The Rise and Fall of Jim Crow

INTERGENERATIONAL DISCUSSION GUIDE

THE RISE AND FALL OF JIM CROW is a co-production of Quest Productions, Videoline Productions, and Thirteen/WNET New York.
DEAR READER,

I consider myself as someone whose political and social awakening took place during the Civil Rights movement of the 1960s. As a foot soldier in a grand army on the march for humanity, I became aware that the struggle against Jim Crow that many of us were experiencing for the first time had been ongoing in the African American community for generations.

At that time, I was just beginning my career as a filmmaker. The complexity and richness of telling the Jim Crow story was far beyond my grasp. But as I learned my craft and began to make films, I continued to think about the 1960s — and the passions that informed that movement.

In 1992, I finally came up with the solution that had eluded me for so long — let African Americans tell the story of their own struggles themselves. And out of that shock of recognition came _The Rise and Fall of Jim Crow._

I have been asked why is it so important to tell the story of Jim Crow. Because, in my judgment, the Jim Crow years are the crucible in which modern day race relations have been formed. You cannot understand why we continue to have racial difficulties without understanding this period of our history. Jim Crow is an American story, not just an African American story. It is a shared history for all of us. It is part of my legacy as a white person, as it is part of the legacy of black people.

Jim Crow is also a story that young people should know because young people need heroes, and they need to develop a moral sensibility. The Jim Crow story provides both and thus is needed by youth, especially in today's materialistic world.
Conducting an Oral History Interview

SEVERAL PROJECTS IN THIS GUIDE REQUIRE TAKING AN ORAL HISTORY. Oral histories collect people’s memories and personal commentaries through interviews recorded in audio or video format. The interviewee may be a family member, neighbor, civic leader, or some other individual who lived through a momentous period in history. You can make the oral history interview more useful for yourself or for a wider audience by following these recommendations:

1. Consider who will want to view and use the oral history. You may be the only one to conduct an interview with this person. Broaden the scope of your questions as much as possible.

2. Prepare for the interview by researching the period in which the interviewee lived (e.g. where he or she worked or worshipped). Learn about the specific people and events you expect to cover. Be creative in your research: Use newspapers, history textbooks, family papers, photo albums, office files, etc. Ask the interviewee to recommend things for you to consult.

3. Use the best equipment possible, especially good microphones and high-quality tapes. Know how to operate the video camera or tape recorder and microphones. Bring extra tapes and batteries. Position the equipment unobtrusively, but close enough to you so that you can monitor it. You don’t want the tape to run out in the middle of the dialogue!

4. Ask open-ended questions, not those that can be answered with a simple “yes” or “no.” Listen carefully to the interviewee’s answers and do not interrupt. Bring a list of prepared questions but be ready to respond to and discuss issues you had not anticipated. Never be afraid to admit that you did not know something or to ask for clarification.

5. If possible, interview the person more than once. This will enable you to build trust and confidence toward a more candid interview. Try to cover topics in chronological order, starting with the earliest events and moving forward. But keep in mind that people’s minds do not always work so neatly. Talking about later events may trigger memories of earlier times.

6. Budget your time and funds wisely. Don’t spend all your resources conducting a series of interviews and then run out of funds before processing the tapes.

7. Document and archive the interviews. Transcribe the tapes when possible, or at least write a detailed summary of the topics covered. Preserve the tapes and transcripts under optimal conditions — ideally by donating them to a library or archives. You might also post the interviews on the Internet.

8. Establish copyright for the interviews. This will permit the interview to be published or used for research in the future. An interviewee owns his or her words until he or she has signed a deed or gift, giving the copyright to the interviewer, a library or the public domain.

9. Review your interviewing style to improve your technique. Listen to your tapes and think about the way you asked questions and about the questions you could have asked. Don’t be discouraged by “glitches.” Oral history is incremental, and interviewers can learn from their mistakes. Consult the Oral History Association’s Evaluation Guidelines at www.dickinson.edu/oha/.

10. Share the results with the interviewee. Offer free copies of the tape and transcript to the interviewee. Let him or her know how the interviews will be used and invite him or her to any public presentation of the materials.

