

SAAACAM



San Antonio African American
Community Archive and Museum

San Antonio Black History Resource Guide



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Overcoming Implicit Bias in the Classroom

A Holmes High School student shares his thoughts on socially just education:

"A Socially Just Educator, to me, puts in place the ideals of a socially just world into the classroom. They break away from the authoritative, seemingly robotic norms of teaching and pave a new path . . . I think there's no better place to start than the classroom. Showing the next generation that it doesn't have to be how it always has."



"I want the teachers to know about the communities that I identify with that they probably hold biases or preconceived notions of us, conscious or otherwise. . . I had a white teacher who for example would use AAVE but only when she got mad, and she's a great teacher who went above and beyond . . . yet she still succumbed to not only taking black folk's language but using it in a way that clearly demonstrates how intertwined her view of black and the angry black person stereotype are."

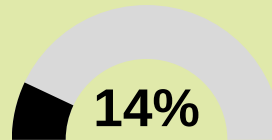


How do you think these children experience school on a daily basis? Are they: Misunderstood? Listened to? Cared for? Respected? What is their experience of community?

As an educator,

- Recognize your own implicit bias--unintended bias that affects how you treat/judge others.
- Raise media literacy by providing multiple sources when discussing current events to show examples of different bias in the media.
- Maintain a no bullying policy in the classroom. "Jokes" about physical characteristics, abilities, or life circumstances are forms of bullying.
- When students are involved in conflict, take their perspective into consideration. If you suspect they are being discriminated against, take action and be an advocate.

According to the Texas Education Agency, Black or African American boys are punished at a higher rate than their peers despite similar behavior.



Percentage of Black students in Bexar County enrolled in alternative education programs

Recommended Reading

- *Pedagogy of the Oppressed* by Paulo Freire
- *Why Are All the Black Kids Sitting Together in the Cafeteria?* by Beverly Daniel Tatum
- *Mutual Aid* by Dean Spade

Internet Resources

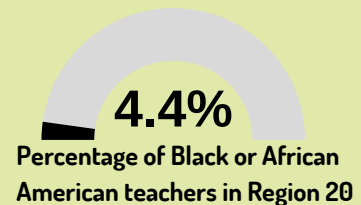
Harvard's Implicit Bias Test
<https://implicit.harvard.edu/implicit/user/agg/blindspot/indexrk.htm>

Abolitionist Teaching Network
<https://abolitionistteachingnetwork.org/>

Panel Discussion on Abolitionist Teaching and the Future of Education
<https://youtu.be/uJZ3RPJ2rNc>

San Antonio's Hidden Black History:
<https://www.ksat.com/news/local/2021/01/28/ksat-explains-san-antonios-hidden-black-history/>

In Region 20 (Bexar County + 17 other counties in Texas), African American students have fewer teachers who share their cultural background compared with white and Latino students.



Guiding Questions for Classrooms with Black Students



When teaching subjects like history, there must be an awareness that every student has their own string of history which has led them to be in your class. History, after all, is the record of how people have felt, things they've done, and situations that have happened over time. When you understand your students, you may find opportunities to acknowledge culture and current experiences as it ties into class topics. You may also gain a better understanding of how students interpret the material.

Associated Values: Respect, Compassion, Community, Curiosity, Dignity, Communication

Understanding Your Students

Accommodating Learning Styles

Are topics separate or blended to show connections?

Classes are usually taught as separate subjects, and this can be difficult for students feeling they can only excel in one aspect (according to negative messaging Black children often receive & internalize). Try showing connections to different subjects or experiences, the students may gain a more holistic view of the topic.

What are techniques for helping students through learning frustration/personal frustration?

Students have opinions when they learn about historic situations and people. Consider how to address moments of frustration or different interpretations of history. Try to maintain common ground through respect, and acknowledge that it is normal for differing perspectives to exist simultaneously. Try not to dismiss valid points made by students.

Can lessons have more than one way of presenting information to accommodate?

