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## The Black Women Who Were Not in American History Books: The Women of The Black Wall Street Massacre of 1921

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**The Black Women Who Were Not in American History Books: The Women of The Black  
Wall Street Massacre of 1921**

**Senior Project Submitted to  
The Division of Social Studies of Bard College**

**By  
Antoinay Ruby Gwendoyln Collins**

**Annandale-on-Hudson, New York**

**May 2024**



## **Dedication**

*I dedicate this senior thesis to God, my mother, and my father. To all of you I say words can't truly express how thankful I am for everything you have done for me. It has been a long journey and it is not over yet. While I am still developing into the woman I want to be, thus far you three have played a major role in what the future holds. There are no limits to what I plan to accomplish. Last but certainly not least is me because you have been through a lot in just three years that nobody knew about but you. Yet, you made it! You are stronger than you think.*

## Acknowledgements

To my parents, Words will never truly repay you for all that you have done. You both as a collective unit have truly taught me how to move through the world as a Black woman even if it wasn't designed for people who look like me. I love you black man. I love you black women.

To my Mother, you are so strong, and despite everything that you go through you continue to amaze me. I am so thankful that I am the child of a strong and wise Black woman. Your life is a constant blessing to my growth and evolving process as a Black woman. I love you Black women.

To Antoin aka Doo Doo, you are my light in a dark room. Though you won't ever physically be there to watch me walk the stage at graduation I know that you will be watching from above. I know you will be crying just like you did at my high school graduation. An acknowledgment in this senior project is just the start of the actions that I will take from this day forward to acknowledge your hard work in my life. I love you and keep watching over me.

To the Office of Equity & Inclusion and the OSA office, I can't express enough how much a "thank you" is just a start to what I truly want to say. You have impacted my Bard journey like no other place on campus. May every other student who works with you at Bard feel the little things that you do for people like me.

To my support system during this project, thank you so much for dealing with my crazy impulsive decisions while trying to better this stressful senior project. From the editing to the "JUST WRITE" comments from Kwame Holmes it did help me to become a better writer and less of a procrastinator. By force, you all have helped me to create a place for Black women to thrive on paper just as much as we do in reality. I hope that you all continue to be a blessing to the next generations. There is no doubt that I know you will.

To Kline, thank you for having so many options during the time I spent working on this senior project.

To DTR, thank you for always making my sandwiches just as perfect as I do in my dorm. The pizza with pesto on top has helped me through many hard days.



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## **Intro: What About The History That Was Not In Our History Books?**

This project is not just a senior project given to Bard that will take up another slot in Bard's digital commons to acknowledge me as a student for the past three years. It is also not just for a grade or pass or fail so I can get my degree and leave. This senior project represents women especially Black women who have yet to be discovered and are invisible because of the visibility of men. This senior project represents how much of an impact representation has on the future of how the world sees women. More importantly, how we see ourselves and acknowledge our different journeys in life. This fifty-page paper is a representation of how we social beings choose to evolve in a world that is constantly changing.

The history of the Greenwood Massacre known as Black Wall Street occurred because of a false claim of rape from white women which targeted a black man. Yet, the story did not end there. On a dark day in May of 1921, the Greenwood district of Tulsa Oklahoma experienced a white supremacist terrorist massacre. According to Kweku Crowe in a National Endowment for the Humanities article published in 2021, this massacre left what were thirty-five blocks of a prospering Black community in complete flames. The white angry mob destroyed Black-owned churches, businesses, and homes. A Black man named Dick Rowland was nineteen years old at the time. According to DeNeen Brown in a Washington Post article published May 30, 2021, there was gossip that Rowland allegedly assaulted a seventeen-year-old white girl named Sarah Page on May 31st, 1921. This claim of rape that was never verified led to not only a massacre killing up to 300 plus Black people but also destroying 190 Black-owned businesses and leaving 10,000 people homeless as stated by Terrell Ellen in the business history section of the Library of Congress website published in 2021. Hate and Envy because of Black excellence led to a killing spree of innocent Black bodies. As stated by Tess Brock in an article titled "Tulsa Race

Massacre: What You Didn't Learn in History Class" published on June 10, 2021 "No one was convicted for the deaths, injuries or property damage that took place."

Similarly, two years later in January of 1923 inside Levy County in the state of Florida, the Rosewood Massacre took place because of another false claim of rape saying a Black man falsely attempted to rape a white woman. In Rosewood the white racist mob destroyed churches, homes, and a lodge where the Black community would attend weddings, parties, and all kinds of celebrations according to Victor Luckerson in a Times article produced in 2020. At least this time around everyone did find out that the white woman Fannie Taylor lied because she wanted to cover up an affair with a white man since she was married. Nonetheless, it only took gossip rather than raw evidence for hate to have its way with the people of Rosewood. It is disturbing but expected to see history almost accurately repeating itself because simply nothing was ever done when the same thing happened two years prior in Tulsa.

In modern-day, Black Wall Street is referred to and taught from mostly one dominating perspective. The dominant male perspective seems to be the popular course of action when society teaches about these particular massacres in history. If you were to research each historical massacre you would find yourself in a cycle of prominent men of the 1920s. There is very little about the women who impacted their communities during this time and unless you spend a vast amount of time researching you will be stuck with a lack of knowledge from the women's perspective.

I found a pothole in two similar stories in Black history. I decided it would be a disservice to Black women if I did not add to the work of filling the pothole. The pothole represents women in the 1920s who haven't received recognition. You will soon understand after reading they certainly deserve it. Women in the 1920s did a vast amount of work and dedicated time in their

communities. The amount of work in return shaped them into valuable community members. History will be unsettled until the stories are heard from the female perspective just as much as the male perspective. I focus this paper on the overlooked women in these two historical events during this period of racially motivated terrorist acts against Black communities. I begin this project by laying out the many examples of the overly-mentioned and recognized prominent men of Black Wall Street and the men of the Rosewood Massacre. Countless examples represent prominent figures like AC Jackson, Ottawa Gurley, and A. J. Smitherman. The well-known men of Black Wall Street did play major roles. Yet, their stories should not outweigh the women of Black Wall Street. I will show you how modern sources use male-dominated references to paint the pictures of this history by comparing just how little the sources mention women in this period.

My objective is to detach women of this history from the shadow of their male counterparts and place them in visibility with their contribution to their communities. There will be an opportunity to read about Black teachers, Black entrepreneurs, and Black community members who are women of the Greenwood Massacre. I have laid out powerful details about their raw stories from the 1920s to 2024 with the help of Black women like Mary E. Parrish and Brandy Thomas Wells. These two women you will learn about have vast knowledge of the women of the 1920s you will also encounter in this paper.

Along with making each person's story known to you, I have also thought of the education behind this material since it is a topic I didn't hear of until researching what I wanted to focus on for a college project. Furthermore, I probably would not have learned about the Black Wall Street Massacre if it were not for my digging to find a topic I was interested in. I can make an educated guess that I am not the only Black person in my generation who will either never

learn about the Black Wall Street Massacres or who has just never heard anyone speak about such events in history. These historical events were not in my American history textbooks as a student in high school. Textbooks will not change for anyone after me unless the curriculum is changed. As a result of knowing this, I introduced a course that would cover massacres in history, especially targeting Black people. This course is my way of helping the next generation who could lack the way I did as a student. I have also added aspects to this course that will help students of any background to remember that each school curriculum is limited.