Donald A. Ritchie, Senate Historical Office
Author of “Doing Oral History”
From the days of slavery through the Jim Crow years, African Americans were passionate about education. Many men and women learned to read despite the risks involved. A slave caught reading could be whipped or branded. A freedman caught teaching other blacks could be re-enslaved or killed. After the Civil War, former abolitionists who came south to open schools found many freedmen and women defiantly building and maintaining their own schools.

When the Jim Crow era began in the 1880s, Southern whites adamantly opposed anything but minimal education for black children. White planters felt that education spoiled “good field hands.” Urban whites felt that education made blacks “too uppity.” By the end of the 19th century, almost two-thirds of black children could not attend school because they had neither school buildings nor teachers. Whites often burned down black schools and killed or drove teachers out of the community. In spite of all this blacks were not deterred.

The black community supported their own schools and local churches often provided education through Sabbath schools. Over 70 percent of all black children in school attended private schools. Whenever blacks could influence state legislators, they asked that all children have access to public schools. Missionary societies from the North founded black colleges and training schools, such as Fisk, Atlanta University, and Hampton, which produced future black leaders. Booker T. Washington attended Hampton in the 1870s. A decade later, W.E.B. Du Bois graduated from Fisk.

In the 1880s, when Booker T. Washington founded Tuskegee Institute, whites supported his efforts because they thought the school would accommodate white supremacy by training its students for labor. Yet, for many young people, Tuskegee was a godsend. After receiving a Tuskegee education, William H. Oatesclaw founded Utica College in Mississippi.

While some schools offered vocational education to get much needed white financial support, others “trained minds instead of hands.” Lucy Laney, Charlotte Hawkins Brown and other teachers saw education as a means of “uplifting the race.” Modeled on New England colleges, Fisk and Atlanta taught their students academic subjects, aiming to produce “race leaders, not followers.” W.E.B. Du Bois declared that the mission of quality schools was to train the “Talented Tenth,” the ten percent of the black community that would lead the rest out of the snare of Jim Crow and into freedom. He was right. Many of the leaders and soldiers of the Civil Rights movement were students from black colleges.

Essay by Richard Wormser, the producer and episode writer/director of The Rise and Fall of Jim Crow.
DOOMED TO A LIFE OF SHARECROPPING IN Alabama in the 1880s, Addie and Jerry Holtzclaw passionately believed that with an education their children could escape the same fate. The Holtzclaws and fellow sharecroppers built a school and hired a teacher. The landlord wanted the children to pick cotton, but Addie "outfoxed him." William Holtzclaw remembered: "She would hide me behind skillets, ovens and pots. Then she would slip me to school the back way, pushing me through the woods and underbrush until it was safe for me to travel alone."

When the boys got older, they had to work, but Addie arranged for them to get some education. "One day I plowed and he went to school." William Holtzclaw recalled. "The next day he plowed and I went to school. What he learned during the day, he taught me at night and I did the same for him."

William desired a richer education, so he wrote to Booker T. Washington, the head of Tuskegee Institute: "Dear Book, I wants to go to Tuskegee to get an ejercashun. Can I come?" "Come," Washington replied. Tuskegee transformed William Holtzclaw and enabled him to open his own school — Utica College in Mississippi.

**Discussion Questions**

- In the Jim Crow era, African Americans attended segregated schools because they had no choice. Today, some African Americans argue that all-black schools are better for black students. What's your opinion?
- Do you think that black and white students today have equal educational opportunities? What evidence do you have that supports your belief?
- Do you think that colleges should take race or ethnicity into consideration in their admission policies? Why or why not?
WHEN GENERAL O. O. Howard visited the Walton Spring School for formerly enslaved students in Atlanta, he asked a class what message they had for the children of the North. One student, Richard R. Wright, proudly answered: "Tell them we are rising!"

From the end of the Civil War through Reconstruction to the end of the Jim Crow era, African Americans continued to rise. Wright himself became a bank president. Although whites tried to thwart any black progress during the Jim Crow era, they failed to do so.