Understanding your students will help with knowing how to teach in a way that retains information. Students are constantly building up their world context and understanding. If topics can be related to the familiarities of their lives, they may retain the information easier because they've made a connection. Students may also respond to analogies, metaphors, and similes because those elements are common in Black language and communication.

Do they know their identities/aspects of their culture? If so, what connotations do they have?

Take the opportunity to teach about connotations vs reality in historic narratives, and bias. Perceptions can be subjective, based on identity/cultural backgrounds. They should know how their backgrounds fit into the context of their environment and history.

Do they have experiences which would discourage them from embracing their backgrounds? Is it possible to know about this at your school?

Do students feel dignified when their names are acknowledged in the classroom? Are names of cultural/historic figures, items, places, and events dignified when acknowledged in the classroom?

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Guiding Questions for Classrooms with Black Students



As an individual, you come with your own line of history and perspective which has led you to being in the class just like the students. Considering your own bias can help you navigate interactions with Black students and acknowledge the context you are coming from when teaching history.

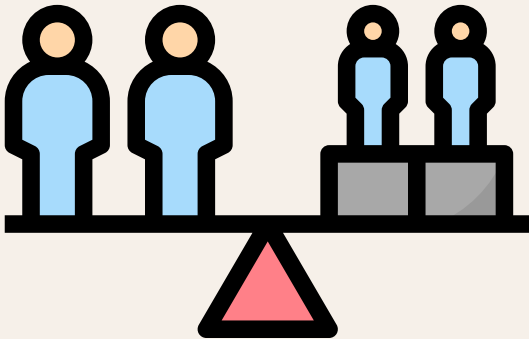
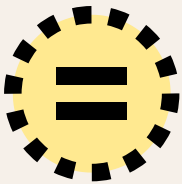
Associated Values: Equity, Respect, Honesty, Vulnerability, Authenticity

Understanding Your Bias



Do you approach education with an Equality practice or an Equity practice?

Educators who focus on equality may fall vulnerable to being colorblind in the classroom. Equality is fair when seeking to give all students the same treatment of their cultural backgrounds. It is assumed that conflict can be avoided if interpersonal differences are avoided. This is not so. Avoiding/dismissing/insulting students' cultural background is a disservice to their development, their understanding of the world, and the educator's understanding of students.



Do you educate your awareness of cultures and identities you may have in the classroom?

Expanding your understanding of cultures and identities you may come in contact with can help you teach history, with consideration for how those communities have been represented in different topics over time. It will also give you context for how these identities/cultures feel about their own historic representation.

How does your background knowledge shape your perception of students, other educators, or your curriculum?

**Do you seek to understand students holistically?
Is this feasible in your school?**

Do you know how the school experience may be different for different students?

Consider your awareness of how students are treated academically and socially. Use your background to identify patterns of oppression, discrimination, or other dynamics that may be occur in class/school presently.

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Guiding Questions for Classrooms with Black Students

Conflict happens in the classroom for a variety of reasons. Being able to demonstrate conflict resolution teaches students that conflict is a part of life, and it can be resolved respectfully. Conflict does not mean one side is good, bad, or a winner or a loser. It means there is a difference in viewpoints, and sometimes the only resolution is agreeing to disagree.

Associated Values: Dignity, Respect, Community, Communication, Vulnerability, Honesty, Equity, Accountability

Navigating Conflict

Does the classroom reflect the real world, or is it a vacuum?

Think of how classroom dynamics and lessons reflect the real world. Encourage students to translate their class experiences into life outside of school. There is no telling what kind of people and spaces students will encounter as they grow. If school is the only place you cannot acknowledge the identities and cultures of students, then they will not be prepared to engage with others in the world. They will not be aware or sensitive to narratives, histories, and realities of people different from them.

Do you feel comfortable correcting your students when they've offended or disrespected someone?

At times students do need to be corrected for making insensitive statements. They may express a sentiment in response to the lesson that is ignorant of other students or backgrounds. This is an opportunity to explain the meaning of what they've done, without demonizing or being demeaning.

Do you understand cultural sensitivities that may be relevant in your school?

