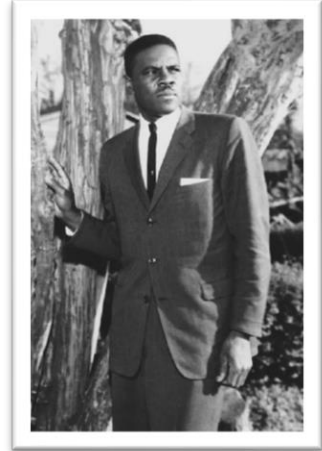


Source Packet for Golden A. Frinks (1920-2004)

“On my way here I got gunned down in Georgia, I was bombed in Sunday school in Alabama, we were shot in the back in Mississippi, I came across the bridge beaten and bleeding....I came by the funeral of Martin Luther King, the body of Malcolm X....I came by tent cities for poor people....but more important, I AM STILL COMING.”

I. Who was Golden A. Frinks?

Born in South Carolina, Golden Frinks grew up in Tabor City, NC. At sixteen, he joined the U.S. Navy and moved to Norfolk, VA. There he joined the local Black Democratic Club and first worked with the National Association for the Advancement of Colored People (NAACP). In 1942, Frinks married Mildred Ruth Holley, and shortly after, voluntarily enlisted again in the U.S. Army during World War II.



In 1954, Frinks moved his family back to **Edenton**, NC. He began leading hundreds of people, mostly youth, to try and desegregate the town using nonviolent tactics such as sit-ins, protests, demonstrations, and marches. He also led demonstrations to hire Black policemen and to desegregate the public library in Edenton. Frinks' unique style of activism wore down racist political practices, earning him the nickname “The Great Agitator.” Throughout the late 1950s and early 1960s, he led more than a dozen civil rights protests for African Americans and American Indians throughout North Carolina. The **Hyde County School Boycott**, for instance, lasted the entire 1968-1969 school year and led to the desegregation of public schools and the preservation of historically Black school buildings throughout Hyde County. In addition to Edenton, he also led **Williamston**, **Plymouth**, and **Greenville** movements, all of which contributed to the desegregation of public facilities and the integration of public schools.

In 1962, Dr. Martin Luther King Jr. came to Edenton to support the civil rights campaign Frinks organized. After that visit, in 1963, Dr. King delegated him to be one of the twelve **Southern Christian Leadership Conference (SCLC)** Field Secretaries nationwide, in which he helped oversee desegregation throughout the southeast. Frinks was also one of the main organizers of the 1963 March on Washington. In 1973, he marched with the Tuscarora to the state capital of Raleigh to support their struggle for tribal recognition and representation on the Robeson County school board.

Jailed eighty-seven times for his civil rights activities in North Carolina and throughout the southeast, Golden Frinks remained a passionate advocate for racial justice during the course of his life. He died on July 19, 2004 in Edenton at age 84. His home in Edenton has since been acquired as a historic site by the North Carolina Department of Natural and Cultural Resources.



<https://tinyurl.com/4zd6mscz>

I. Source Evaluations

A. In this 2-minute news story, Goldie Frinks Wells, daughter of Golden Frinks, discusses her father's relationship with Dr. Martin Luther King, Jr.

- What did you learn about Golden Frinks based on this interview with his daughter? In addition, what else can you infer about him based on what you heard?

- Goldie Wells ends by saying, “I hope that it will jog the memory, and there will be some young people who will have a sparked interest in picking up and moving in a different direction...” What does she mean? Why do you think she is counting on young people, in particular?

B. Images of the Hyde County School Boycott

- What strikes you or most stands out from the photographs?
- Based on what you see and read, how would you describe the Hyde County School Boycott?
- What do you think it took on the part of Golden Frinks to organize and provide leadership to the Movement? What did it take on the part of the community to see it through?

C. Flyer from Williamston Freedom Movement: On June 30, 1963, a month of protests known as “Freedom Rallies” began in Williamston, NC, led by Golden Frinks and Williamston local Sarah Small. Protests continued for 32 consecutive days and involved as many as 400 people, many of them children and teenagers

- What is the purpose of this flyer and who was the intended audience?
- What can this flyer tell us about North Carolina in the 1960s?
- What might this source tell us about Golden Frinks and his impact on North Carolina?

III. Quote: Consider Golden Frinks’ words that are inscribed in NC Freedom Park, which are from a speech excerpt from the 1970s. What message is he conveying? Why do you think the creators of NC Freedom Park selected this particular quote to include? What did they want us to know (about Golden Frinks, and/or about freedom generally?)

IV. Discuss:

- Based on everything you have analyzed and discussed, what five words or phrases would you use to describe Golden Frinks?
- What about Golden Frinks do you find inspiring and why?
- Why do you think Golden Frinks is included in Freedom Park?
- What questions would you like to ask him if you could?
- Why is Golden Frinks’ life story important, both now and for as well as for future generations?

Golden Frinks & Protestors March in Raleigh as part of the Hyde County School Boycott (1969)

When Hyde County's Black families learned that the local school desegregation plan required closing their historically Black schools and sending their children to the county's one white school, they decided it was time to take a stand. If this is what "school desegregation" meant, they would keep their own schools. They said no. For an entire year, thousands of Hyde County's African American citizens marched and protested and petitioned. They started alternative schools in their churches. They marched all the way to Raleigh—twice. They endured tear gassing, and they fought a gun battle with the Ku Klux Klan.

Arrested for nonviolent civil disobedience, they filled the jail in Swan Quarter. When they ran out of room in the local jail, authorities sent them to jails in a half-dozen other towns in eastern N.C. Authorities didn't know what to do with all the little children...who went into those jails singing freedom songs, filled with joy, and determined.

"If we do not do something now, it will never happen," they told Dudley Flood, a representative from the N.C. Dept. of Public Instruction that eventually helped to negotiate a settlement to the school boycott—one that, for the young people, was an extraordinary victory. (Source: David Cecelski)



DON'T BUY IN DOWN TOWN WILLIAMSTON!

ANYTHING IN ANY STORES DOWNTOWN, UPTOWN,
ACROSS TOWN OR AROUND TOWN

DON'T BUY!

ANYTHING IN ANY STORE THAT DOES NOT RESPECT
YOU AS AN EQUAL HUMAN BEING

DON'T BUY!

FROM OR SUPPORT ANY STORE OR BUSINESS THAT
DOES NOT BELIEVE IN EQUAL JOB
OPPORTUNITIES FOR NEGROES

DON'T BUY!

FROM OR SUPPORT ANY STORE OR BUSINESS THAT
PRACTICES SEGREGATION - THAT DISCRIMINATES
AGAINST YOU BECAUSE OF THE COLOR OF YOUR
SKIN OR RACE - DON'T BUY SEGREGATION - WEAR
OLD CLOTHES IN DIGNITY.

"GOD IS NO RESPECTOR OF PERSONS"
JESUS CHRIST DIED FOR ALL MANKIND
THANK YOU

The Williamston Unit of the Southern Christian Leadership Conference