 TO 34 YEARS	505	358	308	353	1 856	229	294	366	374	487	295	611	647	366
35 TO 39 YEARS	465	410	377	359	1 824	257	346	420	458	473	327	603	764	410
40 TO 44 YEARS	464	361	438	399	1 613	248	350	401	515	561	330	583	824	496
45 TO 49 YEARS	497	354	482	412	1 513	272	321	434	566	617	333	614	936	498
50 TO 54 YEARS	427	374	405	408	1 312	265	298	389	518	596	303	508	808	520
55 TO 59 YEARS	374	283	394	338	1 062	219	242	367	493	466	284	463	734	419
60 TO 64 YEARS	315	212	306	259	772	181	219	280	378	407	214	351	613	319
65 TO 69 YEARS	271	245	309	259	637	186	219	274	339	402	189	342	603	328
70 TO 74 YEARS	211	193	207	186	425	143	171	227	268	262	150	239	473	264
75 YEARS AND OVER	230	193	284	240	555	197	235	286	341	349	182	326	541	356
TOTAL FEMALE, ALL AGES	8 513	6 372	7 409	7 033	24 263	4 231	5 461	6 790	8 529	12 374	6 756	9 992	13 594	7 901
UNDER 5 YEARS	941	656	768	785	3 020	357	499	664	786	1 830	725	1 051	1 171	642
5 TO 9 YEARS	1 015	687	712	808	2 683	392	496	683	848	1 725	785	1 132	1 315	695
10 TO 14 YEARS	965	737	783	852	2 250	430	508	707	940	1 495	933	1 004	1 363	752
15 TO 19 YEARS	749	657	616	691	1 703	338	440	602	680	1 157	741	850	1 032	724
20 TO 24 YEARS	568	339	337	399	1 556	215	368	320	394	642	410	554	611	377
25 TO 29 YEARS	510	366	335	373	1 837	192	302	391	381	557	332	608	637	377
30 TO 34 YEARS	567	389	355	384	1 860	238	296	387	454	585	356	631	771	382
35 TO 39 YEARS	491	383	465	404	1 842	280	382	414	555	583	395	653	855	526
40 TO 44 YEARS	473	391	474	350	1 561	282	324	433	568	673	376	584	939	535
45 TO 49 YEARS	460	352	476	449	1 406	307	331	417	570	631	328	576	939	550
50 TO 54 YEARS	412	321	447	382	1 189	261	318	386	472	601	335	520	810	497
55 TO 59 YEARS	362	301	383	298	935	241	281	364	483	449	288	472	746	441
60 TO 64 YEARS	301	235	328	229	722	191	247	278	393	401	197	380	656	363
65 TO 69 YEARS	299	222	341	226	602	192	242	265	411	391	196	321	625	371
70 TO 74 YEARS	224	139	249	180	460	139	188	223	250	290	161	290	506	293
75 YEARS AND OVEN	196	197	340	223	637	176	239	256	344	364	198	366	618	376
NONWHITE MALE, ALL AGES	182	64	1 776	1	1 830	251	124	381	803	8 336	***	804	2 111	1 168
UNDER 5 YEARS	25	11	268	***	182	34	11	48	114	1 333	***	109	328	130
5 TO 9 YEARS	29	5	279	***	185	35	8	55	115	1 375	***	120	305	136
10 TO 14 YEAHS	22	12	258	***	153	37	8	40	80	1 243	***	101	279	161
15 TO 19 YEARS	14	5	173	***	136	29	11	37	82	855	***	77	206	152
20 TO 24 YEARS	10	3	105	1	101	8	8	29	42	407	***	50	126	66
25 TO 29 YEARS	6	3	65	***	90	12	9	27	25	322	***	40	86	30
30 TO 34 YEARS	8	6	55	***	107	12	5	15	28	288	***	42	89	35
35 TO 39 YEARS	17	2	75	***	114	10	5	11	31	286	***	27	74	46
40 TO 44 YEARS	5	1	83	***	119	14	9	19	39	318	***	32	96	57
45 TO 49 YEARS	10	5	78	***	124	9	9	17	47	369	***	39	101	66
50 TO 54 YEARS	8	3	65	***	133	15	6	24	42	336	***	38	97	60
55 TO 59 YEARS	7	3	74	***	113	8	5	12	37	306	***	39	96	57
60 TO 64 YEARS	4	1	41	***	87	7	8	11	33	263	***	25	66	39