First, understand that microaggressions are just a specific type of bullying, that uses backhanded compliments and insulting comments. Consider what kind of rhetoric you should be aware of correcting amongst students and in lessons. Understanding your students and the social environment they are responding to. Consider the value systems students follow, sometimes "it's the principle".



Can you understand the difference between intention to harm, and actual harm/offense?

Harm is not always intended. In these cases, the situation should not necessarily be dismissed. Try not to be quick to claim the offended student is oversensitive. Demonstrate ways to work through the uncomfortability of conflict, rather than solely placating their emotions (which run high at times). Consider what biases are at play.

Why is it important to take action against things you feel are wrong?

Could something like Apology Languages (expressing regret, accepting responsibility, making restitution, genuinely repenting, and requesting forgiveness) help resolve conflict in class and in general?

Consider how students value being heard and their conflict resolution styles. Consider what opportunities are available for students to transition back into a learning mindset. Students do not learn or thrive in environments that disregard their real experiences or present negative rhetoric towards their backgrounds.

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Guiding Questions for Classrooms with Black Students



Every student and professor comes with their own identity and cultural background. It is better to acknowledge this quality than dismiss it. These aspects shape an individual's worldview, and so it affects how they interpret course material. They will have their own connotation with topics presented, and that context could be expanded on as a valuable part of the class experience.

Associated Values: Community, Communication, Respect, Acceptance, Transparency

Navigating Identity and Culture in the Classroom

Recognize cultural traits and expectations.

Why is it important to take action against things you feel are wrong?

How do you define community? What is community in a classroom?

The class should be a space to explore ideologies and interpretations of history. This requires a baseline of community and respect amongst the students and educators. It provides a place to start from when discussing situations with differing viewpoints. Additionally, it can guide what is appropriate to discuss openly.



How does the media influence perceptions of culture and self?

Take an opportunity to teach about media literacy and how the information we consume can shape how we see each other in class. Opportunity to inform about propaganda over time, as well as the relationship between historic narratives, the reality of events, and our perceptions over time.

Food for Thought & Practice

"The Equity & Social Justice Education Critical Questions for Improving Opportunities and Outcomes for Black Students" By Baruti K. Kafele

"Why Are All The Black Kids Sitting Together in the Cafeteria? And Other Conversations About Race" By Beverly Daniel Tatum

"Culturally Responsive Teaching: Theory, Research, and Practice, Third Edition" By Geneva Gay

"Black Children: Their Roots, Culture, and Learning Styles" By Janice E. Hale

"The Dreamkeepers: Successful Teachers of African American Children" By Gloria Ladson-Billings

"Let's Talk: Discussing Race, Racism, and Other Difficult Topics with Students" By Teaching Tolerance
<https://www.learningforjustice.org/sites/default/files/general/TT%20Difficult%20Conversations%20web.pdf>

"Black History Month Resource Guide for Educators and Families" Center for Racial Justice In Education
<https://centerracialjustice.org/resources/black-history-month-resource-guide-for-educators-and-families/>



Engaging Students in a Social Justice Mindset

Reflection & Discussion



Self Reflection Journaling

Provide prompts to get students thinking about their own experiences. This activity allows students to work on their growth mindset and build empathy and appreciation for others' experiences. Follow this activity with an opportunity for classroom discussion.



Classroom Discussion

Allow students to actively engage in discussion on various topics prompted to them. Some other takes on classroom discussions are town hall circles and Socratic circles.



Intro

Students may expect their teachers and caregivers to discuss current events and timely topics and can feel let down when not addressed. The activities and resources provided can help start these conversations allowing students to build a social justice mindset. Giving students a safe space to think about how they can be socially just individuals can help them transform their schools and communities.

Service Learning

Apply concepts taught in the classroom to active service in the community. These opportunities foster civic responsibility. Follow service learning opportunities with reflection and discussion activities.

Discussion Questions

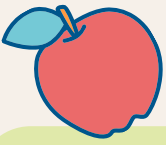
- Why is it important to take action against things you feel are wrong?
- How can you positively impact another person's life?
- What is a small change you can make that can impact your school or your community?
- What is one issue that you've noticed in your school that you would like to change? What steps will you take to make this happen?