Later, I also compare the reparations of the Greenwood Massacre to the Rosewood Massacre since they both have different outcomes but are very similar in origin. The arrangement of reparations was different because the locations of both massacres were unlike. Unfortunately, the Black Wall Street Massacre survivors are still fighting for recognition and reparations. I wanted to make reparations a part of this project because, for many African Americans and people of color, America is a war zone sometimes when it is time to pay back for all the unjust acts against us. In the massacres of the 1920s, there is no difference because either the reparations come in a small amount or reparations are not received at all. The focus of reparations in this paper is to show just how much time and effort it takes for America to express that “Yes this happened so you deserve amends.” Lastly, I hope you learn something new while reading this paper and that something in this paper inspires you to learn more despite your age, race, or the environment you originate from.

## **Invisible Black Women**

In the past decades, educators and knowledge seekers have thought about Black Wall Street as a way of getting reparations for the Black communities who were affected by the

gruesome acts. These communities have received thousands of dollars from the pain and suffering nearly after one hundred years of waiting for justice (see the Reparations section for more information). Furthermore, the Black Wall Street massacre discussed in the past decade is only about the dominant male perspective. As a person researches on the internet about Black Wall Street they will find that the narrator discusses figures like Dr. Andrew Cheesten Jackson an African American surgeon, John Stradford one of the co-founders of Black Wall Street, and more male figures. Yet, many sources forget to mention the Black women who successfully owned businesses. For example, Black women who have told their stories and written books about it matter when telling the story of Black Wall Street. Black women are also fighting today to keep their ancestors' names alive by teaching history (see the Visible Women section). As a result of the inattention of these women, they are made invisible.

These sources seem to forget to give credit to female figures like Mary Elizabeth Jones Parrish (book writer), Viola Fletcher (survivor), Lessie Benningfield Randle (survivor), Lexi Gordon (victim), Maxine D. Jones (journalist), and more who have made an impact on how we should view these two massacres. For example, in the YouTube video created by a channel named Extra History titled “The Burning of Black Wall Street - Tulsa, OK - Extra History” the video only mentions Dr. AC Jackson and JB Stratford. In the video, “Dr. AC Jackson, considered the most skilled surgeon in America, lived in Greenwood. There were not one but two movie theaters. There was JB Stratford’s fifty-floor room hotel, the largest in America owned by a Black man. All the more remarkable considering Stratford had been born into slavery.” While the video does point out important public figures in the history of the district of Greenwood it fails to give credit to other successful contributors like women of that time. This specific video got over seven hundred thousand views. Thus, seven hundred thousand people looked more into the

history of Black Wall Street but only received the perspective of the dominant man's perspective. Yet, this is not the whole picture of the history. If we disregard the stories of the Black women we are missing a piece of the bigger picture when we ask for justice for Black people in the modern day. We also create normality by not discussing such perspectives while inevitably inviting history to repeat because we refuse to correct the past that affects our future.

The domination of the male being is an ongoing stumbling block for the female being that exerts its power in many forms of everyday life and plays a vast role in the history that we learn. The power of the male being forces the female being into not only places of invisibility but also a role that eliminates evolving. I separated the male being from the female being in this case because, for Black Wall Street, one seems more important than the other. Any reasonable person could name many male-dominated occupations, narratives, and sports. It is essential to discuss how history is affected by the male-dominated space because if pieces of history are nonexistent we will begin to live in a world without factual information. Facts must be known for the advancement of humans in the world we all live in. The Black Wall Street Massacre information found online as the most used source to find information in the modern world highlights Dr. AC Jackson as a famous Black surgeon in Greenwood. When researching Jackson on Google he is said to be the most prominent victim of the massacre. Yet, isn't it safe to say that every victim was important in their way and inside social circles? The word overall could be the problem during this time because it focuses on the social importance of a person rather than what each gender importantly did to contribute to the society of Greenwood.

As a male or female, reading this information based on who you are and how you identify in today's world translates into how you learn. A person can think "This was a male-dominated space" or someone can think "Why are there not any women who are important?" Some modern

sources show society what they think is principal and leave out what the sources suggest as unimportant. As a result, females of Black Wall Street are continually not mentioned and considered insignificant. As a Gen Z person researches using modern forms of information like videos we will likely enjoy the resource. When people explore the topic of the Black Wall Street massacre on YouTube, a popular search engine for videos, they find figures like Simon Berry as a social entrepreneur in Greenwood, Peg Leg Taylor as a veteran of World War One, and O. B. Mann the owner of Mann Brothers Grocery Store in Greenwood. If someone wanted to get more information about the women of Black Wall Street they would have to type the women of Black Wall Street to get at least a small portion of the role of women within Black Wall Street. The YouTube videos also brag about how men like JB Stratford owned a hotel in Greenwood but only mention that there were beauty salons and female businesses. This source does not mention any women who served the Greenwood community. The lack of acknowledgment that women get subjected to in this history of this thriving space will affect how I and other females, whether of color or not, view our representation in spaces that have an impact.

Some scholars and writers researching the Black Wall Street massacre have, like me, found it openly easy to read about Black Wall Street and eventually receive only the male-dominated perspective of the massacre. As a result, the women are just the most tolerable detail in the information gained. In the article written in May 2021, highlighted on Bloomberg, titled “The Forgotten Women of Black Wall Street” written by Brentin Mock, a writer for Citylab who focuses on racial inequality and economic inequalities, Mock stated:

It is a story told almost exclusively about, and through men. However, we only know many of the lurid details about that massive tragedy because of a Black woman named

Mary E. Jones Parrish, who ran a typing school on North Greenwood Street. Her book, *The Nation Must Awake: My Witness to the Tulsa Race Massacre of 1921*, published in 1922, tells her own story along with eyewitness accounts from dozens of other Black Greenwood survivors.

It is essential to give full credit to Mary Parrish because she has one the earliest forms of raw evidence about the massacre. The raw earliest forms are not in the history books we learn from in the modern teaching curriculum. A Black man who is a person of power in the journalism world must want to give women their credit when it was long beyond due to them. Mock could have taken the same route as the many others who tell this story. Instead, he chose the invisible truth. When Mock quoted Luckerson in his article it created reassurance because another Black male journalist and author based in Tulsa by the name of Victor Luckerson has witnessed the very slight mention of women in the stories about what occurred in Greenwood. Luckerson addresses Ms. Parrish by saying “Like many other women in Greenwood, she becomes a footnote in a story she helped establish.” It is alarming yet reassuring to know that I am not the only person, scholar, woman, or human being who lacks education on the role of women in history about these events and probably more. Mary Parrish and women like her took the initiative so they would stand out rather than through the shadows of other people. Yet, women in Greenwood still fell into this role of invisibility.

In my research, I came across Emma Gurley, who is the wife and business partner of O. Gurley, founder of the Gurley Hotel & Fundraiser. Although Gurley was a respected wife and business partner, she is virtually invisible in sources about Black Wall Street. Invisible means when looking up her name on the internet with just a simple search you will come across not her but a question about her husband. For example, when searching for her name on the World Wide



Web, most of the results are about her husband. The questions on Google when researching Emma Gurley ask "Who was the richest Black man on Black Wall Street?" Also, when researching Emma Gurley you come across a question asking "What are some interesting facts about Ow Gurley? There is not a single picture of Emma Gurley. There has yet to be a YouTube video with her actual picture included. There is one video on YouTube uploaded by Aggressive Intelligence titled "The Untold Story of Emma Gurley: First Lady of Black Wall Street" about Emma Gurley. This YouTube video uses a false photo of Mary E. Parrish to depict Emma Gurley. Parrish wrote a book including the first real and raw accounts of the 1921 Greenwood massacre named *The Nation Must Awake: My Witness to the Tulsa Race Massacre of 1921*. As a result, not only is someone spreading misinformation about what Emma Gurley looks like but there is also no representation of her in modern research material but on the black wall street women website. I know this because Professor Brandy Wells, author of the Black Wall Street Women website, has an entire website dedicated to these Women. There isn't one single video or article that focuses on Emma Gurley alone other than the Women of Black Wall Street website. You would think that Emma would be as important as her husband Ottawa Gurley since everything was co-owned even if he founded Black Wall Street and is considered the originator. Yet, just because he is the founder does not mean that Emma Gurley's role is not salient. This senior project is essential to open the eyes of men and women in the modern world. In conclusion, it seems that only in a perfect world will we as beings realize that women are a vast piece if not sometimes the whole piece of how we should learn and teach history.

