

The Hollywood Jim Crow The Racial Politics Of The

Once in a great while a book comes along that changes the way we see the world and to fuel a nationwide social movement. The New Jim Crow is such a book. Praised by Harvard Law professor Lani Guinier as "brave and bold," this book directly challenges the notion that the election of Barack Obama signals a new era of colorblindness. With dazzling candor, legal scholar Michelle Alexander argues that "we have not ended racial caste in America; we have merely redesigned it." By targeting black men through the War on Drugs and decimating communities of color, the U.S. criminal justice system functions as a contemporary system of racial control—relegating millions to a permanent second class status—even as it formally adheres to the principle of colorblindness. In the words of Benjamin Todd Jealous, president and CEO of the NAACP, this book is a "call to action." Called "stunning" by Pulitzer Prize-winning historian David Levering Lewis, "invaluable" by the Daily Kos, "explosive" by Kirkus, and "profoundly necessary" by the Miami Herald, this updated and revised paperback edition of The New Jim Crow, now with a foreword by Cornel West, is a must-read for all people of conscience.

Cedric J. Robinson offers a new understanding of race in America through his analysis of theater and film of the early twentieth century. He argues that economic, political, and cultural forces present in the eras of silent film and the early "talkies" firmly entrenched limited representations of African Americans. Robinson grounds his study in contexts that illuminate the parallel growth of racial beliefs and capitalism, beginning with Shakespearean England and the development of international trade. He demonstrates how the needs of American commerce determined the construction of successive racial regimes that were publicized in the theater and in motion pictures, particularly through plantation and jungle films. In addition to providing new depth and complexity to the history of black representation, Robinson examines black resistance to these practices. Whereas D. W. Griffith appropriated black minstrelsy and romanticized a national myth of origins, Robinson argues that Oscar Micheaux transcended uplift films to create explicitly political critiques of the American national myth. Robinson's analysis marks a new way of approaching the intellectual, political, and media racism present in the beginnings of American narrative cinema.

#1 NEW YORK TIMES BESTSELLER • NATIONAL BOOK AWARD WINNER • NAMED ONE OF TIME'S TEN BEST NONFICTION BOOKS OF THE DECADE • PULITZER PRIZE FINALIST • NATIONAL BOOK CRITICS CIRCLE AWARD FINALIST • ONE OF OPRAH'S "BOOKS THAT HELP ME THROUGH" • NOW AN HBO ORIGINAL SPECIAL EVENT Hailed by Toni Morrison as "required reading," a bold and personal literary exploration of America's racial history by "the most important essayist in a generation and a writer who changed the national political conversation on race" (Rolling Stone) NAMED ONE OF THE MOST INFLUENTIAL BOOKS OF THE DECADE BY CNN • NAMED ONE OF PASTE'S BEST MEMOIRS OF THE DECADE • NAMED ONE OF THE TEN BEST BOOKS OF THE YEAR BY The New York Times Book Review • O: The Oprah Magazine • The Washington Post • People • Entertainment Weekly • Vogue • Los Angeles Times • San Francisco Chronicle • Chicago Tribune • New York • Newsday • Library Journal • Publishers Weekly In a profound work that pivots from the biggest questions about American history and ideals to the most intimate concerns of a father for his son, Ta-Nehisi Coates offers a powerful new framework for

understanding our nation's history and current crisis. Americans have built an empire on the idea of "race," a falsehood that damages us all but falls most heavily on the bodies of black women and men—bodies exploited through slavery and segregation, and, today, threatened, locked up, and murdered out of all proportion. What is it like to inhabit a black body and find a way to live within it? And how can we all honestly reckon with this fraught history and free ourselves from its burden? *Between the World and Me* is Ta-Nehisi Coates's attempt to answer these questions in a letter to his adolescent son. Coates shares with his son—and readers—the story of his awakening to the truth about his place in the world through a series of revelatory experiences, from Howard University to Civil War battlefields, from the South Side of Chicago to Paris, from his childhood home to the tenement rooms of mothers whose children's lives were taken as American plunder. Beautifully woven from personal narrative, reimagined history, and fresh, emotionally charged reportage, *Between the World and Me* clearly illuminates the past, bravely confronts the present, and offers a transcendent vision for a way forward.