Students at Frederick Douglass School, 1929.
Courtesy SAISD.

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Resources

<https://youtube.com/playlist?list=PLIJ8yTOUpZqo5MNhhujgkAZE8Ca20DoRg>

SAAACAM Conscious Conversations - Join the conversation with SAAACAM and Race Ed SA to increase your awareness of racism, unintended biases, colorism, classism, prejudices, and more.

<https://www.facinghistory.org/>

Facing History and Ourselves challenge teachers and their students to stand up to bigotry and hate. Their website offers professional development courses, teaching strategies, course units, and other historical resources.

<https://www.learningforjustice.org/classroom-resources>

Learning for Justice works with communities to dismantle white supremacy, strengthen intersectional movements, and advance human rights for all people. They offer a wealth of free educational resources to help foster shared learning and reflection for educators, young people, caregivers, and all community members.

<https://rethinkingschools.org/>

Rethinking Schools is a nonprofit publisher and advocacy organization whose low cost publications promote equity and racial justice in the classroom.

<https://storycorps.org/>

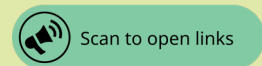
StoryCorps is committed to recording, preserving and amplifying the voices of underrepresented groups. Students can listen to stories from people with different backgrounds and experiences, or upload a story of their own.

<https://www.thetexasfreedomcoloniesproject.com/>

The Texas Freedom Colonies Project works to preserve Black settlement landscapes and heritage. Explore maps and stories created and collected by the community, or submit research.

<https://www.zinnedproject.org/materials/>

The Zinn Education Project introduces students to a more accurate, complex, and engaging understanding of history than is found in traditional textbooks and curricula. Their website offers free, downloadable lessons and articles organized by theme, time period, and grade level.



Pop-Up Exhibits

Rooted and Grounded:

The Gospel Music Legacy of San Antonio

San Antonio's gospel music legacy includes countless local talents who have risen to prominence, inspiring generations of musicians. This exhibit highlights the achievements and contributions of these trailblazers, who impacted the world with their sound.



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Exhibit Content:

- 7 panels
- Approximately 36x80 inches each

Topics:

- Music
- Church
- Culture
- Women's History

Scan or visit

<https://saaacam.org/pop-up-exhibits/>
to request a pop up exhibit.



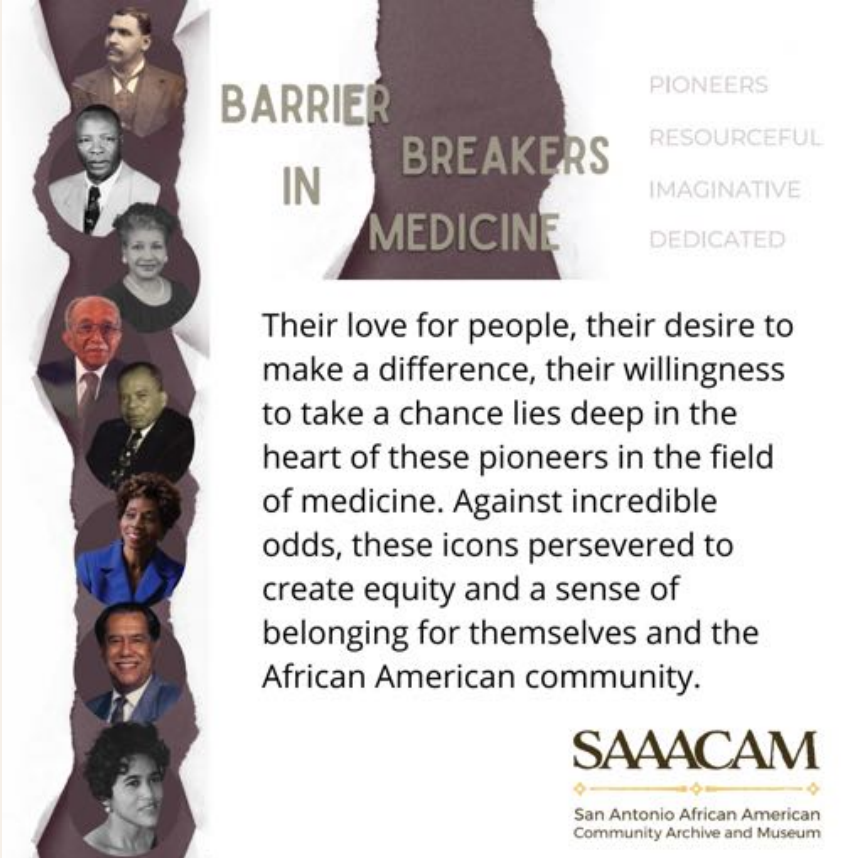
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Pop-Up Exhibits