Black businessmen believed that through economic uplift, racial solidarity and loyalty to America, African Americans would triumph over segregation. Booker T. Washington advised his black audience they could prove their worthiness as Americans by succeeding economically. "There was room at the top," he said. As the New York Age expressed it, "The almighty dollar is the magic wand that knocks the bottom out of race prejudice."

 Denied their rights, blacks created their own churches, schools, businesses, and clubs in Wilmington, North Carolina, a successful black middle class became the target of rioters in a white supremacist political campaign. African Americans persisted. Charlotte Hawkins Brown built quality schools while black musicians created the blues and jazz. The black community in Atlanta, Georgia, maintained five colleges despite a violent riot in 1906. In 1910, W.E.B. Du Bois left Atlanta to join the newly founded National Association for the Advancement of Colored People (NAACP), an interracial civil rights organization. Du Bois fought for black rights and against segregation in the federal government.

Like George Merrick, C.C. Spaulding, Minnie Cox, and Alonzo Herndon built successful life insurance companies. Frank Church became a real estate magnate, Maggie Walker a banker. Others founded successful funeral homes, barber shops, saloons, livery stables, and construction companies.

Few professions or white-collar jobs were available to black women. Some worked in churches and women's clubs. The one profession that was open to them was teaching. By the turn of the century, there were more women teachers than men.

Black bourgeois families mirrored the Victorian model, which stressed monogamy, chastity, hard work, thrift, godliness, cleanliness, and patriarchal rule. But if black professionals identified with their white counterparts, whites did not reciprocate. Middle class whites felt more in common with "poor whites," whom they generally loathed, than with middle class blacks.

Most middle class blacks subscribed to a doctrine of racial uplift — especially when it came to the working class poor. Black women dedicated their energies to improving the life of poor people. While racial uplift provided needed help, it also served to divide the black community between middle class and working class.

Despite numerous obstacles, the black middle class played a major role in providing leadership for the black community. It provided numerous leaders for the Civil Rights movement of the 1960's, including Dr. Martin Luther King, Jr.

Essay by Richard Wormser, the producer and episode writer/director of The Rise and Fall of Jim Crow.
The following is an excerpt from The Philosophy and Opinions of Marcus Garvey. Garvey was a charismatic black leader who formed the Universal Negro Improvement Association (UNIA) in the early twentieth century, hoping to organize a massive emigration of blacks back to Africa. His goal was to uplift the race. "Lift up yourselves men, take yourselves out of the mire and hitch your hope to the stars; yes, rise as high as the stars themselves." When we come to consider the history of man, was not the Negro a power, was he not great once? Yes, honest students of history can recall the day when Egypt, Ethiopia and Timbuktu towered in their civilizations, towered above Europe, towered above Asia.... Why then should we lose hope? Black men, you were once great, you shall be great again. Lose not courage, lose not faith, go forward. The thing to do is get organized: keep separated and you will be exploited, you will be robbed, you will be killed. Get organized and you will compel the world to respect you.... Lift up yourselves men, take yourselves out of the mire and hitch your hope to the stars; yes, rise as high as the stars themselves.

Discussion Questions

- When the black middle class emerged after the end of slavery, it began to distinguish itself from the working class. Do you think that class distinctions still exist today within the African American community?
- Do you think that black businessmen and women today have a relatively equal chance of succeeding? Do you know any black businesspeople who have done so? How did they succeed?
- Do you think that those who have succeeded in the African American community have any responsibility to those who have not been as fortunate? Why or why not?

Personal Account

The success of the black middle class and its attempts to win political power infuriated many whites. They saw it as an attempt by blacks to get out of "their place." In 1898, a race riot occurred in Wilmington, North Carolina. Middle class blacks were one of the main targets. The following quote is an eye-witness account of the riots by Reverend Alan Kirk, a black minister.

Firing began and it seemed like a mighty battle in wartime. They went on firing it seemed at every living Negro, poured volleys into fleeing men like sportsmen firing at rabbits in an open field; the shrieks and screams of children, of mothers and wives caused the blood of the most inhuman person to creep; men lay on the street dead and dying while members of their race walked by unable to do them any good.
THE RETURN OF BLACK SOLDIERS FROM overseas at the end of World War I fueled a heightened determination among blacks, North and South, to secure the promise of democracy. Nearly a quarter of a million black soldiers had fought on the battlefields of Europe. Their experience led to the “New Negro” movement of the post-war era. A local NAACP leader in Austin, Texas, reported, “They have returned to old homes but they are not going to submit to old ways.”