65 TO 69 YEARS	7	1	62	***	73	5	9	15	32	271	***	28	57	49
70 TO 74 YEARS	4	***	40	***	45	8	5	4	24	156	***	17	43	37
75 YEARS AND OVER	6	3	55	***	68	8	8	17	32	208	***	20	62	47
NONWHITE FEMALE, ALL AGES	197	92	1 790	5	1 852	282	152	358	861	8 595	2	784	2 135	1 202
UNDER 5 YEARS	25	12	324	***	236	44	20	60	108	1 457	***	111	302	118
5 TO 9 YEARS	28	22	244	***	179	43	12	52	110	1 303	***	116	319	112
10 TO 14 YEARS	28	10	212	***	143	31	11	39	110	1 104	***	107	272	148
15 TO 19 YEARS	14	9	178	***	128	27	10	28	65	849	***	54	196	144
20 TO 24 YEARS	14	9	97	***	112	15	12	16	46	447	***	46	130	61
25 TO 29 YEARS	11	5	76	***	110	9	9	26	31	382	***	47	101	53
30 TO 34 YEARS	12	8	70	1	115	14	3	25	47	363	1	44	97	45
35 TO 39 YEARS	9	2	95	1	119	17	7	11	42	376	***	28	108	64
40 TO 44 YEARS	8	3	97	1	114	19	10	12	67	414	***	42	111	60
45 TO 49 YEARS	6	1	83	***	135	9	10	24	43	394	***	45	110	75
50 TO 54 YEARS	10	6	65	***	113	11	6	16	43	361	***	36	81	66
55 TO 59 YEARS	8	1	62	1	88	8	8	14	33	300	***	22	82	61
60 TO 64 YEARS	12	1	51	***	71	8	7	6	36	247	1	27	65	42
65 TO 69 YEARS	5	***	66	1	73	7	7	10	34	238	***	18	67	54
70 TO 74 YEARS	3	***	27	***	51	12	12	9	21	161	***	21	45	44
75 YEARS AND OVER	4	3	43	***	65	8	8	10	25	199	***	20	49	55
MARITAL STATUS														
MALE, 14 YEARS OLD AND OVER	5 795	4 318	4 974	4 947	17 012	2 983	3 872	4 916	5 998	7 255	4 247	7 262	9 481	5 652
SINGLE	1 774	1 116	1 170	1 487	3 828	699	913	1 230	1 443	2 208	1 424	2 208	2 075	1 552
MARRIED	3 705	2 993	3 534	3 234	12 407	2 103	2 764	3 423	4 208	4 634	2 621	4 740	6 923	3 822
SEPARATED	33	39	79	63	179	31	16	48	83	196	31	55	91	43
WIDOWED	233	146	203	152	460	120	145	175	241	314	133	202	364	233
DIVORCED	83	63	67	74	317	61	50	88	106	99	69	112	119	45
FEMALE, 14 YEARS OLD AND OVER	5 781	4 445	5 279	4 721	16 689	3 120	4 038	4 856	6 142	7 582	4 469	6 988	9 995	5 944
SINGLE	1 265	922	843	954	2 604	512	658	835	980	1 782	1 123	1 252	1 561	1 211
MARRIED	3 743	3 018	3 588	3 247	12 233	2 152	2 828	3 445	4 255	4 757	2 745	4 796	6 998	3 879
SEPARATED	35	34	102	35	184	38	36	48	90	296	49	65	94	47
WIDOWED	650	445	752	441	1 509	382	487	514	789	942	503	806	1 274	782
DIVORCED	123	60	96	79	343	74	65	62	118	101	98	134	162	72
HOUSEHOLD RELATIONSHIP														
POPULATION IN HOUSEHOLDS	16 937	12 350	14 569	14 442	46 947	8 302	10 750	13 770	17 010	24 502	13 279	19 993	26 760	15 775
HEAD OF HOUSEHOLD	4 368	3 405	4 298	3 604	12 903	2 517	3 208	3 873	4 995	5 381	3 152	5 439	8 112	4 481
WIFE OF HEAD	3 359	2 816	3 320	2 976	11 249	1 979	2 565	3 169	3 953	4 166	2 423	4 402	6 556	3 558
OTHER RELATIVE OF HEAD	9 107	6 038	6 862	7 780	22 300	3 744	4 877	6 619	7 928	14 658	7 634	9 993	11 941	7 627
NONRELATIVE OF HEAD	103	91	89	82	495	62	100	109	134	297	70	159	151	109
NONWHITE, IN HOUSEHOLDS	379	155	3 560	6	3 122	532	276	738	1 664	16 874	2	1 580	4 246	2 360
HEAD OF HOUSEHOLD	80	30	775	1	779	114	93	167	415	3 239	1	356	934	565