Education is an element that controls what beings do, how we think, and who we become in the modern world. Therefore, if education becomes tailored to be an unfactual source then the education of people will be lacking in substance. A lack of factual education promotes

not being knowledgeable about events like Black Wall Street. I can relate as a black woman because events like Black Wall Street lacked in my education until now. When digging to try to find more information about women in the massacre I came upon invisible women who get slightly mentioned in articles across the internet with yet another example of such little representation of the Black females within Black Wall Street. In the article by Alexis Clark titled “Nine Entrepreneurs Who Helped Build Tulsa’s Black Wall Street,” she mentioned many of the men I have already given credit to in this paper being the sum of six men. Yet, she only mentioned two women entrepreneurs in the Greenwood district. One of the women, Mabel Little, had a successful beauty salon in Greenwood. The other woman, Loula Cotten Williams, owned half of Dreamland Theater in Greenwood with her husband. While some women are mentioned, there is still a lack of representation compared to men. This article was only published one year ago so this lack of representation continues in the modern world.

## **Women Educating Women**

History Professor Brandy Thomas Wells at Oklahoma State University started the Women of Black Wall Street website (<https://Blackwallstreetwomen.com/>). Wells and her students in Oklahoma are building detailed biographies about the women who made an impact in Greenwood with the knowledge that the story of Greenwood is typically focused on the men in the story. Professor Wells told me she, her students, and a new intern are still formulating new biographies. Thus, I look forward to gaining new knowledge when she does release new content about Greenwood women. Professor Well’s website has been such a great asset to my understanding of the topic of Black Wall Street women. Her website has played a significant role in my confidence and has taken my project farther than the basic knowledge I can find on simple

websites. You can tell that Brandy Thomas did immense research about the women of Black Wall Street. My senior project would not be possible without most of the research she has done since many of the women covered most of the time don't have pictures of their names. We also discussed the lack of photography of the women of Black Wall Street. There are very few pictures that we have access to that show what each woman looked like. We also are low on photos of the businesses they owned. For example, Susie Bell is a person that we do not have any photographs of.

Women like Brandy do the work and detailed research about the women of Black Wall Street to create a space for women in my generation to learn about such great business-led and community-driven Black women in history. Women my age and younger generations would be stuck with the misrepresentation of how we see ourselves in the media of the modern world without sources and information that honor the high-standard accomplishments of Black women. I thank Professor Brandy Wells for taking the time out of her schedule as a professor to create an entire website honoring Black women during a time when they represented the shadow of men in the 1920s. Her website does "...focus on women, it also challenges the intersectional invisibility that this population faces because of their race and gender" (Well, "About the Project"). Despite the photos we do not have access to representing each woman there is vast learning material in the biographies and what the website represents when you take your time to explore the site.

## **The Visible Black Women**

The Women of the Greenwood Tulsa massacre and the women in the Rosewood Florida massacre have the right for their stories to be told from a female perspective and without becoming the shadow of the men involved. Each woman I am shedding light on has made an

impact as a businesswoman, a youth development leader (teacher), a spokesperson for the survivors and the victims, and so much more.

Women during and after the Greenwood and Rosewood massacres have fought for women to be more than just a footnote in the very stories that they are a part of initiating. Furthermore, the stories you and I can find on the internet today still have pieces missing from women who were present. Yet, nobody has raw evidence from them. I give those women whom we do not have names for grace and honor despite their absent names and lives in Greenwood. The information in the biographies of each Black woman comes from Brandy Thomas Wells's Black Wall Street Women website since it is the most valuable source I have used to shape my project thus far. I have the pleasure of introducing the women whose names you might have or might have not heard of. Now, you get to read about and view these women and their stories independently with an understanding of who they are, who they were, and how each one fits into the very history they took part in establishing. I hope you read and learn whether you read this from a computer or on paper. Take it upon yourself to not stop here and encourage yourself to learn about topics that have not been placed in your textbooks and discussed throughout your life.

Mary E. Parrish gathered raw evidence and her own life experiences in the Tulsa race massacre to create one of the earliest forms of immense detailed accounts of what happened in 1921. This information became a book published in 1922, a year after the actual events. According to the Biographies section of the Black Wall Street women's website, She ran a typing school on North Greenwood Street while working towards publishing a book that could have gotten her in severe trouble. During this time, the information she gathered was attempting to get buried in ashes of hate. By March 1920, she was making positive educational changes in

Greenwood. She established the Mary Jones Parrish Natural Education School. She operated her business out of the Woods building where she was living. During the time that the massacre was unfolding, she did nothing but stay indoors to protect her daughter in hopes that the whole thing would blow over since she was new to the area. After a continued night of hate crimes, she took her daughter and fled to get the support of her friends nearby. However, they had already fled without her knowledge. Thus, she joined a group that she saw was already leaving and joined them to head east. While heading east Parrish and her daughter found a place to stay with a white woman outside of Greenwood. After the massacre, she got a job collecting victims' and survivors' stories from the historical period.

In the present day, Parrish's legacy still thrives because since the massacre Anneliese M. Bruner, her granddaughter who works for the Washington Post, shares the story of her grandma. Anneliese M. Bruner wrote about a comparison between what happened to her grandmother and the community in Tulsa to the January 6th twenty twenty-one attack on the capitol. Since I live near the nation's capitol I hope to read more about Anneliese M. Bruner and her life in Washington. Hopefully, one day Anneliese Bruner and I will meet to discuss my senior project.



Mary Elizabeth Jones Parrish - Photo printed in the *Tulsa Star* alongside an advertisement for Parrish's school. (retrieved from <https://Blackwallstreetwomen.com/mary-elizabeth-jones-parrish/>).

Next, Mabel B. Little is an American legend and entrepreneur from Boley, Oklahoma, who arrived in Tulsa in 1913 with only \$1.25 in her pocket. She lived to be 104 and survived the massacre. She and her husband invested in a beauty parlor for her to run in downtown Greenwood called the Little Rose Beauty Salon in 1917. She worked in the beauty business for decades. One of the famous quotes by an unknown person in Greenwood comes from Dr. Well's website stating "*Young women would go to see Little before they had a big night out because they knew she had a magic touch.*" This woman was even awarded a certification from Madam C.J. Walker's beauty course which led to her gaining a client base beyond 600 consistent clients.

Madam C.J. Walker is the first female self-made millionaire. After the Greenwood massacre affected Little's community she fled and survived but lost her business. Regardless, this did not stop her from becoming an activist for the Black people in the Tulsa community and building her salon again to support her family. She was considered a matriarch in her community for not only helping and adopting twenty children but also for her impact and perseverance even after the Tulsa race massacre destroyed all her hard work. This woman even has a museum house in Tulsa currently dedicated to her.