Whites mounted fierce resistance to any changes in the racial status quo, and tensions exploded in race riots and lynchings during 1919 — a reign of terror that suppressed many of the promising efforts that came out of the war. But the spirit of the New Negro endured. It nurtured an outpouring of cultural, literary and musical creativity that flowered in the Harlem Renaissance, in the works of people like Langston Hughes, Claude McKay, Zora Neale Hurston, Sterling Brown, and Aaron Douglas. It also found expression in Marcus Garvey and his United Negro Improvement Association, the largest mass black organization in the United States, which celebrated racial pride and promoted black economic development. Scattered protests continued into the Depression era, on black campuses, in the campaign against lynching, in the efforts of black sharecroppers to organize, and in the pioneering legal work of Charles Hamilton Houston.

Houston, a veteran of World War I, came back from the war committed to studying law and “fighting for those who could not fight back.” After completing his law degree at Harvard Law School, he joined the faculty at Howard University Law School, where he trained a generation of civil rights lawyers, among them Thurgood Marshall.

In 1934, at the height of the Depression, Charles Hamilton Houston became general counsel for the NAACP. With Marshall working as his assistant, Houston tapped into the rising expectations stirred by the New Deal and launched a concerted campaign to dismantle Jim Crow laws. Houston and Marshall traveled thousands of miles throughout the South, enlisting blacks in a struggle that would be played out in communities, at the polling booths and in courtrooms — quietly laying the groundwork for the Civil Rights movement of the post-World War II decades.

The recent election brought into full play all of the fear that "white supremacy" would crumble if Negroes were allowed to vote, augmented by the belief that the recent war experiences of the Negro soldier had made him less tractable than before. In many southern cities and towns, parades of the Klan were extensively advertised in advance and held on . . . the Saturday before the election. . . . Today, the Negro is neither so poor nor so ignorant nor so easily terrified [as in the days after Emancipation], a fact known by everybody but the revivers of the Ku Klux Klan. Instead of running for cover, frightened, his mood now is to protect himself and his family by fighting to the death.

This can best be shown by the attitude of the Negroes of Jacksonville [Florida]. An old colored woman, standing on Bay Street as she watched the parade of Klansman on the Saturday night before the election, called out derisively to the marchers:

"Buckra [poor white people], you ain’t done nothing. Those German guns didn’t scare us and we know white robes won’t do it now."

. . . W hatever the intentions of the sponsors of the parade it acted as an incentive to bring to the polls on Election Day men and women voters who had before been indifferent.

**Discussion Questions**

- W.E.B. Du Bois looked to the “Talented Tenth” to provide leadership in the struggle for black liberation and civil rights. Why do you agree or disagree with this? Is this an elitist concept?

- In 1934, Du Bois argued that the interests of black students would be best served in separate schools, sparking a spirited debate within the NAACP. What factors led Du Bois to this conclusion? What relevance, if any, does this debate have today?

- With the normal channels of political participation closed to African Americans in the South in the 1930s, Charles Hamilton Houston envisioned the black lawyer as “a social engineer,” as one who would “anticipate, guide, and interpret his group’s advancement.” How successful was Houston in realizing this ideal?

**Personal Account** Walter White on Election Terror in Florida, *New Republic*, Jan. 12, 1921

In the spring of 1931, nine young black men were charged with raping two white women near Scottsboro, Alabama. They were quickly tried amid a mob atmosphere and sentenced to death. Charles Hamilton Houston called it a “judicial lynching.” The International Legal Defense, the legal arm of the American Communist Party, secured new trials and mounted mass protests demanding that the “Scottsboro Boys” be freed. It would be years before all of the men were released from prison. But their lives were spared, and the publicity surrounding the case revealed the harsh realities of segregation. A contemporary compared it to the dramatic impact of the police assault on protesters in Birmingham in 1963: “It was a great shock . . . and made many people face up to a situation.”