Bring SAAACAM to your classroom or organization and choose from our selection of pop-up exhibits. They are printed on high quality, retractable, vinyl banners. Recommended for indoor use only.



BARRIER IN MEDICINE

PIONEERS
RESOURCEFUL
IMAGINATIVE
DEDICATED

Breakers

THEIR love for people, their desire to make a difference, their willingness to take a chance lies deep in the heart of these pioneers in the field of medicine. Against incredible odds, these icons persevered to create equity and a sense of belonging for themselves and the African American community.

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San Antonio African American Community Archive and Museum

Exhibit Content:

- 4 panels
- Approximately 33x80 inches each

Topics:

- Medicine
- Science
- Women

Scan or visit
<https://saaacam.org/pop-up-exhibits/>
to request a pop up exhibit.



FIESTA NEGRA

The first "Fiesta" April 24, 1891, consisted of only the Battle of Flowers Parade. The parade and now Fiesta celebrates the defeat of the Mexican army by the Texas volunteer army at San Jacinto on April 21, 1836, paving the way for a peace treaty between Mexico and Texas. Although the treaty recognized Texas' independence from Mexico, the new Republic of Texas did not recognize African Americans and Native Americans as citizens.



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San Antonio African American Community Archive and Museum

Exhibit Content:

- 4 panels
- Approximately 33x80 inches each

Topics:

- Parades
- Celebrations
- Fiesta
- Texas History
- San Antonio traditions



Pop-Up Exhibits

From Cherry St. to Wetmore Rd. A Journey of Black & Blues in San Antonio



Records show that African Americans have been a part of the music scene in San Antonio since shortly after the Emancipation. From minstrel shows to the military and from pulpits to playgrounds, the voice of San Antonio African Americans in music is loud and clear.

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Starting from the late 1800s to today this exhibit explores the impact of African Americans and the genre of music referred to as "The Blues." Did you know before the famed Robert Johnson's first recording session, African Americans recorded 200 "blues" records in San Antonio?

Exhibit Content:

- 4 panels
- Approximately 33x80 inches each

Topics:

- Culture
- Musical Recordings
- Live performance

Scan or visit

<https://saaacam.org/pop-up-exhibits/>
to request a pop up exhibit.



America's favorite pastime brought people together even during a time of segregation. Although the Black baseball players did not play on the same teams, they often played against non-black teams.

The "Invisible Diamond" exhibit celebrates the legacy of the contribution of the gentlemen, including founder Andrew "Rube" Foster from Calvert, Texas; persevering through segregation as they entertained people of all colors.

**THE INVISIBLE DIAMOND:
100 YEARS OF NEGRO
LEAGUE BASEBALL**

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Exhibit Content:

- 5 panels
- Approximately 33x80 inches each
- 1 bonus Smokey Joe Williams panel
- Approximately 33x80 inches

Topics:


- Baseball
- Segregation
- Athletes

Pop-Up Exhibits



Emancipation Proclamation

JUNETEENTH OBSERVANCE



Reading the Emancipation Proclamation / H.W. Herrick, del., J.W. Watts, sc. Library of Congress

Since 1529, enslaved Africans were a part of South Central Texas. The enslavement of Africans in Texas theoretically came to a halt when General Granger arrived in Galveston, Texas and read General Order Number 3 on June 19, 1865 or Juneteenth.