Appendix D: University of Memphis Duplication Agreement

THE UNIVERSITY OF
MEMPHIS.
University Libraries

Special Collections Department, University Libraries

126 Ned R. McWherter Library
Memphis, TN 38152-3250
Office: 901.678.2210
Fax: 901.678.8218
E-mail: lib_sc@memphis.edu

Duplication Agreement

I, John E Woods, of University of West Florida

have duplicated Fayette County Tent City (Collection 441)

from the Special Collections Department, University Libraries. I understand that if these duplicated materials are utilized for publication, display, exhibit, video or audio documentaries or commercial programs, credit in an obvious manner must be given to:

Special Collections Department, University Libraries, University of Memphis

In addition, I am obligated to inform staff of the Special Collections Department of any publication or audio or video production incorporating the material which I have duplicated.

I also understand that any copyright infringement is the responsibility of the person(s) who make use of these materials.

Signature: John E Woods Date: 2/14/18

Name: John E Woods Phone #: (850) 497-3283

Firm: University of West Florida E-mail: jew33@students.uwf.edu

Address: 5449 Turbine Way

Pace, FL Zip Code: 32571

Approved By: _____ Date: 2/14/18
Special Collections Department

Appendix E: University of Memphis Library Signed Researcher's Record

THE UNIVERSITY OF MEMPHIS.
University Libraries

Preservation and Special Collections Department
University Libraries

126 Neil R. McWherter Library
Memphis, TN 38152-3250
Office: 901.678.2210
Fax: 901.678.9216
e-mail: lib-psc@memphis.edu

Researcher's Record

In order for the Preservation and Special Collections Department staff to assist you in your research, please complete the information requested below and submit the completed form to a staff member. We thank you.

Name: Woods John Edward Date: 11 Jan 17
(Last) (First) (Middle)

Campus Address: _____ City: _____ State: _____ Zip: _____

Permanent Address: 5449 Turbine Way Phone: 850-497-3283

City: Pace State: FL Zip: 32571

Occupation or School Year: Doctoral Candidate

Driver's License No./ Student ID No. University of West Florida (UWF) - 970336472

Place of Employment or School: UWF Department of Research and Advanced Studies

E-mail: jew33@students.uwf.edu

Researcher Signature: [signature]

Research Subject:

Publication Plans:

- [x] Research Purposes
- [x] Academic
- [ ] Book/ Article
- [ ] Class Paper
- [ ] M.A. Thesis
- [x] PhD Dissertation
- [ ] Family History
- [ ] General Reference
- [ ] Government Agency

Advisor:

Appendix F: Institutional Review Board (IRB) Approval

University of West Florida

Research and Sponsored Programs
11000 University Parkway, Bldg. 11
Pensacola, FL 32514-5750

Mr. John Woods
5449 Turbine Way
Pace, FL 32571

January 17, 2017

Dear Mr. Woods:

The Institutional Review Board (IRB) for Human Research Participants Protection has completed its review of your proposal number IRB 2017-103 titled, "NATIONAL COUNCIL OF THE SOCIAL STUDIES COLLEGE, CAREER, AND CIVIC LIFE FRAMEWORK AND FOUCAULT'S PHILOSOPHY OF POWER: AN INTERDISCIPLINARY CURRICULAR ANALYSIS OF THE 1959-1963 FAYETTE COUNTY, TENNESSEE CIVIL RIGHTS STRUGGLE.," as it relates to the protection of human participants used in research, and granted approval for you to proceed with your study on 01-17-2017. As a research investigator, please be aware of the following:

* You will immediately report to the IRB any injuries or other unanticipated problems involving risks to human participants.
* You acknowledge and accept your responsibility for protecting the rights and welfare of human research participants and for complying with all parts of 45 CFR Part 46, the UWF IRB Policy and Procedures, and the decisions of the IRB. You may view these documents on the Research and Sponsored Programs web page at http://research.uwf.edu. You acknowledge completion of the IRB ethical training requirements for researchers as attested in the IRB application.
* You will ensure that legally effective informed consent is obtained and documented. If written consent is required, the consent form must be signed by the participant or the participant's legally authorized representative. A copy is to be given to the person signing the form and a copy kept for your file.
* You will promptly report any proposed changes in previously approved human participant research activities to Research and Sponsored Programs. The proposed changes will not be initiated without IRB review and approval, except where necessary to eliminate apparent immediate hazards to the participants.
* **You are responsible for reporting progress of approved research to Research and Sponsored Programs at the end of the project period 01-17-2018. If the data phase of your project continues beyond the approved end date, you must receive an extension approval from the IRB.**
* If using electronic communication for your study, you will first obtain approval from the authority listed on the following web page: http://uwf.edu/offices/marketing/resources/broadcast-distribution-standards/.

Good luck in your research endeavors. If you have any questions or need assistance, please contact Research and Sponsored Programs at 850-474-2824 or 850-474-2609 or irb@uwf.edu.

Sincerely,

Dr. Mark Roltsch, Assistant Vice President for Research and Director of the Office of Research and

Dr. Ludmila Cosio-Lima, Chair, IRB for Human Research Participant Protection

Appendix G: Author's permission to include quotes from *Our Portion of Hell*

UNIVERSITY of WEST FLORIDA
STUDENTS

John Woods <jew33@students.uwf.edu>

Author's Permission to include quotes from Our Portion of Hell in Dissertation

5 messages

John Woods <jew33@students.uwf.edu> Wed, Nov 15, 2017 at 1:02 PM
To: boham43@yahoo.com

Mr. Hamburger,

My name is John Woods. I am a doctoral candidate at the University of West Florida. I am working on my dissertation related to the Fayette County, Tennessee Tent City during the 1960s. I came across your book *Our Portion of Hell*. I would like to include excerpts from your interviews in my dissertation. Can you provide me a statement of permission to include block quotes from your book in my dissertation?

A reply to this email message with your permission to include quotes from your book *Our Portion of Hell* in my dissertation would be satisfactory.

Respectfully,

--

John Woods
Doctoral Candidate

Robert Hamburger <boham43@yahoo.com> Wed, Nov 15, 2017 at 4:55 PM
To: John Woods <jew33@students.uwf.edu>

Dear John-

I certainly give you permission to use quotes, including block quotes (but no photographs) from OUR PORTION OF HELL. I don't know how central the history of Fayette County is to your dissertation, but if you're looking for additional material you should certainly contact the folks at Special Collections at The University of Memphis. They oversee an extensive archive of Fayette County material, which I had a hand in gathering. In addition, their collection includes a half-hour documentary film on Fayette County that I produced. It's called FREEDOM'S FRONT LINE and has been aired frequently on WBKO, the Memphis PBS tv station.