For Houston, the Scottsboro case represented a pivotal event in the development of black protest. All who joined in the fight, Houston wrote, “were made to feel that even without the ordinary weapons of democracy . . . [they] still had the force . . . with which they themselves could bring to bear pressures and effect the result of the trial and arbitrations.” It would be remembered, he said, as “a milestone” in American history.
I spent the summer of 1971 in a central Alabama town where I had gone to interview a former cotton farmer by the name of Ned Cobb. Forty years earlier, Cobb had belonged to a militant organization called the Sharecroppers Union. He spent twelve years in prison for his part in a shoot-out with the sheriff's deputies who tried to take away his neighbor's livestock for non-payment of debt. Mornings I would sit with Cobb on the veranda of his tool shed as he whittled strips of live oak and answered my questions about the past. Afternoons I would cool off in a nearby lake — the municipal pool had been drained years before and filled with concrete so that white and black children would not swim together. Evenings, I coached a baseball team in the local Dixie Youth League — an organization founded in 1954 when the national office of the Little League ordered its state branches to integrate. Now Dixie Youth was defying its origins as the walls of separation came tumbling down around the baseball diamonds of the rural South. "Once you play ball with them," the father of my first baseman confided, as his son's black teammates climbed into the back of his pick-up after a game, "you don't want to play without them."

People accommodated quickly to the new order, so why had Jim Crow ruled for so long? Why had the southern states deemed it a crime for white and black people to fish out of the same boat or to sit at the table and play cards or checkers? What interest was served by requiring black and white witnesses to swear on different Bibles? Were whites and blacks who worked in cotton mills really expected to obey a law that forbade them from looking out of the same window? The minutia of Jim Crow may strike us today as comical, but its intent was deadly serious.

Black GI's returning from World War II expected to find things changed when they got home but were bitterly disappointed. They had fought like men, but whites persisted in calling them "boy." Their uniforms and medals were met with derision. They still had to tip their hats, step aside in the streets, sit at the back of the bus, and make way for whites at intersections. But while they were fighting to free Europe of Hitler, black GI's had re-imagined their place in a democratic society. The ones who returned to fight inequality and discrimination battled in virtual anonymity in the era before television.

Time, which had appeared to stand still in the era of the mule and plow, was now on the side of the downtrodden. The defeat of Nazism had discredited the doctrine of "scientific racism," and the nation was less willing to accept a southern solution to the race question. In a historic turnabout, Harry S. Truman, a president from the border state of Missouri, declared that the federal government stood with Americans who aspired to equal rights. The courts became platforms for challenging the status quo. The law was beginning to side with the disfranchised. Black protest rose rapidly to revolution.

Program Summary

Returning home from military service in World War II, African Americans like Charles and Medgar Evers were unwilling to resume life in segregated America. With a Supreme Court decision making all-white political primaries illegal, blacks like John Wesley Dobbs in Georgia organized voter registration drives. President Harry Truman involved the federal government in civil rights issues for the first time since Reconstruction. A student strike organized by Barbara Johns against unequal schools in Farmville, Virginia, became one of five cases that the U.S. Supreme Court reviewed when it ruled segregation unconstitutional in May of 1954 in Brown v. Board of Education.

I contend that the Negro is the creative voice of America, is creative America, and it was a happy day in America when the first unhappy slave was landed on its shores. There, in our tortured induction into this “land of liberty,” we built its most graceful civilization. Its wealth, its flowering fields, its handsome homes, its pretty traditions, its guarded leisure, and its music were all our creations.

It is our voice that sang “America” when America grew too lazy, satisfied and confident to sing, before the dark threats and fire-lined clouds of destruction frightened it into a thin, panicky quaver.

We are more than a few isolated instances of courage, valor, achievement. We’re the injection, the shot in the arm that has kept America and its gotten principles alive in the fat and corrupt years intervening between our divine conception and our near-tragic present.