Also known as Emancipation Day, Jubilee Day, Freedom Day or Liberation Day; Juneteenth is celebrated now throughout the United States and areas of Mexico.

SAAACAM is proud to bring you this overview of Juneteenth. By gathering information through oral stories and research, we remember the price of freedom and the celebrations that commemorate our freedom.

SAAACAM
San Antonio African American Community Archive and Museum

Exhibit Content:

- 5 panels
- Approximately 33x80 inches each

Topics:

- Juneteenth
- Celebrations
- Texas History
- Emancipation

Scan or visit

<https://saaacam.org/pop-up-exhibits/>
to request a pop up exhibit.



The Wilcox Ranch is the last surviving African American owned working ranch in Jakes Colony, Seguin, TX. A fifth generation Freedmen's Settlement descendant of Jakes Colony and sacred storyteller, Lola Kelly Wilcox Moore provides a glimpse into the ranch's legacy. Henry Wilcox purchased the land in 1870, and with the value of the land increasing daily, it is quite a feat for the Wilcox and remaining few Black ranchers and farmers in Texas to hold on to their property.

Firmly rooted in the family legacy, the heirs maintain their ranch with pride and also care for the historic Ridley Cemetery in Jakes Colony.

WILCOX & MOORE
LEGACY RESTORATION PROJECT PRESENTS:
THE STORY OF WILCOX RANCH US
150 YEARS IN JAKES COLONY
A FREEDMEN'S SETTLEMENT
IN GUADALUPE COUNTY

SAAACAM
San Antonio African American Community Archive and Museum

Exhibit Content:

- 2 panels
- Approximately 33x80 inches each

Topics:

- Ranching
- Labor
- Land
- Emancipation

Special Topics in History

Black History Month 2024 Focus: African Americans & the Arts

- The Carver
- The Keyhole Club

Historical Figure Spotlight

- Hattie Briscoe



The Carver

The Carver has a rich history from its origins as a modest group of buildings to a grand library and auditorium for the east side of San Antonio's African American community. The building provided a haven away from the discrimination and segregation of San Antonio's public libraries and theatres in the early to mid-20th century. Under the direction of librarian Prudence Curry and director Jo Long, the facility became an integral part of the history and development of the black community in the east side of San Antonio.



Photograph of George Washington Carver.

This building traces its history back to 1918 when the Colored Library Association led by John A. Grumbles petitioned the War Services Board to construct a community center, a recreation center, and a library to serve African American service members returning from World War I. In 1929 these buildings would be demolished, and a new facility would be constructed called the Colored Branch of the San Antonio Library and Auditorium or Colored Library Auditorium for short. With the city's appointment of its head librarian, Prudence Curry, the new facility was given purpose and direction as well as a proper name, the Carver Library Auditorium.



Interior of the Carver Community cultural center.

In 1973 the city moved forward with its plans to demolish the Carver but an overwhelming uproar from the community led by the United Citizens Projects Planning and Operation Organization laid down in front of the city's bulldozers saving the Carver from destruction. In response the city of San Antonio bought, restored, and reopened the Carver in 1976 and renamed it the Carver Community Cultural Center, hiring Jo Long as its director. This new city-owned Carver became a performance arts theatre and is still in operation to this day.



Exterior of the Carver Community Cultural Center.

References and Photo Credits

- Excerpts from Ethan Miller's research on the The Carver <https://saaacam.org/the-carver/>
- "The Carver Story" Local History Collection George Washington Carver Branch Library San Antonio, Texas, A Virtual Tour.
- Festa, Ashley. The Carver Center A place to preserve and share. "San Antonio Magazine", 201. <https://www.sanantoniomag.com/the-carver-center/>

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The Keyhole Club

In 1944, jazz musician Don Albert opened the Keyhole Club on the corner of Iowa and Pine St. in San Antonio, TX. Nestled on the city's Eastside, the club was popular among the Black community and white soldiers from nearby bases. The Keyhole closed briefly from 1948-1950 when Don moved to New Orleans for a short period. Upon returning to San Antonio, he opened a new Keyhole Club, this time on the city's Westside.