Mabel B. Little is shown here at the Greenwood Cultural Center currently located in Oklahoma State University in Tulsa. (retrieved from [www.tulsapeople.com](http://www.tulsapeople.com))

Directly following Mabel Little is Loula Cotten Williams, another Black female entrepreneur from Greenwood who is considered “a businesswoman with few Equals” according to Dr. Wells because she owned the Dreamland Theater. Dreamland Theater was the center of

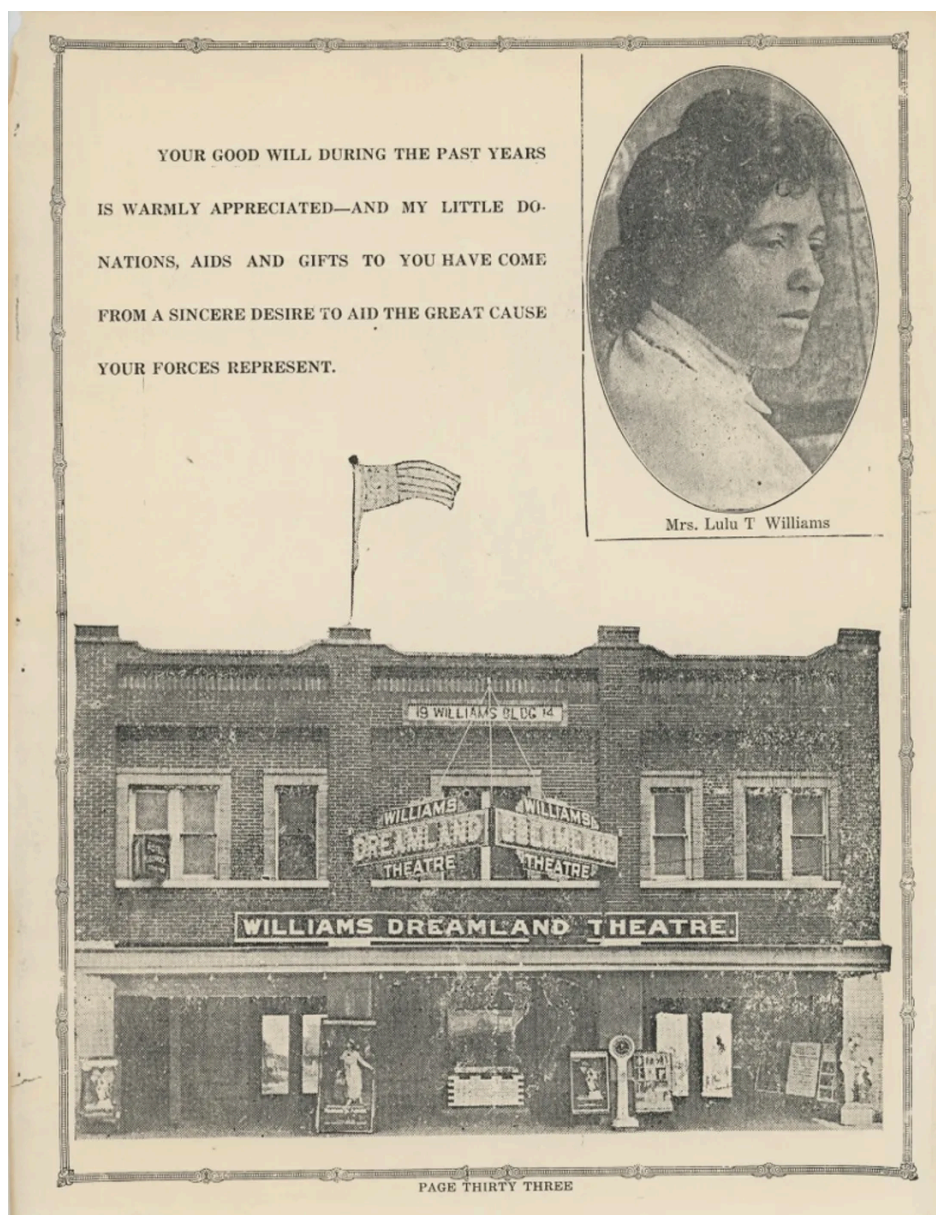
entertainment for the community as they gathered and enjoyed numerous theatrical performances and silent films. She was not just a businesswoman in Greenwood but also a woman who played a role in her community. She attended the first Baptist church in Greenwood. This church is a social gathering place in the Greenwood community. As a result of Jim Crow laws separating Tulsa's Black community from the Tulsa white community, the Black community brought their money back to their communities. Black people supporting Black businesses led this business women's theater to flourish. Therefore, she was able to have a second business as a confectionery. The confectionery business became yet another space admired in the Greenwood community. This woman and her husband also opened a rooming house for young women and men who did not have shelter. Entrepreneurship is in her blood. She did not fail at making her businesses well-known and community-comforting spaces. As a result of how well-rounded she was in her community and business, she got recognized in the *Tulsa Star*. According to The Library of Congress, the *Tulsa Star* was

a staunchly Democratic African American newspaper in an era when Republican ideals reigned over Black communities. Also known as the *Tulsa Daily Star*, the paper championed African American causes, promoting progress and stability within Tulsa's Black community until its dramatic and untimely demise following the race massacre of May 31, 1921.

According to the *Tulsa Star*, "Her judgment in matters of business is equal to that of the most experienced businessmen, and for this reason, she has made few mistakes." Women in the 1920s were still experiencing strict roles with gender at this time. Furthermore, building her businesses led to her family becoming the first people to own automobiles in the community of

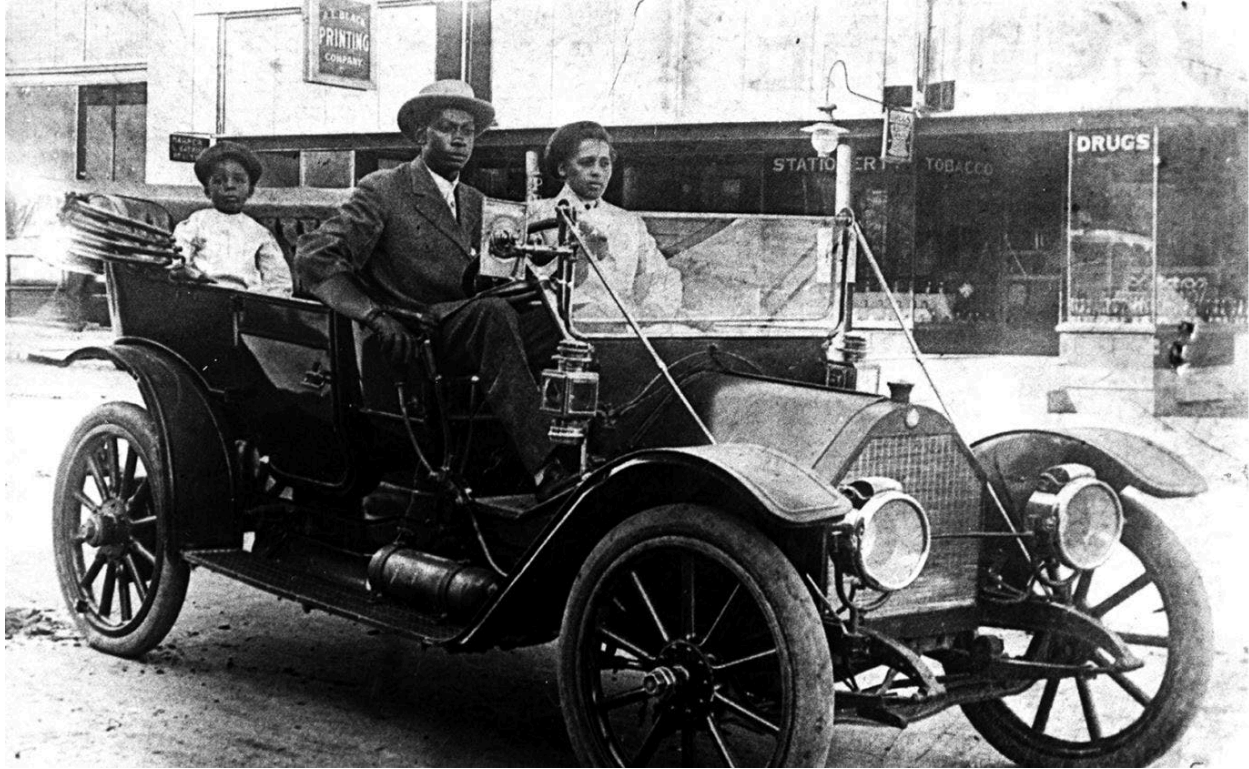


Greenwood. After the massacre in Greenwood, this loved community member and businesswoman experienced an attack of sickness. Still, even her son taught history covering the Tulsa 1921 massacre that affected his family. Her legacy will never stop because not only did her son W.D Williams share her story in an interview on YouTube from his first-person experience but now I am telling their story. In the YouTube video, Williams talks about how the white mob caught him and how he, his mother, and his father had to slip up to get away. He talks about how they found each other again and eventually got away. I expect Loula William's story with the many inspirational women in this section will reign when someone comes across my digital senior project.