Edward Kennedy “Duke” Ellington, 1941

“‘It was in the state of Georgia, in 1946, that a young Negro veteran named Maceo Snipes learned that by Supreme Court ruling he had a right to vote. No Negro had voted in his county since Reconstruction, but Maceo Snipes went down and registered. The following morning he was sitting on his porch and a white man came up and killed him with a shotgun. His funeral was held the next day and in the midst of the funeral oration, Maceo’s mother rose and moved up through the crowd, up to his coffin, where they waited to lower it into the earth. And she asked her second son to come forth. He was 17. And she said to him, ‘Put your hand on this coffin, and swear on the body of your brother than when you get to be 21, you’re going down to the courthouse to do what he did — to vote.’ ”

Henry Wallace
Progressive Party Candidate for President
“Radio Address,” September, 1948

Discussion Questions

- Opposition to Jim Crow was not confined to the North and not confined to black people either. Many white southerners hated segregation but did not speak out, yet tried in private to treat all people with dignity. What circumstances in your life keep you from protesting injustice? Do you feel responsible for correcting conditions that may stem from past social practices?

- Are there circumstances under which you could justify joining a sorority, fraternity, or social club that openly discouraged membership by blacks, Jews, or any other group?

- How would you respond to the argument that segregation created more opportunities for blacks than integration, because separate black institutions employed more principals and teachers, for example, in schools set aside for blacks, than did racially mixed schools?

- Does the display of the Confederate battle flag bother you? Construct an argument in favor of taking the flag down or leaving it up on the dome of a state capitol building.

- What passages from the books of your religious tradition would you cite to support your position on the role that race should play in modern life?
THE PROJECT: ORAL HISTORY

Prepare a set of questions that will guide your investigation. In addition to your own questions you can use the following:

- Did your community or city once go by a different name or nickname? What were the neighborhoods called? Can you link these names to Jim Crow practices?
- Were there segregation laws and practices in existence that enforced Jim Crow in social, educational or economic settings? What were these laws? Who signed them into local legislation?
- Was there any resistance from blacks or whites? Were there heroes who spoke or acted out against the laws and practices?
- How large was the community? Try to find demographic information for neighborhood populations.
- Were there lynchings?
- What do the voting records indicate about black suffrage?

THE PROJECT: QUILTING

Before beginning, look over directions for sewing quilts and view some examples from the web and book resources listed below. It is recommended that your quilting group include members who are of different ages and races.

Elders and youth can work together to create their own Intergenerational quilt. Each panel of the quilt will depict a scene or symbol that represents Jim Crow’s suppression of African Americans or one of the many ways blacks and whites challenged segregation laws and triumphed over Jim Crow. Scenes and symbols might include voter registration cards, blacks riding in the front of a bus, Jim Crow signage indicating segregated facilities, black students reading books in school, sharecroppers toiling in the fields, activists marching or protesting, headlines from famous events, or court decisions. What symbols can participants come up with?

Your group should sit down to decide what each panel will show and who will sew it. Create the scenes and symbols with fabrics, felt letters and small mementos. To include photographs or text, photocopy them onto iron-on transfers, and iron them onto 100% cotton fabric.

THE PROJECT: LISTENING

In the following group activity, you are invited to share a selection of music from any genre composed and performed by African American musicians that you think illuminates your understanding of Jim Crow and the color line in America. To the degree possible, your group should include people of diverse backgrounds.

Each participant brings a song that he or she would like the group to listen to and discuss. For each song:

- Briefly introduce the song: artist, title, genre, and year it was recorded and released.
- Play the song.
- Explain why the song has meaning for you: how the song evokes memories of Jim Crow for older participants, how the song comments on contemporary race relations, how the song helped you emotionally or spiritually, how it shaped your thoughts on segregation or the black experience.

Open the discussion up to the group with inviting questions, or perhaps the group has already jumped in. How or what does the song communicate across generations? Does its meaning change for people of different ages and races? If an older song, does it have a political or social message for today’s younger generation? If a new song, does it move the older generation or put them off?

THE PROJECT: MURAL

Mural Content: With your group, paint a mural that depicts an important historical event in the struggle against Jim Crow. To learn more about race relations in your community in the Jim Crow era, have each member conduct an oral history interview. (See the Oral History section of this guide.)