Key Hole Club, patrons, 1619 W. Poplar, 1950s

Like the original Keyhole Club, the Westside location on W. Poplar St. was an integrated space that welcomed customers of all races. Don Albert defied San Antonio's segregationist policies. The Commissioner of Fire and Police harassed Don and his patrons by sending officers to arrest innocent people on several occasions. Don hired an attorney and took the case all the way to the Texas Supreme Court. He won, ensuring that the Keyhole Club could remain an integrated place that all San Antonians could enjoy.

No Commotion, But Cops Called It "Rioting"

San Antonians, recalling the attempts of a few years ago, of certain city officials "to run the Keyhole club out of business, one way or another," eyed, with mixed feelings, a raid, early Sunday morning on the night spot, operated by Don Albert, and which is patronized by all races. It was the second time that the club had been raided in recent weeks.

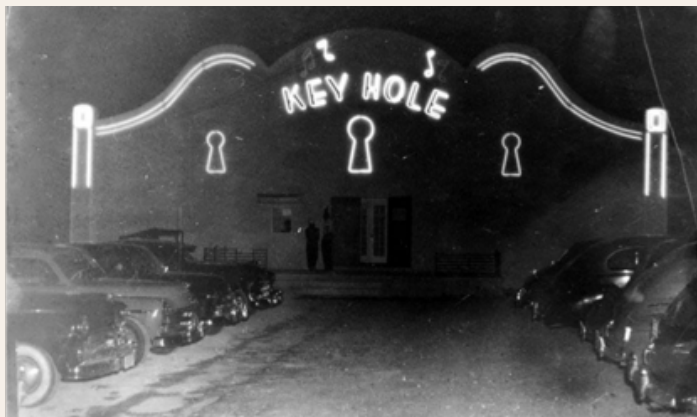
The booking against Albert and five Keyhole waitresses was particularly perplexing to observers—"participating in a riot."

There was no disorder or trouble created by either the crowd of some 125 patrons, or Keyhole personnel.

The "rioting" bookings were subsequently dismissed because of a complete lack of evidence.

Five persons were fined \$5 each, however, for violation of the curfew law—consuming liquor after hours—to which they pleaded guilty and paid fines.

San Antonio Register, August 19, 1955.



Keyhole Club, 1619 W. Poplar, circa 1950



Don Albert and Ernestine Allen dancing, 728 Iowa St., circa 1946

References

- Don Albert, Jazzology.com.
 - <https://www.jazzology.com/jazzbeat.php?id=35>
- Don Albert and His Keyhole Club, The Jim Cullum Riverwalk Jazz Collection.
 - <http://riverwalkjazz.stanford.edu/bonus-content/don-albert-and-his-keyhole-club>
- Dominique, Albert Anité [Don Albert], Handbook of Texas Online.
 - <https://www.tshaonline.org/handbook/entries/dominique-albert-anite-don-albert>

Photos & Newspaper Clipping

- UTSA Special Collections
- Portal to Texas History

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Hattie Briscoe

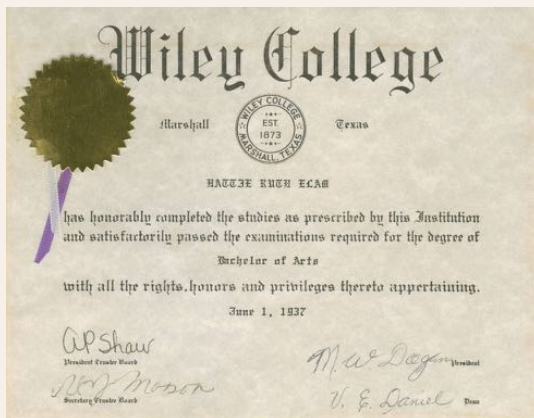
“Well, Hattie, you erased two myths of the white man. The white man says women don’t have legal ability. And Blacks are inferior. That was two myths at one time that I erased.”