In 1948 most white people in the North had no idea how unjust and unequal daily life was for the 10 million African Americans living in the South. But that suddenly changed after Ray Sprigle, a famous white journalist from Pittsburgh, went undercover and lived as a black man in the Jim Crow South. Escorted through the South's parallel black society by John Wesley Dobbs, a historic black civil rights pioneer from Atlanta, Sprigle met with sharecroppers, local black leaders, and families of lynching victims. He visited ramshackle black schools and slept at the homes of prosperous black farmers and doctors. The Pittsburgh Post-Gazette reporter's series was syndicated coast to coast in white newspapers and carried into the South only by the Pittsburgh Courier, the country's leading black paper. His vivid descriptions and undisguised outrage at "the iniquitous Jim Crow system" shocked the North, enraged the South, and ignited the first national debate in the media about ending America's system of apartheid. Six years before *Brown v. Board of Education*, seven years before the murder of Emmett Till, and thirteen years before John Howard Griffin's similar experiment became the bestseller *Black Like Me*, Sprigle's intrepid journalism blasted into the American consciousness the grim reality of black lives in the South. Author Bill Steigerwald elevates Sprigle's groundbreaking exposé to its rightful place among the seminal events of the early Civil Rights movement.

American Dreams and Racial Realities

Between the World and Me

Blood Done Sign My Name

How One Hundred Years of Solitude Was Written and Became a Global Classic

Blacks and the Regimes of Race in American Theater and Film before World War II

Black Cowboys of Rodeo

American Cinema and the Idea of Black Film

The true story of two African-American brothers who were kidnapped and displayed as circus freaks, and whose mother endured a 28-year struggle to get them back. The year was 1899 and the place a sweltering tobacco farm in the Jim Crow South town of Truevine, Virginia. George and Willie Muse were two little boys born to a sharecropper family. One day a white man offered them a piece of candy, setting off events that would take them around the world and change their lives forever. Captured into the circus, the Muse brothers performed for royalty at Buckingham Palace and headlined over a dozen sold-out shows at New York's

Madison Square Garden. They were global superstars in a pre-broadcast era. But the very root of their success was in the color of their skin and in the outrageous caricatures they were forced to assume: supposed cannibals, sheep-headed freaks, even "Ambassadors from Mars." Back home, their mother never accepted that they were "gone" and spent 28 years trying to get them back. Through hundreds of interviews and decades of research, Beth Macy expertly explores a central and difficult question: Where were the brothers better off? On the world stage as stars or in poverty at home? Truevine is a compelling narrative rich in historical detail and rife with implications to race relations today.

A startling and gripping reexamination of the Jim Crow era, as seen through the eyes of some of the most important American writers In this dramatic reexamination of the Jim Crow South, Anders Walker demonstrates that racial segregation fostered not simply terror and violence, but also diversity, one of our most celebrated ideals. He investigates how prominent intellectuals like Robert Penn Warren, James Baldwin, Eudora Welty, Ralph Ellison, Flannery O'Connor, and Zora Neale Hurston found pluralism in Jim Crow, a legal system that created two worlds, each with its own institutions, traditions, even cultures. The intellectuals discussed in this book all agreed that black culture was resilient, creative, and profound, brutally honest in its assessment of American history. By contrast, James Baldwin likened white culture to a "burning house," a frightening place that endorsed racism and violence to maintain dominance. Why should black Americans exchange their experience for that? Southern whites, meanwhile, saw themselves preserving a rich cultural landscape against the onslaught of mass culture and federal power, a project carried to the highest levels of American law by Supreme Court justice and Virginia native Lewis F. Powell, Jr. Anders Walker shows how a generation of scholars and judges has misinterpreted Powell's definition of diversity in the landmark case Regents v. Bakke, forgetting its Southern origins and weakening it in the process. By resituating the decision in the context of Southern intellectual history, Walker places diversity on a new footing, independent of affirmative action but also free from the constraints currently placed on it by the Supreme Court. With great clarity and insight, he offers a new lens through which to understand the history of civil rights in the United States.

The story of racial hierarchy in the American film industry The #OscarsSoWhite campaign, and the content of the leaked Sony emails which revealed, among many other things, that a powerful Hollywood insider didn't believe that Denzel Washington could "open" a western genre film, provide glaring evidence that the opportunities for people of color in Hollywood are limited. In The Hollywood Jim Crow, Maryann Erigha tells the story of inequality, looking at the practices and biases that limit the production and circulation of movies directed by racial minorities. She examines over 1,300 contemporary films, specifically focusing on directors, to show the key elements at work in maintaining "the Hollywood Jim Crow." Unlike the Jim Crow era where ideas about innate racial inferiority and superiority were the grounds for segregation, Hollywood's version tries to use economic and cultural explanations to justify the underrepresentation and stigmatization of Black filmmakers. Erigha exposes the key elements at work in