Page 33 torn from an original 1921 yearbook from Booker T. Washington High School in Tulsa, OK. The page is a tribute to Loula Thomas Cotten Williams, who with her husband, John Wesley Williams, owned the Williams Dreamland Theatre.

(retrieved from [www.oklahoman.com](http://www.oklahoman.com))



Loula Cotten Williams, her husband, and son pictured in their automobile.  
(retrieved from <https://Blackwallstreetwomen.com/> )

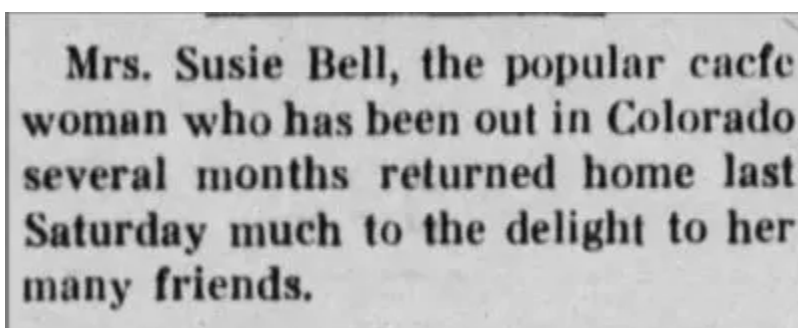
Next is Susie Bell, another Black female entrepreneur who owned the Bell Cafe in Greenwood Tulsa. Bell is also the sister-in-law of Mabel Little, the person we learned about earlier. The connection reveals just how community-like and homey the Greenwood community was. The Bell Cafe appeared in the Tulsa Star just as Loula's theater. Bell's advertisement showed for at least two years until she went into business with her little brother. The collaboration with her brother changed the name to Bell and Little Cafe. Bell was not only the owner of one cafe but two. The second cafe was named the Busy Bee Cafe. According to Professor Brandy Well's research from the Women of Black Wall Street Project website, "This business was located in the famous brick building owned by the Gurleys (Emma Gurley and Ottawa Gurley) and employed seven people reveals just how successful it was." The bell cafe was so famous to the extent of being used to host events for the most prominent people in

Greenwood at the time. Many doctors and even professors in Greenwood used Bell's Cafe as a space for fine dining and a good celebration space. It does not stop there because just as much as this woman was a business leader she was also a well-rounded community member. She was a church fundraiser host who worked closely with her church community.

Her involvement led to her entire community loving her even more than just as a business supplier. This kind of community-driven business owner even gave a family twenty-nine thousand dollars in modern-day money to support her community during the massacre. In my opinion, this woman lived Luke 6:38 which states “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom” (BibleGateway). The giving seemed to never stop from her to her community. Her generosity is the cause that affects every single one of her businesses. Each of her businesses gained success throughout its journey as a business owner.

According to the Women of Black Wall Street website “Unsurprisingly, Bell’s success was known as far as Topeka, Kansas. In a 1916 article from *Topeka Plaindealer* – which employed Greenwood resident Blanche Woodford as a writer – Bell is described as “one of the best cooks we have ever met” and “a pleasing lady with plenty of business sense.” The impact these women had should be in each YouTube video that gave women little to no acknowledgment. On the other hand, after the Tulsa race massacre, the Bells cafe was destroyed. When she tried to rebuild her businesses she ended with less success than she received pre massacre. The massacre destroyed a healthy Black woman-owned business. As a result of the black wall street massacre, she became a worker as a housekeeper. Her legacy for Black women entrepreneurs will continue to be an inspiration. I wonder if she was the Black sheep because instead of her brother creating a self-made line of work he joined her self-made business. Her

brother joining her business says a lot about his faith in her accomplishments. One important point is missing from many of the women in this project and it is their stories from their raw voices. My project would be almost perfect if I had information about how each business woman gained such successful lifestyles from a first-person point of view. The details about where they started and what resources each person used to become great in their craft are essential pieces of understanding each success story. A step-by-step from a first-person point of view is always the first choice above anything else. While it is great to have information about these women, first-person experience would top anything a person could learn from reading about each woman.



**Mrs. Susie Bell, the popular cafe woman who has been out in Colorado several months returned home last Saturday much to the delight to her many friends.**

A section from the *Tulsa Star* dated Oct. 26, 1918 showing the endearing nature of Greenwood toward Susie Bell. (retrieved from <https://Blackwallstreetwomen.com/> )

Succeeding is Dora Wells and like a vast amount of the women I have given credit to in this project, she was also a fundraiser host and community leader. According to the Biographies section of the Black Wall Street Women website many great women in Greenwood supplied extraordinary business and service to their community. These women went above and beyond to set the standards high. While living in Texas Wells experienced how Confederate states treated people of color. Then, it was an instant no-brainer idea to move to Greenwood Tulsa where life was free from hate at the time and loved by people of color. While Greenwood's residents were not all rich and lived a luxurious life many worked hard and reaped the rewards from running

businesses in a community that supported one another immensely. After leaving Texas she and her family obtained a tailoring business. Additionally, she was in charge of the Wells Hair Manufacturing School. This woman was not only managing two businesses but she was also teaching the girls at the Hair Manufacturing School to learn skills in hairdressing and the technology that comes with it. After her husband passed their businesses they managed together and were able to remain successful because she helped to keep them afloat. According to Dr. Well's website quoting Mary Parrish in her book of 1921, she said: "Wells's reputation for community service meant that she was "loved by all, feared by none" and "all-around serviceable and resourceful" (*Women of Black Wall Street website*). Her community seemed very important to her because she was seen and placed in many worthy roles that helped build other people up. Some of the roles she took on were being the secretary and treasurer of the Burial Department in Tulsa, a member of the Tulsa branch of the Daughters, and an officer of the Court of Calanthe. The Court of Calanthe was a sister organization to a fraternal organization that supports unity in its members. She was a well-accomplished asset to her community because of all her involvement in making the community a better place while representing such role models.

Shockingly, Wells was on a trip when the race massacre unfolded in the beloved community she was so involved in. According to the Black Wall Street women's website "When she returned on June 2nd, she found the Garment Factory and her home burned to the ground. She lost \$2,500, which is roughly equivalent to \$32,697 today" as a result of her being away during the time of the massacre. As devastating as this must have been for such an active Black community member who had put time and effort into her space, it was not the end of her active role because she was honored and kind enough to build homes for many people to have shelter during the period of attempted defeat. In August of 1922, she traveled from Tulsa to Boston for

twenty-three hours to gain funds and clothing to give to her community. The amount of love and selflessness in her soul is a complete manual to how people should treat each other in the modern-day world. She is a true example of a giver. According to the Biographies section of the Black Wall Street women project, Mary Parrish recognized this relief work and said the following of Wells: “Too much cannot be said of this noble woman and her great work during the great disaster of June 1st, 1921... no one receives more hospitality than those who visit Mrs. Wells. Her table is always ready to feed the hungry, and her roof to shelter the homeless. Tulsa can well be proud of such a woman.” As a twenty-one-year-old Black woman reading this, it is comforting because such successful and community-driven Black women show each other respect.