It's very gratifying to know that young researchers have a continuing interest in the Civil Rights Movement in general, and particularly Fayette County. I hope that you'll send me a precis of your dissertation (or your proposal) and, as a professional courtesy, a copy of what you write about Fayette County.

good luck on your project,
Robert Hamburger

[Quoted text hidden]

John Woods <jew33@students.uwf.edu> Wed, Nov 15, 2017 at 5:24 PM
To: Robert Hamburger <boham43@yahoo.com>

Mr. Hamburger,

Thank you very much for your permission to use quotes from your book for my dissertation. My project is connecting Social Studies and Power by examining the Fayette Count Tent City. I find the research and information about the tent city very intriguing. The interview information in your book is very helpful in gaining insight in to the perspective of those associated with the tent city and the Fayette County civil rights movement

Appendix H: Artifact/Interview Data Analysis Form

Artifact/Interview Data Analysis Form

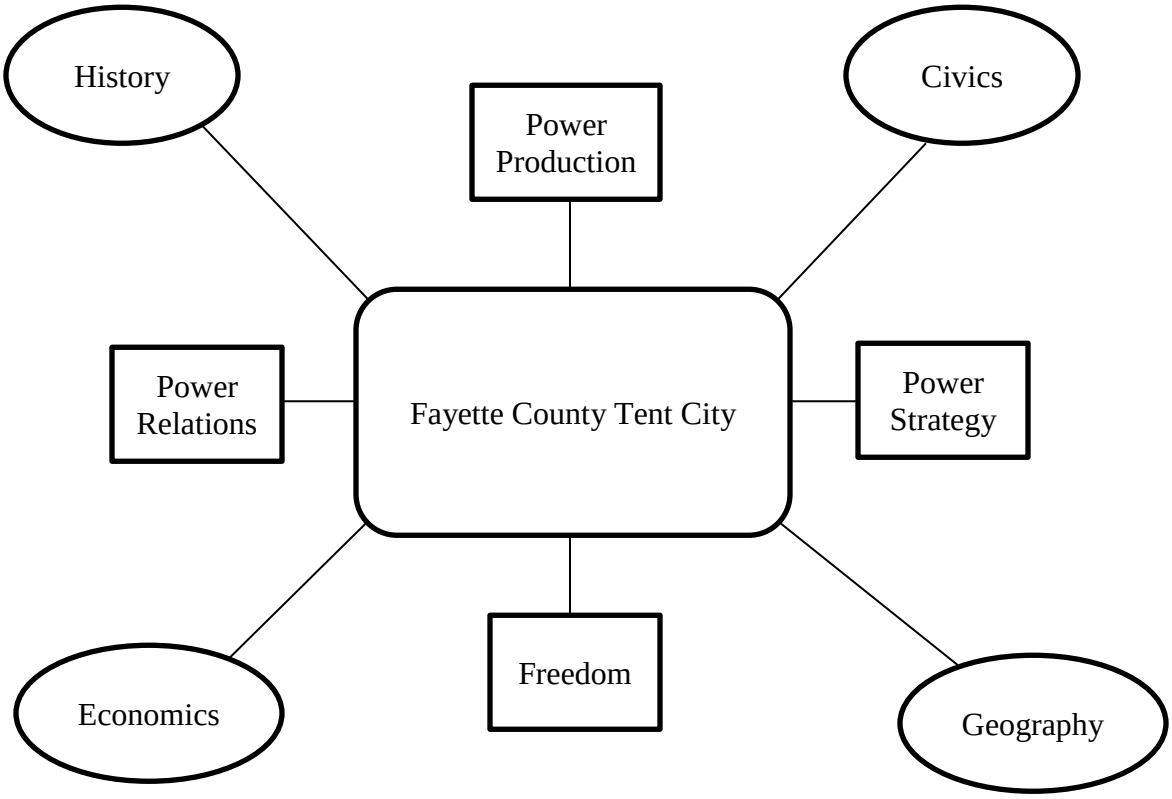
Purpose: The purpose of this data analysis form is to document data connections between the NCSS disciplines in the C3 Framework and Foucault's philosophy of power constructs.