maintaining Hollywood's racial hierarchy, namely the relationship between genre and race, the ghettoization of Black directors to black films, and how Blackness is perceived by the Hollywood producers and studios who decide what gets made and who gets to make it. Erigha questions the notion that increased representation of African Americans behind the camera is the sole answer to the racial inequality gap. Instead, she suggests focusing on the obstacles to integration for African American film directors. Hollywood movies have an expansive reach and exert tremendous power in the national and global production, distribution, and exhibition of popular culture. The Hollywood Jim Crow fully dissects the racial inequality embedded in this industry, looking at alternative ways for African Americans to find success in Hollywood and suggesting how they can band together to forge their own career paths. Gabriel García Márquez's novel One Hundred Years of Solitude seemed destined for obscurity upon its publication in 1967. The little-known author, small publisher, magical style, and setting in a remote Caribbean village were hardly the usual ingredients for success in the literary marketplace. Yet today it ranks among the best-selling books of all time. Translated into dozens of languages, it continues to enter the lives of new readers around the world. How did One Hundred Years of Solitude achieve this unlikely success? And what does its trajectory tell us about how a work of art becomes a classic? Ascent to Glory is a groundbreaking study of One Hundred Years of Solitude, from the moment García Márquez first had the idea for the novel to its global consecration. Using new documents from the author's archives, Álvaro Santana-Acuña shows how García Márquez wrote the novel, going beyond the many legends that surround it. He unveils the literary ideas and networks that made possible the book's creation and initial success. Santana-Acuña then follows this novel's path in more than seventy countries on five continents and explains how thousands of people and organizations have helped it to become a global classic. Shedding new light on the novel's imagination, production, and reception, Ascent to Glory is an eye-opening book for cultural sociologists and literary historians as well as for fans of García Márquez and One Hundred Years of Solitude.

Managing White Supremacy

The Saddest Words: William Faulkner's Civil War

Hollywood's African American Films

Race and Labor in Post-Civil Rights Hollywood

The Forgotten Story That Exposed the Jim Crow South

Unspeakable

Opal's Greenwood Oasis

In *Film Blackness* Michael Boyce Gillespie shifts the ways we think about black film, treating it not as a category, a genre, or strictly a representation of the black experience but as a visual negotiation between film as art and the discursivity of race. Gillespie challenges expectations that black film can or should represent the reality of black life or provide answers to social problems. Instead, he frames

black film alongside literature, music, art, photography, and new media, treating it as an interdisciplinary form that enacts black visual and expressive culture. Gillespie discusses the racial grotesque in Ralph Bakshi's *Coonskin* (1975), black performativity in Wendell B. Harris Jr.'s *Chameleon Street* (1989), blackness and noir in Bill Duke's *Deep Cover* (1992), and how place and desire impact blackness in Barry Jenkins's *Medicine for Melancholy* (2008).

Considering how each film represents a distinct conception of the relationship between race and cinema, Gillespie recasts the idea of black film and poses new paradigms for genre, narrative, aesthetics, historiography, and intertextuality.

How media propagates and challenges racism From Black Panther to #OscarsSoWhite, the concept of "race," and how it is represented in media, has continued to attract attention in the public eye. In *Racialized Media*, Matthew W. Hughey, Emma González-Lesser, and the contributors to this important new collection of original essays provide a blueprint to this new, ever-changing media landscape. With sweeping breadth, contributors examine a number of different mediums, including film, television, books, newspapers, social media, video games, and comics. Each chapter explores the impact of contemporary media on racial politics, culture, and meaning in society. Focusing on producers, gatekeepers, and consumers of media, this book offers an inside look at our media-saturated world, and the impact it has on our understanding of race, ethnicity, and more. Through an interdisciplinary lens, *Racialized Media* provides a much-needed look at the role of race and ethnicity in all phases of media production, distribution, and reception.

The politics of race in British screen culture over the last 30 years vis-a-vis the institutional, textual, cultural and political shifts that have occurred during this period.