After completing the interviews, discuss your tapes and videos. Decide which local events (or national events shown in the Jim Crow series) you would like to commemorate. Conduct additional research to gather background information in preparing for your initial sketches.

Location: If you don’t already have a location in mind, you will have to scout out a large open wall for your mural. You must get permission from the property owner to paint your mural. If a permanent location is not possible, use a large canvas or sheet of heavy paper and display it.

Mural Form: Decide how the group would like to illustrate these historical events. The mural could be a single large panel or a series of three or four panels showing related events. Draw preliminary sketches and an outline. Paint your mural in bright house paints.

WRAP-UP

You will need to organize, analyze and interpret the information you gather. Information should be presented to neighbors, family members and community representatives. Display charts, tables and brief reports to summarize your community investigation. Include topics such as community history, leadership and resistance movements. Request written or oral feedback from community members.

WRAP-UP

After concluding the listening session, your group may consider the following activities:

1. Organize a community concert that features local musicians or participants from the listening session.
2. Have each member of the group write lyrics to a song that looks at race relations in present day America. Share the lyrics with the group.

WRAP-UP

When you have finished sewing the quilt, share it with family and friends by displaying it at a local community center, retirement home, library or church.

WEB SITE: www.womenearyart.net/powers/
Biography of 19th century quilter Harriet Powers.

WEB SITES: www.muralart.com/africanamericanmurals.html www.urtonart.com/history/Harlem.htm
WAS JIM CROW IN MY COMMUNITY?

By gathering materials from your local library and historical society and by conducting oral history interviews you can learn about Jim Crow in your community, city or town. Please consult the Oral History section of this guide to learn how to conduct an interview. You can research archival photographs, newspapers, university newsletters, and other primary documents. Before beginning your research, ask yourself these questions and jot down some notes:

- What do you know about your city or community’s history, generally and as it pertains to Jim Crow and race relations?
- Do you think your city or town had legal or de facto Jim Crow practices? What do you expect to find out?

LISTENING session

HISTORICAL BACKGROUND

Over the course of the 20th century, African American musicians, responding to their immediate social, economic and musical surroundings, shaped the course of popular American music and culture. Sharecroppers living in the rural plantations of the Mississippi Delta sang and played the blues, sometimes melancholy, sometimes uplifting tunes that described the hard-living experiences of everyday people. Musicians in New Orleans first played jazz at funerals, parades and bars, using brass and reed instruments. For several generations spirituals and gospel filled Baptist churches throughout the South. Civil Rights marchers belted out Freedom Songs during Civil Rights protests to illustrate racial unity and to inspire Americans to stand up courageously against segregation legislation and discriminatory law enforcement.

JIM CROW mural

HISTORICAL BACKGROUND

Aaron Douglas, considered by many to be the leading visual artist of the Harlem Renaissance, painted a number of famous murals that depict significant events and people in African American history, including the four-panel mural Aspects of Negro Life, commissioned in 1934 by the WPA, in the Harlem Branch of the New York City Public Library. Convinced that public art could effect political and social change and educate people about African American life, Charles White painted Contribution of the Negro to American Democracy at Hampton University in Virginia in 1943. Inspired by White, John Biggers began painting murals, one of which was The Contribution of Negro Women to American Life and Education, created for the YWCA in Houston. (See the reverse side of this card for books and web sites that contain examples of African-American murals.)

ORAL history

HISTORICAL BACKGROUND

During the years of slavery, African Americans used quilts to relay clandestine messages to each other and to map out escape routes along the Underground Railroad. Quilts also preserved a family’s traditions, culture and lineage. Employing traditional African applique techniques, blacks made quilts by sewing figures and shapes, cut from cotton or recycled fabrics, onto a top and a backing. Harriet Powers, one of the first black folk artists of the mid-19th century, is renowned for her quilts that documented Southern black folklore and illustrated biblical stories.

HISTORY IN quilting

WAS JIM CROW IN MY COMMUNITY?