Source: Details related to the source of the information	Name: Date Reviewed: Location or archive number:

Demographics: (Interview Only)		**Social Studies Disciplines Identified by NCSS C3 Framework**			
		HISTORY: Significant events, developments, individuals, groups, documents, places, and ideas about the past	**CIVICS:** State and local governments, markets, courts and legal systems, civil society, techniques available to citizens for preserving and changing society	**ECONOMICS:** Ways in which individuals, businesses, governments, and societies make decisions to allocate human capital, physical capital, and natural resources	**GEOGRAPHY:** Earth's physical and human features; places and regions; distribution of landforms and water bodies; and historic changes in political boundaries, economic activities and cultures
Foucault's Philosophy of Power Constructs	**Relations**: What was the relationship between the parties?				
	Production: What results were produced?				
	Strategy: What strategy was involved?				
	Freedom: How is the idea of freedom or being free portrayed?				

Power Words:

Appendix I: Preliminary Concept Map


History
Power Production
Civics
Power Relations
Fayette County Tent City
Power Strategy
Economics
Freedom
Geography

Appendix J: Example of Data Spreadsheet

Interview Number	Name	1st Review	2nd Review	AIDAF Completed	Themes	History	Politics	Economics	Geography	Power Words
1	John McFerren	2/25/2017	3/4/2017	3/4/2017	Foreparents were brought here from North Carolina, Blacklist, White citizens council & KKK started shootin, Civil War, Negroes vote, Inflict landowners who kept us from voting, Election, Registered to vote, Fayette County Civic and Welfare League, Suit against Democrat Party, Ballot Box, A thousand Negroes to line up at the courthouse to register to vote, Supply the Negroes who could not buy for cash or credit, Once you registered they took your job, 300 forced to live in tents, Economic squeeze, I can't sell you nothin, I went into business, Slaveholders, West Tennessee, Shepard Towles land, Evict a thousand Negroes offa land, Strym, Accused, Kept, Brought back, Squeeze, Screws, Pressure, Chased, Against, Boycott, Strong, Put a gun, National screws, Eliminated, Guns, A violation, The White man's civil rights, Small business Administration, Justice Department, Deputy Sheriff put a gun to driver of gas truck, 3 lawsuits against me in about 3 weeks time, Friends in New Orleans to lend me the money, Couldn't buy credit of cash, Chased by White citizens council, Economic squeeze, KKK waited, Boycott against me, Economic strength is the only way the Negro can have his civil rights, Gasoline tanks, Mr. L.T. Rotheam's house, Negro has to be economically strong	Foreparents were brought here from North Carolina, White citizens council & KKK started shootin, Civil War, Fayette County Civic and Welfare League, Slaveholders, The White man's civil rights, Deputy Sheriff put a gun to driver of gas truck, Chased by White citizens council, KKK waited,	Negroes vote, Inflict landowners who kept us from voting, Election, Registered to vote, Suit against Democrat Party, Ballot Box, A thousand Negroes to line up at the courthouse to register to vote, Small business Administration, Justice Department, 3 lawsuits against me in about 3 weeks time,	Supply the Negroes who could not buy for cash or credit, Once you registered they took your job, 300 forced to live in tents, Economic squeeze, I can't sell you nothin, I went into business, Evict a thousand Negroes offa land, Friends in New Orleans to lend me the money, Couldn't buy credit of cash, Economic squeeze, Boycott against me, Economic strength is the only way the Negro can have his civil rights, Gasoline tanks, Negro has to be economically strong, Blacklist	West Tennessee, Shepard Towles land, Mr. L.T. Rotheam's house,	Strym, Accused, Kept, Brought back, Squeeze, Screws, Pressure, Chased, Against, Boycott, Strong,