Dora Wells is pictured here in a thinking position as she poses for her headshot. (retrieved from [www.Blackwallstreetwomen.com](http://www.Blackwallstreetwomen.com))

Next is Blanche M. Woodford, an admired teacher in Greenwood who worked at Dunbar Grade School. She moved to Oklahoma in 1916 for a reason unknown to this day. Woodford became a teacher in Greenwood only after two years of being a part of the community. It was a great blessing that she did move because once she got settled into her role as an educator

Woodford was admired in the eyes of others. She was not just a teacher in the opinion of the Women of Black Wall Street project “Woodford worked as a correspondent for the *Topeka Plaindealer*, an African American newspaper publication that operated out of Topeka, Kansas.” Her work outside of Greenwood with many other women covered in this project showed how much Black women were creating great examples of what Black women could contribute in the 1920s.

In 1920 Woodford was elected the Assistant Secretary of the Modern Priscilla Art and the Civic Club. The Modern Priscilla Art and Civic Club was a national organization that only welcomed the most prominent people. She was a woman who represented people of color with such a vast amount of confidence and respect. One of the reasons Woodford was so well-liked is because she was not a gatekeeper. She used her work as a correspondent to shed light on her community and expressed how successful Greenwood was while dominated by Black people.

**Miss Blanche M. Woodfork, 417 N. Greenwood, is our correspondent and representative. She is one of Tulsa's highly cultured and educated young ladies and is instructor in one of the schools.**

The Topeka Plaindealer article spotlighted Woodford's work. (retrieved from <https://Blackwallstreetwomen.com>)

The second to last woman and a living survivor of the Greenwood massacre is Lessie Benningfield Randle. She is currently 109 years old. Randle was only six years old when the Tulsa race massacre happened and she is still fighting for justice. According to the Black Wall



Street women's website, she spent many years working with seniors as their direct caregiver. According to Dennis Romero in an NBC article published on July 8, 2023, Randle is fighting for justice in a current case for her and the community of Greenwood. Randle was living in Greenwood during the racial tension when her home was plundered. Thus looting from her led to more problems post massacre. According to a survivor story published in 2021 by Justice for Greenwood as a result of the acts against Greenwood, Randle's family was in a financial bind along with many other families. Additionally, both Lessie and her family were mentally traumatized following the events of the massacre which gave her flashbacks of dead Black bodies. As stated in the survivor's stories section on the Justice for Greenwood website Randle reached her tipping point when the city of Tulsa took her family home because of the racially discriminatory Urban Renewal program during the massacre.

As a youth, she grew up mentally and physically unsettled because of what she experienced in the massacre. In the words of Rebecca Falconer in an Axios article published in 2023, lawyers still insisted that “Simply being connected to a historical event does not provide a person with unlimited rights to seek compensation from any project in any way related to that historical event.”

According to a Newsweek article published on April 2, 2024, by Matthew Impelli “The Oklahoma State Supreme Court [was] set to hear arguments April 2 relating to the 1921 Tulsa Race Massacre and could issue a decision on reparations to the victims.” Thus, Lessie Randle is still fighting for justice for Greenwood. I hope she does get the justice she and her community of Greenwood deserved in 1921 just as much as now.



Pictures above is Lessie Benningfield Randle who is one of the last and second oldest survivors of the Greenwood massacre on her 107th birthday. Lessie is now 109 years young. (retrieved from <https://ktul.com/>)

Last but certainly not least of the Tulsa women from the race massacre in 1921 is Viola Fletcher the oldest living survivor at 109 years old of the 1921 Greenwood massacre. According to the Southern Illinois University Edwardsville website article published on March 24, 2024, Fletcher's birthday is extremely close as it is on May 5, 2024. In a YouTube video posted by C-SPAN titled "Tulsa Race Massacre Survivors Testify" Fletcher stated, "I never passed school past the fourth grade." The unexpected and impactful race massacre took away Ms. Fletcher's childhood and preparation for what could have been a successful life inside a thriving Black community. Even when her state did not repay her for the damage to her mental and physical well being she still managed to give back. In the C-SPAN YouTube video, Fletcher says "The state and city took a lot from me. Despite this, I spent time supporting the war effort in the shipyards of California. But, most of my life I was a domestic worker serving white families."

While she continued to struggle in her adult life not making very much money to add fuel to the fire, according to Brentin Mock in a Bloomberg article published on November 17, 2022, the state decided to use her name unjustly to get at least thirty million dollars raised by the Tulsa Centennial Commission. The Tulsa Centennial Commission has come about because of Oklahoma Senator Kevin Matthews. According to A Human Rights Watch article published May 21, 2021, Ninety-four years after the massacre in 2015, he created the 1921 Tulsa Race Massacre Centennial Commission. The Centennial Commission was established in 2016. The Centennial Commission wants to continue the work from the 1997 Commission. It would be an easy guess that none of the money was received or gifted to Fletcher or Randle. The city of Tulsa exploited its citizens for money. Despite such wrongful treatment from the state and the revoked ability to get justice for her community, Viola persisted in creating a Memoir of what happened to her and her community in Greenwood. Her book is titled *Don't Let Them Bury My Story: The Oldest Living Survivor of the Tulsa Race Massacre In Her Own Words*. According to Marc Cota-Robles in an ABC7 news article published on Feb 13, 2024, Fletcher's grandson Ike Howard is a co-author in this historical memoir and Viola's book was published in August of 2023. Now, Fletcher's book with the 1922 book by Mary Parrish will always be relevant sources concerning the women of Black Wall Street.



Pictured is Viola Ford Fletcher, the oldest survivor of the Tulsa Race Massacre.  
(retrieved from <https://www.washingtonpost.com/> )

Since you may have never read about any of these Black women until today it is a great idea to use what you now know to teach others about history that has never been in your history books. As a twenty-one-year-old Black woman finding out and learning about these Black women who were nearly erased from history it has been such an impactful experience. Since reading about these women I have gotten in touch with black women across the world like Professor Brandy Wells who teaches in Oklahoma. Wells is still learning about the women of black wall street as a Professor. While this project is about shedding light on black women for their contributions it is just as much about not judging a book by its cover and representation. Modern sources and bias towards black women talk about all the wrong things that we do but not so much about the contributions that might be misleading for young Black girls and how they view representation. It is an honor to contribute as a young Black woman to represent the good of women who look like me and how strong, giving, independent, and productive we are despite

obstacles like hate crimes, gender discrimination, and stereotypes against us. From Black teachers to Black business owners it is a representation that moves the next generation to continue evolving and transforming to a better future.