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- What do you know about your city or community’s history, generally and as it pertains to Jim Crow and race relations?
- Do you think your city or town had legal or de facto Jim Crow practices? What do you expect to find out?
These organizations provide assistance in facilitating discussions about race relations:

**American Friends Service Committee**
Mid Atlantic Region
4060 York Road
Baltimore, MD 21212
410-323-7290 (phone)
410-323-7292 (fax)
Contact: Gary Gillispie
E-mail: ggilispie.org@AFSC.org
www.afsc.org
The American Friends Service Committee (AFSC) is a Quaker organization that includes people of various faiths who are committed to social justice, peace, and humanitarian service.

**Center for Creative Aging/Elders Share the Arts**
339 S. Oxford St.
Brooklyn, NY 11217
718-398-3870
Contact: Susan Perlstein, Executive Director
e-mail: elderssharehearts.org
Elders Share the Arts (ESTA) is a nationally recognized arts organization dedicated to bridging generational divides and generating a sense of community through the arts.

**Generations Incorporated**
59 Temple Pl. Suite 200
Boston, MA 02111
617-423-0401
Contact: Mary O'Donnell, Training Associate
generationsinc.org
By incorporating the generations to strengthen individuals and communities, we bring together youth and older adults in relationships that make a difference in each other’s lives.

**The Heart of Diversity**
712 Stanton Ave. NW
Roanoke, VA 24015
540-343-5192 (phone)
540/343-0407 (fax)
Contact: Monica Bryant, Project Administrator
E-mail: hjd5@mindspring.com
www.healinghearts.org
Healing the Heart of Diversity® (HHI) is a professional leadership development program that fosters a deeper understanding of diversity issues and encourages ways of living and working with the complexities and beauty of diverse relationships.

**National Association for Community Mediation**
1527 New Hampshire Avenue, NW Washington, D.C. 20036
202-667-9700 (phone)
202-667-9626 (fax)
Contact: Erica Hartwick, Program Assistant
E-mail: ehartwick@nafcm.org
www.nafcm.org
The National Association for Community Mediation (NACFAM) is a membership organization comprised of community mediation centers, their staff and volunteer mediators, and other individuals and organizations interested in the community mediation movement.

**National Conference for Community and Justice**
70 West 36th Street, Suite 1004
New York, NY 10018
212-967-3111 (phone)
212-967-9122 (fax)
Contact: Michael McPhearson, Director of Youth Programming
E-mail: mmcPhearson@nccj.org
The National Conference for Community and Justice (NCCJ) is a human relations organization dedicated to fighting bias, bigotry and racism in America. NCCJ promotes understanding and respect among all races, religions and cultures through advocacy, conflict resolution and education.

**Temple University Center for Intergenerational Learning**
1601 North Broad St., Room 206
Philadelphia, PA 19122
215-204-6970 (phone)
215-204-3195 (fax)
Contact: Andrea Leerman, Training Manager
www.templeCIL.org
The Center for Intergenerational Learning at Temple University is designed to strengthen communities by bringing generations together to meet the needs of individuals and families throughout the life cycle.

**Web SITE**
The Web companion to The Rise and Fall of Jim Crow (pbs.org/jimcrow) will allow its visitors to learn about the institutional inequality of Jim Crow segregation in the American South throughout the century following the Civil War. Using first-hand accounts, historical documents, videos, images, interactive features, lesson plans, and original essays, the site will illuminate African-American efforts to overcome Jim Crow as well as the responses — often violent — of white Americans in the North and South. This companion website will be targeted to a general audience. It seeks to rescue from the oblivion of the past a missing piece of American history, and is designed to reach out locally as it informs its audience about events that affected communities throughout America.

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**RESOURCES**


**Schneider, Mark.** “W e R eturn F ighting”: T he C ivil R ights M ovement in the J azz A ge. Bost on: N ortheaster n U niversity Press, 2002.


**TAPING RIGHTS**
Off-air taping rights for The Rise and Fall of Jim Crow are available to educators for one year following each broadcast release.

**ORDERING INFORMATION**
To order the home video version only, please call 1-800-336-1917 or write to The Rise and Fall of Jim Crow, P.O. Box 2284, South Burlington, VT 05407.