2	Viola McFerren	2/25/2017	3/4/2017	3/4/2017	Stopped by White people, A burden had been lifted, Blacklist, It had been in the press all over the county, United States Department of Justice, Visit from atty Harold Flannery (Department of Justice), The Justice Department was moving in on (The Gun) faster than we realized, Community work, "I'm your friend and I came to help you", They talked to us like humans, Help you get gasoline, Borrowed from everybody, No gas, No farming, Boycotted, Rebel, Puncture my tanks, Borrow money, Sent letter to President of refinery, "I want to quote him some gasoline prices", White people in Fayette County, Fayette County, Black folks came from everywhere, Memphis to replace his piece that was broken, Mississippi, Runaround, Threatened, Afraid, Scared, Punishment, Beaten, Frightened, Help, Community work, Shoot	Stopped by White people, A burden had been lifted, It had been in the press all over the county,	United States Department of Justice, Visit from atty Harold Flannery (Department of Justice), The Justice Department was moving in on (The Gun) faster than we realized,	Help you get gasoline, Borrowed from everybody, No gas, No farming, Boycotted, Rebel, Puncture my tanks, Borrow money, Blacklist	White people in Fayette County, Fayette County, Black folks came from everywhere, Memphis to replace his piece that was broken, Mississippi,	Runaround, Threatened, Afraid, Scared, Punishment, Beaten, Frightened, Help, Community work, Shoot
3	John McFerren	2/25/2017	3/4/2017	3/4/2017	Up until ten years ago a lotta people were sharecroppers, Accustomed, Negro started thinkin for himself, It educated us, Get independent to get civil rights, Negro must get in the economic field, Finds way to make money, Put pressure on him to run him off, Poor environment, Money stream, Business, Sharecroppers livin on the White man's place, 3rd poorest county in the nation, Plantation, Poor society, A person cannot demand civil rights outa outa the other man's hand, Pressure, Runoff, Independent, Stir him up, Change, Thinkin, Trained	Up until ten years ago a lotta people were sharecroppers, Negro started thinkin for himself, It educated us,	It educated us, Get independent to get civil right, A person cannot demand civil rights outa outa the other man's hand,	Negro must get in the economic field, Finds way to make money, Put pressure on him to run him off, Poor environment, Money stream, Business, Sharecroppers livin on the White man's place, 3rd poorest county in the nation,		Pressure, Runoff, Independent, Stir him up, Change, Thinkin, Trained
4	Viola McFerren	2/25/2017	3/1/2017	3/5/2017	39 Yrs Old, 11th of 12 children, School: 1 teacher, 100 students, Blacklist, I was afraid to go home, Little contact with White community, Mobbing and Lynching, John's military service, Fayette County training school, Fayette County Civics and Welfare League, Burton Dodson trial, No Negroes on jury, Encourage Negroes to register to vote, Black lawyer, Voter-registration drive, Civil Rights commission, Very poor family, No medical attention, Farming 8 acres of cotton and corn, Earnings slim, People couldn't get gasoline or seed to plant, John said he felt responsible, White's retained, Community, Michigan, Mississippi, Uncivilized Black people, Farm, Scared to death, Afraid, Worried, Frightened, Threatened, Tossed around, Tension, Pressured, Kill him, Rough, Instigator, Left, Predicament, Lynching, Mobbing, Tough, Shooting, Retaliation, White privilege, Parades of cars driven by White people, Pray, Prayer, Someone has to take a step for Black people, Work hard in the movement, Encouraging them to register to vote, He knew other Black people who were in business, Store was closed down, Couldn't get deliveries, White community thought Robert	39 Yrs Old, 11th of 12 children, School: 1 teacher, 100 students, I was afraid to go home, Little contact with White community, Mobbing and Lynching, John's military service, Fayette County training school, Fayette County Civics and Welfare League, Burton Dodson trial, White's retained, Parades of cars driven by White people, Someone has to take a step for Black people, Work hard in the movement, White community thought Robert was the instigator,	No Negroes on jury, Encourage Negroes to register to vote, Black lawyer, Voter-registration drive, Civil Rights commission, Encouraging them to register to vote,	Very poor family, No medical attention, Farming 8 acres of cotton and corn, Earnings slim, People couldn't get gasoline or seed to plant, He knew other Black people who were in business, Store was closed down, Couldn't get deliveries, Blacklist	Community, Michigan, Mississippi, Uncivilized Black people, Farm, Thousands of Blacks live in Fayette County,	Scared to death, Afraid, Worried, Frightened, Threatened, Tossed around, Tension, Pressured, Kill him, Rough, Instigator, Left, Predicament, Lynching, Mobbing, Tough, Shooting, Retaliation, White privilege, Pray, Prayer,