## **Reparations**

While no amount of money could ever give back the lives that were taken, the successful Black businesses, the property destroyed, or even reverse the trauma left for the Black community to deal with on their own, there have been some forms of reparations given to victims that were affected by the Rosewood Massacre, unlike the Greenwood Massacre. Regarding the Rosewood Massacre that occurred in 1923 in Florida and ended in property damage and lives lost over a lie, there have been reparations surprisingly despite the American history of criminals getting a slap on the hand. According to a *Florida State Law Review* article by Professor C. Jeanne Bassett, it is a fact that

On May 4, 1994, Governor Chiles signed into law what had been perhaps the most controversial claim bill ever considered by the Florida Legislature.' House Bill 591, which sought compensation for families of Rosewood, Florida, for both property and hedonic damages, sparked more news media attention than any other claim bill in Florida in more than ten years. (503)

It is very late because the damage is done but the reparations given to the victims resulted in a new generation being affected. Reparations to assist the next generation have an impact. According to the Scholarships tab on the Remembering Rosewood site published in 2019, "The

Rosewood Scholarship is a need-based scholarship that assists up to fifty minority students to attend a state university (in Florida). Direct descendants of African-American Rosewood families affected by the incidents of January 1923 receive priority for awards.” Thus reparations in the case of the Rosewood Massacre were received by the next generation in the form of a scholarship. According to Robert Samuel in a Washington Post article published April 3, 2020, the new bill is an asset because “the Florida legislature passed a law in 1944 allowing descendants of Rosewood to go to college in the state tuition-free. The law is regarded as the first instance of a legislative body in the United States giving reparations to African Americans." The legislative body made a great form of amends by being the first to assist African American descendants of a massacre.

When we break the silence and tell the stories, reparations can be distributed to our communities and younger generations. According to Bassett, the impact for students who are descendants is stated as “The second amendment created The Rosewood Family Scholarship Fund, offering scholarships to minority individuals, with preference given to direct descendants of the Rosewood families" (518). The Rosewood Scholarship is an opportunity for students of color to use this form of reparations for future elevation in their education. Bassett notes that set amounts of money are given to every eligible family. Bassett also notes that:

Unlike the original House Bill 591, the committee substitute did not list the survivors and descendants of Rosewood individually, nor did it provide for specific appropriations to each individual survivor and descendant.' Instead, it provided for a \$500,000

appropriation from which each eligible family could be awarded from \$20,000 to \$100,000 for real and personal property damages (517).

Reparations are needed because any form of amendment makes for a great gesture and the amount of money is life-changing. On the other hand, it breaks my heart to know that a huge and impactful massacre took place just two years before and there have been no forms of amends or reparations.

The Black Wall Street massacre as the primary massacre of this project has victims and descendants who have yet to receive reparations for the 1921 massacre against the Black community. There was a lawsuit that recently fought to get reparations for the last three survivors of the Greenwood Massacre in which the case was dismissed because these survivors did not experience individualized injury. I believe that each individual was injured mentally and physically because of the impact of such violence in a community where they nearly spent every living breath as young children. The plaintiffs, Lessie Benningfield Randle, Viola Fletcher, and the late Hughes Van Ellis got an apology for not saving their town. According to Dennis Romero from NBC News in a news article published on July 8, 2023, "The defendants maintain that there's no proof the three plaintiffs suffered individualized injury." Yet, Randle's grandmother's house was destroyed during the attack on Greenwood. Randle should have received a form of reparations in her grandmother's honor. Instead, she and the other survivors got nothing.

Furthermore, all the evidence that was ever needed is in one video open to the public of each of the survivors giving their raw testimonies. Despite all of the wrongs from the same country till this day that left them when all they asked for was simply justice. This video is on YouTube and uploaded by C-SPAN. The C-Span channel has 1.5 million subscribers but this

specific video of the survivors reached 62,000 plus views (*Tulsa Race Massacre Survivors Testify*). In this video, The first survivor of the Greenwood Massacre to speak was Viola Fletcher (109 years old) oldest sister and the oldest survivor of the only male survivor left who goes by Hughes Van Ellis (100 years old). Ms. Fletcher, even being a century-plus years of age, still told the House Judiciary Committee about how she lost her education when she was forced to leave Tulsa. After she lost her education it led to her not finishing school past the fourth grade and she talks about how she saw Black men and Black bodies shot at such a young age. Despite the distasteful acts that were to destroy her community by members of the white mob Fletcher spent time supporting the same country that took her youth away from her by supporting the war effort in the shipyards in California of World War Two. She also worked for many years as a domestic worker (people who perform work in or for a private household or households) for white families. She served yet again for the dominant race that stripped her of her home, education, and the justice that could have reassured her that she was a first-class citizen.

The second oldest survivor by the name of Lessie Benningfield Randle (106 years old) spoke last as she was confident enough to confront the House judiciary committee about her experience as a survivor of the Black Wall Street massacre. Ms. Lessie went into detail about how she, like Ms. Fletcher, remembers passing dead bodies of her people at the age of six. Thus, in any reasonable person's mind would be traumatizing in itself. In the house hearing from the Committee on the Judiciary in 2021, Lessie shared her experience as a Black woman and Black person in America in simple but powerful terms when she says “It seems like justice in America is always so slow or not possible for Black people.” Moreover, Lessie Randel states:

They have raised more than \$30 million and have refused to



share any with me or with the other two survivors. They have used my name to further their fundraising goals without my permission, my message, and never obtained my support of their upcoming events focused on making Tulsa look good, and not Justice, You can help us get some justice.

According to a Human Rights Watch news article published in 2021 the thirty million dollars was:

to promote and plan for a variety of events connected to the centennial, as well as initiatives aimed at improving and revitalizing Greenwood. These include a Greenwood Art Project, a Commemorative Grant Program, an Economic Empowerment Day, education initiatives, and its “flagship” project, Greenwood Rising, a history center for which it said it has raised and spent at least \$20 million.

Lessie Randel and Viola Fletcher both expressed not only traumatic experiences which is “individual injury” but the harm that was done even in the aftermath to show these Black women that whether it was as a six-year-old and a nine year-one and even now in the 20th century your trauma was and is not enough proof to get justice for what happened in 1921. It is very distasteful knowing that such an impactful and hidden American history act of racial killing could happen in broad daylight. When America has what is evidence of the horrible event it again drops a bomb on its citizens metaphorically speaking saying you do not have enough evidence to show this happened.

As of April 3, 2024, the two living survivors by names of Lessie Randel and Viola Fletcher have not gotten reparations for what happened to them and their Black successful

community in Greenwood. Yet, Viola Fletcher the oldest survivor took it upon herself to make sure her story was heard and filled with truth by creating her autobiography. According to date information from the ABC news article written by Steve Osunsami (an American journalist) on April 2, 2024, titled “Last Remaining Tulsa Race Massacre Survivors Argue for Appeal in Reparations Lawsuit Dismissal” the argument of the lawyers for City Officials “the state’s top court should end the case because they say the survivors haven’t shown that there was a violation of any public right that would allow a legal claim of a public nuisance.” In the ABC article, there is also an ongoing argument by Garry Gaskins, Solicitor General at the Oklahoma Office of the Attorney General, in which he states

The destruction of buildings, homes and businesses are certainly unconscionable and tragic, but they are technically an aggregate of private rights. While a large number of people may have been injured during the Tulsa Race Massacre, the destruction of the buildings, homes and businesses does not meet the definition of a public good, such as air, water or public rights of way.

Thus context clues are key elements when researching this case because the arguments on the reasons why these two Black women survivors cannot receive reparations are changing every time someone in power gives a reason. It started with each survivor not receiving reparations because they could not prove individual injury. The current argument concerns public and private rights when dealing with a person who unreasonably interferes with a right that the general public shares in common. This case is almost equivalent to slaves begging to be set free from Europeans and then being told that emancipation cannot occur because slavery is how we build our wealth. I pray that one day the people of Black Wall Street receive the reparations that they

deserve even if it means that the next generations will earn these reparations instead of the survivors of this time.