Black Film British Cinema II considers the politics of blackness in contemporary British cinema and visual practice. This second iteration of *Black Film British Cinema*, marking over 30 years since the ground-breaking *ICA Documents 7* publication in 1988, continues this investigation by offering a crucial contemporary consideration of the textual, institutional, cultural and political shifts that have occurred from this period. It focuses on the practices, values and networks of

collaborations that have shaped the development of black film culture and representation. But what is black British film? How do such films, however defined, produce meaning through visual culture, and what are the political, social and aesthetic motivations and effects? How are the new forms of black British film facilitating new modes of representation, authorship and exhibition? Explored in the context of film aesthetics, curatorship, exhibition and arts practice, and the politics of diversity policy, *Black Film British Cinema II* provides the platform for new scholars, thinkers and practitioners to coalesce on these central questions. It is explicitly interdisciplinary, operating at the intersections of film studies, media and communications, sociology, politics and cultural studies. Through a diverse range of perspectives and theoretical interventions that offer a combination of traditional chapters, long-form essays, shorter think pieces, and critical dialogues, *Black Film British Cinema II* is a comprehensive, sustained, wide ranging collection that offers new framework for understanding contemporary black film practices and the cultural and creative dimensions that shape the making of blackness and race. Contributors Bidisha, Ashley Clark, Shelley Cobb, James Harvey, Melanie Hoyes, Maryam Jameela, Kara Keeling, Ozlem Koksal, Rabz Lansiquot, Sarita Malik, Richard Martin, So Mayer, Alessandra Raengo, Richard T. Rodríguez, Tess S. Skadegård Thorsen, Natalie Wreyford

As Southern California was reimagining leisure and positioning it at the center of the American Dream, African American Californians were working to make that leisure an open, inclusive reality. By occupying recreational sites and public spaces, African Americans challenged racial hierarchies and marked a space of black identity on the regional landscape and social space. In *Living the California Dream* Alison Rose Jefferson examines how African Americans pioneered America's "frontier of leisure" by creating communities and business projects in conjunction with their growing population in Southern California during the nation's Jim Crow era. By presenting stories of Southern California African American oceanfront and inland leisure destinations that flourished from 1910 to the 1960s, Jefferson illustrates how these places helped create leisure production, purposes, and societal encounters. Black communal practices and economic development around leisure

helped define the practice and meaning of leisure for the region and the nation, confronted the emergent power politics of recreational space, and set the stage for the sites as places for remembrance of invention and public contest. Living the California Dream presents the overlooked local stories that are foundational to the national narrative of mass movement to open recreational accommodations to all Americans and to the long freedom rights struggle.

The Hollywood Jim Crow

1940 Edition

The Negro Motorist Green Book

African American Performers and Audiences in 1930s Hollywood

A True Story

Race to Revolution

Our Gang

"Stealing the Show is a study of African American actors in Hollywood during the 1930s, a decade that saw the consolidation of stardom as a potent cultural and industrial force. Petty focuses on five performers whose Hollywood film careers flourished during this period--Louise Beavers, Fredi Washington, Lincoln 'Stepin Fetchit' Perry, Bill 'Bojangles' Robinson, and Hattie McDaniel--to reveal the 'problematic stardom' and the enduring, interdependent patterns of performance and spectatorship for performers and audiences of color. She maps how these actors--though regularly cast in stereotyped and marginalized roles--employed various strategies of cinematic and extracinematic performance to negotiate their complex positions in Hollywood and to ultimately 'steal the show.' Drawing on a variety of source materials, Petty explores these stars' reception among Black audiences and theorizes African American viewership in the early twentieth century. Her book is an important and welcome contribution to literature on the movies"--Fourni par l'éditeur.

The "riveting"* true story of the fiery summer of 1970, which would forever transform the town of Oxford, North Carolina—a classic portrait of the fight for civil rights in the tradition of To Kill a Mockingbird *Chicago Tribune On May 11, 1970, Henry Marrow, a twenty-three-year-old black veteran, walked into a crossroads store owned by Robert Teel and came out running. Teel and two of his sons chased and beat Marrow, then killed him in public as he pleaded for his life. Like many small Southern towns, Oxford had barely been touched by the civil rights movement. But in the wake of the killing, young African Americans took to the streets. While lawyers battled in the courthouse, the Klan raged in the shadows and black Vietnam

veterans torched the town's tobacco warehouses. Tyson's father, the pastor of Oxford's all-white Methodist church, urged the town to come to terms with its bloody racial history. In the end, however, the Tyson family was forced to move away. Tim Tyson's gripping narrative brings gritty blues truth and soaring gospel vision to a shocking episode of our history. FINALIST FOR THE NATIONAL BOOK CRITICS CIRCLE AWARD "If you want to read only one book to understand the uniquely American struggle for racial equality and the swirls of emotion around it, this is it."—Milwaukee Journal Sentinel "Blood Done Sign My Name is a most important book and one of the most powerful meditations on race in America that I have ever read."—Cleveland Plain Dealer "Pulses with vital paradox . . . It's a detached dissertation, a damning dark-night-of-the-white-soul, and a ripping yarn, all united by Tyson's powerful voice, a brainy, booming Bubba profundo."—Entertainment Weekly "Engaging and frequently stunning."—San Diego Union-Tribune

The idea of "The Green Book" is to give the Motorist and Tourist a Guide not only of the Hotels and Tourist Homes in all of the large cities, but other classifications that will be found useful wherever he may be. Also facts and information that the Negro Motorist can use and depend upon. There are thousands of places that the public doesn't know about and aren't listed. Perhaps you know of some? If so send in their names and addresses and the kind of business, so that we might pass it along to the rest of your fellow Motorists. You will find it handy on your travels, whether at home or in some other state, and is up to date. Each year we are compiling new lists as some of these places move, or go out of business and new business places are started giving added employment to members of our race.