Appendix K: List of Synonyms for Power

Synonyms for Power

ascendency
authority
command
control
dominion
energy
force
stamina
jurisdiction
superiority
domination
dominance
mastery
sway
sovereignty
hegemony
prerogative
prestige
omnipotence
supremacy
government
warrant
legal sanction

Source: Neufeldt, V., & Guralnik, D. (Eds.). (1994). *Webster's new world dictionary of American English* (3rd ed.). New York, NY: Macmillan.

Appendix L: Photographs of Fayette County Tent City

Figure 14. Fayette County Freedom Village. Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441. Reprinted with permission in 2017.

Figure 15. Fayette County Freedom Village residents. (Source: Special Collections Department, University Libraries, University of Memphis, Collection No. MSS.441). Reprinted with permission in 2017.

Appendix M: Robert Hamburger's Review Comments

UNIVERSITY of WEST FLORIDA
STUDENTS

John Woods <jew33@students.uwf.edu>

Author's Permission to include quotes from Our Portion of Hell in Dissertation

Robert Hamburger <boham43@yahoo.com> Fri, Mar 30, 2018 at 3:03 PM
To: John Woods <jew33@students.uwf.edu>

Hi John:

As I said in my initial correspondence with you, you're certainly free to quote whatever material you want from my book, *Our Portion of Hell*. It's a duty of all writers to make their work freely available for responsible use. However, there are a couple of things I want you to consider changing, and there's one detail that I want you to change before I give you my unqualified approval to quote from my book.

-- In your discussion of important speakers in my book, you refer to Viola McFerren as "Viola" and Minnie Jameson as "Minnie," yet you never refer to John McFerren or Harpman Jameson by their first names. This reads like an inadvertent bit of gender blindness-- first names for the ladies, but the more dignified last name for the men. I urge you to be consistent-- Use Mr. & Mrs. or just use last names.

-- I'm away from my home and thus away from my personal copy of my book, but please check on this. Your chapter mentions "James Jameson"-- and you may have it right. But James was not the biological child of Harpman and Minnie-- he's the son of Harpman's brother-- and given the peculiarities of southern culture, James chose to follow his biological father's spelling of his last name, which is to say he spelled it "Jamerson," with an "r." It may be that in my book I used "Jameson" to save confusion, but please check your copy to make sure it's not "Jamerson." You should use whatever spelling appears in my book.

-- Here's what you must change. On page 42 you quote from my text and use [sic] for dropped letters. I understand why you did it, but **I refuse to let you use any portion of my book if you insert [sic] into the quoted text**. My reason is simple, though the issue is rather complex. There is no way to accurately represent dialect speech-- and attempts to be utterly faithful to depicting it on the page can make a text unreadable. Nevertheless, it was important to me to at least give the flavor of my friends' diction, so I dropped final "g's" frequently. I argued with publishers about whether the text should read "talkin," "comin," and "goin" or whether I should insert apostrophes as in "talkin'" "comin'" and "goin'." My point was that the apostrophe prioritized "white grammar," indicating that "something was missing" from the word-- yet the book, by it's very existence, insists that blacks do very well speaking for themselves, and that they do not need a grammar clean-up to be understood. In this same vein, your use of [sic] runs counter to the spirit in which my book was written, and for that reason **it MUST be removed if you are to cite these passages**. I'm not scolding you, John. I hope this raises an interesting point and that you'll understand how the most "innocent" interventions in a text can convey important (and unintended) messages.

That's it. So let's say that my permission is provisional. Once you've checked on "Jameson" vs. "Jamerson" and removed [sic] from my deliberate renditions of dialect speech, you have my full approval to quote passages from *Our Portion of Hell*.

best wishes, Robert Hamburger

[Quoted text hidden]