- Hattie Briscoe reflecting on her accomplishments



Hattie Briscoe is mostly known for being the first Black woman attorney in Bexar County, a title she held from 1956-1983. However, prior to her career in law, Hattie made valuable contributions to her community as a teacher and beauty salon owner.

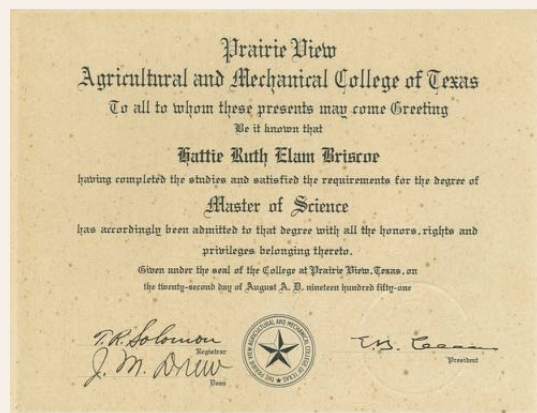
After graduating high school at the top of her class, Hattie's principal surprised her with a scholarship to attend her dream school--Wiley College. She was proud to attend Wiley because it was an elite school for Black students. In 1937, Hattie earned a B.A. in education to become a teacher, one of the few occupations available to Black women at the time. Her first teaching job was in Wichita Falls, TX where she taught a class of fifty-four students and earned a salary of \$65.00 per month.



“I always tell people that we need our black colleges, because you are a human being in your black school. That might be a little bit selfish, but you are somebody. You’re not just a number.”

-Hattie Briscoe

Hattie moved to San Antonio, TX in 1941 with her husband, William M. Briscoe. He opened Briscoe’s Beauty Salon and taught Hattie everything he knew about being a beautician. Hattie excelled at anything she set her mind to and passed the state board without any formal training. Hattie's next goal was to become a beauty instructor. She took classes at Hicks Beauty School and became qualified to teach classes at Hicks. Next, she enrolled at Prairie View A&M College determined to become the first Black state supervisor in cosmetology. She completed a degree Master's in Administration and Supervision with a minor in Industrial Education in 1951.



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Hattie Briscoe



Hattie's new career landed her a job at Wheatley High School where she also taught cosmetology. After six years, she was abruptly dismissed. Hattie suspected that the superintendent and principal felt threatened by her qualifications and education. She made an appeal to the Commissioner of Education, yet her position was not reinstated. Hattie's friends who happened to be attorneys, were impressed by the way she handled her case and encouraged her to pursue a career in law.

GRADUATE STUDENTS AT WORK IN SHOP



Graduates of the Hattie Beauty School are qualified for jobs in any shop, with many being employed in white or colored shops throughout the country. Above are Hattie's Graduates now employed in the HICK'S BEAUTY SHOP. Extreme left in picture is Beulah Little, (giving shampoo) who received complete course at no cost to her, all expenses for course being paid by State Department of Vocational Rehabilitation for the physically handicapped.

Hattie enrolled in night classes at St. Mary's University School of Law where she excelled in her coursework despite facing many challenges. One of her professors told her outright that women had no business in law school. The Dean of the School of Law said she did not have what it took to graduate. Despite this lack of encouragement, Hattie made the Dean's list every semester, and graduated first in her class in 1956, achieving the distinction of being the first African American woman to graduate from St. Mary's University School of Law. Sadly, the school did not acknowledge her achievements at the graduation ceremony, nor were they printed in the program. Hurt but determined, Hattie reminded herself of all that she had accomplished. St. Mary's finally honored Hattie in 1993 when they established a scholarship in her name.



After graduation, Hattie overcame more obstacles when the Bexar County district attorney's office told her they did not hire Black or female attorneys. Hattie opened her own practice and had a successful career in law and served as the only Black female attorney in Bexar County for 27 years.

References & Photo Credits

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