The reason that I am comparing the primary Black Wall Street Massacre to the counter Rosewood Massacre is that both started because of hatred against Black communities because of the alleged raping of white women. When white womanhood was so-called tampered with it was white men in both instances that forced black people to lose homes and property. Both angry mobs killed and destroyed property without knowing if each white woman was raped by black men. In both massacres, Black men and women lost family members and community members because of a racially motivated massacre against each community. Though I am aware that each massacre happens in two different states, it is a shame that one state refuses to give its victims reparations even though both massacre occurrences are almost complete replicas of the same situation. The Rosewood Massacre affected fewer people and property than the Black Wall Street Massacre. Additionally, to make things worse the Black Wall Street Massacre happened only two years before the Rosewood Massacre. While it is common knowledge that each state has its laws it should be easy with the slightest bit of education and research for the district of Tulsa to realize that reparations are possible for the last two survivors of a racially motivated massacre. I still wonder if men and women from the Rosewood Massacre have ever thought about why the Greenwood Massacre, also known as the Black Wall Street massacre, still have yet to receive reparations dissimilar to themselves. I also wonder if Tulsa is more strict than Florida because of how similar the massacres were since they still ended up with two different outcomes. A branch of government making amends with citizens is the least it can give its citizens when something tragic occurs because the power to the people is not just a saying.

## **Where do we go from here? : Education for Future Generations**

After all the stories and rich education learned and mentioned in this senior thesis it is only right that we ask: Where do we go from here? Now that we know many generations will probably go without knowing about historical events like the Black Wall Street Massacre I am proposing a class that teaches about massacres against black people that have happened in American history. The name of the course I am proposing will be The American History You Never Learned- Massacres 101. Massacres are historically lacking in modern-day history books, especially the massacres that have been erased from history such as Black Wall Street. Some examples of massacres that educators can teach about are the Greenwood Massacre, the Rosewood Massacre, the Opelousas Massacre, the Colfax Massacre, and many more.

This course should unfold using non-traditional methods since the world is constantly changing. Massacres 101 should use modern-day technology and modern sources since people my age and younger are into receiving quick information. The two modern sources that I recommend to use in this class are TikTok and YouTube. Adolescents who attend high school and college use TikTok and YouTube to learn how to cook, learn new information about hot topics, and enjoy themselves. Since the modern-day world has changed to people wanting to learn at the click of a button rather than at the turn of a page it would be beneficial to switch up traditional learning styles to keep students engaged. One pro of using TikTok and YouTube in classes is that both are accessible. If a student gains knowledge from a thirty-second clip and shares it with a peer it could reach a wider audience. As a student shares a clip the result will be more educated students. I took it upon myself to list some of the videos from TikTok and YouTube that would be useful for each massacre and other massacres that have occurred against black people.

The purpose of this class is to push people not to forget history no matter what race, gender, ethnic group, or location it affected. If society disregards teaching forgotten history it might repeat and come back to do more damage than good. One key factor of this class is having each student pick a massacre of their choice and present a paper similar to a senior project at Bard College. An added component of this project will be presenting new information to the class that wasn't learned in class. For example, a student could do more digging on a massacre. Then, introduce a new public figure of a massacre they admire or want to learn more about.

After all, if important history is left out of the history books and somehow makes its way back into the lessons we learn in modern-day then we will continue to evolve together. When we learn about unfamiliar history we can do better to prevent wrongful history from recurring in the current world we all have to share. Are you willing to learn beyond traditional education? Or will you continue to play by the book?

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## Appendix A: Education for future Generations Tik Toks

### Black Wall Street Massacre

- Username: Blackkout\_\_\_ : <https://www.tiktok.com/t/ZPRwDUHgs/>
- Username:Balleralert: <https://www.tiktok.com/t/ZPRwDCnck/>
- Username:WearepushBlack: <https://www.tiktok.com/t/ZPRwDjTfG/>
- Username :Owntv <https://www.tiktok.com/t/ZPRwDXuTS/>
- Username:Thedevilsdaughter162 : <https://www.tiktok.com/t/ZPRwD9qfX/>
- Username:YoungBlackmayor: <https://www.tiktok.com/t/ZPRwDBbq2/>
- Username: Gold Chain Ace: <https://www.tiktok.com/t/ZPRwDPqxK/>

### The Rosewood Massacre

- Username:Blackkout\_\_\_ : <https://www.tiktok.com/t/ZPRwDu6ok/>
- Username:Dan Cymone: <https://www.tiktok.com/t/ZPRwDkkC4/>
- Username:Cesarfl0res:<https://www.tiktok.com/t/ZPRwDrP9r/>
- Username:Whofresherthnme:<https://www.tiktok.com/t/ZPRwDrGKX/>
- Username:Youmasbeauty:<https://www.tiktok.com/t/ZPRwDHYxM/>
- Username:miss\_veedivine:<https://www.tiktok.com/t/ZPRwDXRku/>

### The Colfax Massacre

- Username: Hey\_holmes330: <https://www.tiktok.com/t/ZPRwDVYwc/>
- Username: historyin3: <https://www.tiktok.com/t/ZPRwDCqqj/>
- Username:lucii323\_ : <https://www.tiktok.com/t/ZPRwD45sW/>
- Username: Kinareed: <https://www.tiktok.com/t/ZPRwDkKa1/>
- Username:lord.of.kingz: <https://www.tiktok.com/t/ZPRwDCv5q/>

### More Massacres Against Black People

- Username: Chrisdier: <https://www.tiktok.com/t/ZPRwDjtkT/>
- Username:YoungBlackmayor: <https://www.tiktok.com/t/ZPRwDCECN/>
- Username:director\_ej: <https://www.tiktok.com/t/ZPRwD5bET/>
- Username:Blackkout\_\_\_ <https://www.tiktok.com/t/ZPRwDUHgs/>
- Username:lord.of.kingz:<https://www.tiktok.com/t/ZPRwDCv5q/>
- Username:Blackvotersmtr: <https://www.tiktok.com/t/ZPRwDu2Rk/>

## Appendix B: Education for future Generations Youtube Videos

### Greenwood Massacre:

- Tulsa Historical Society & Museum - “Interview with W.D. Williams”  
<https://www.youtube.com/watch?v=KnJsT9mmAzM>
- TIME - “The Overlooked Stories of America's Black Wall Streets -The History You Didn't Learn”  
<https://www.youtube.com/watch?v=SUCv8NVgnfc>
- C-SPAN - “Tulsa Race Massacre Survivors Testify”  
<https://www.youtube.com/watch?v=i3L1e90L9cE>

### Rosewood Massacre:

- WPBF 25 NEWS - “Florida's Rosewood Massacre 100 years later”  
<https://www.youtube.com/watch?v=EpxEf4VDCfc>
- UNDAUNTED CHANGEMAKERS - “Winning Reparations for 1923 Rosewood Massacre's Descendants with Steve Hanlon, J.D.” [tps://www.youtube.com/wat](https://www.youtube.com/watch?v=8Fw1hA0FP6k)
- TODAY - “Viola Fletcher And Hughes Van Ellis Reflect On Surviving Tulsa Race Massacre”  
<https://www.youtube.com/watch?v=8Fw1hA0FP6k>

### Colfax Massacre:

- African Diaspora News Channel - “The Colfax Massacre Of 1873”  
<https://www.youtube.com/watch?v=BwjN0XdHzcc>
- History Obscura - “The Colfax Massacre: Uncovering a Dark Chapter in American History” [https://www.youtube.com/watch?v=Tp\\_2eFZecYk](https://www.youtube.com/watch?v=Tp_2eFZecYk)
- Louisiana Public Broadcasting - “Legislative Session, Re-thinking Colfax Riot, Tech Scams, Louisiana Young Hero | LSWI | 04/07/2023”  
<https://www.youtube.com/watch?v=4C2-c8Hy5HU>