A New York Times Notable Book of 2020† The first book to explore the historical role and residual impact of the Green Book, a travel guide for black motorists Published from 1936 to 1966, the Green Book was hailed as the "black travel guide to America." At that time, it was very dangerous and difficult for African-Americans to travel because black travelers couldn't eat, sleep, or buy gas at most white-owned businesses. The Green Book listed hotels, restaurants, gas stations, and other businesses that were safe for black travelers. It was a resourceful and innovative solution to a horrific problem. It took courage to be listed in the Green Book, and Overground Railroad celebrates the stories of those who put their names in the book and stood up against segregation. It shows the history of the Green Book, how we arrived at our present historical moment, and how far we still have to go when it comes to race relations in America.

The Twentieth-century Black Press and a Manly Vision for Racial

Advancement

African Americans Tell About Life in the Segregated South

Envisioning Freedom

Jim Crow and the Making of Modern America

30 Days a Black Man

Let Us Make Men

African Americans in the Advertising Industry

Naráyana's best-seller gives its reader much more than "Friendly Advice." In one handy collection—closely related to the world-famous Pañcatantra or Five Discourses on Worldly Wisdom—numerous animal fables are interwoven with human stories, all designed to instruct wayward princes. Tales of canny procuresses compete with those of cunning crows and tigers. An intrusive ass is simply thrashed by his master, but the meddlesome monkey ends up with his testicles crushed. One prince manages to enjoy himself with a merchant's wife with her husband's consent, while another is kicked out of paradise by a painted image. This volume also contains the compact version of King Vikrama's Adventures, thirty-two popular tales about a generous emperor, told by thirty-two statuettes adorning his lion-throne. Co-published by New York University Press and the JJC Foundation For more on this title and other titles in the Clay Sanskrit series, please visit <http://www.claysanskritlibrary.org>

It was the age of Jim Crow, riddled with racial violence and unrest. But in the world of Our Gang, black and white children happily played and made mischief together. They even had their own black and white version of the KKK, the Cluck Cluck Klams—and the public loved it. The story of race and Our Gang, or The Little Rascals, is rife with the contradictions and aspirations of the sharply conflicted, changing American society that was its theater. Exposing these connections for the first time, Julia Lee shows us how much this series, from the first silent shorts in 1922 to its television revival in the 1950s, reveals about black and white American culture—on either side of the silver screen. Behind the scenes, we find unconventional men like Hal Roach and his gag writers, whose Rascals tapped into powerful American myths about race and childhood. We meet the four black stars of the series—Ernie "Sunshine Sammy" Morrison, Allen "Farina" Hoskins, Matthew "Stymie" Beard, and Billie "Buckwheat" Thomas—the gang within the Gang, whose personal histories Lee pursues through the passing years and shifting

political landscape. In their checkered lives, and in the tumultuous life of the series, we discover an unexplored story of America, the messy, multiracial nation that found in *Our Gang* a comic avatar, a slapstick version of democracy itself.

In Cara Caddoo's perspective-changing study, African Americans emerge as pioneers of cinema from the 1890s to 1920s. But as it gained popularity, black cinema also became controversial. Black leaders demanded self-representation and an end to cinematic mischaracterizations which, they charged, violated the civil rights of African Americans. The figure of the vampire serves as both object and mode of analysis for more than a century of Hollywood filmmaking. Never dying, shifting shape and moving at unnatural speed, as the vampire renews itself by drinking victims' blood, so too does Hollywood renew itself by consuming foreign styles and talent, moving to overseas locations, and proliferating in new guises. In *Vampires, Race, and Transnational Hollywoods*, Dale Hudson explores the movement of transnational Hollywood's vampires, between low-budget quickies and high-budget franchises, as it appropriates visual styles from German, Mexican and Hong Kong cinemas and off-shores to Canada, Philippines, and South Africa. As the vampire's popularity has swelled, vampire film and television has engaged with changing discourses around race and identity not always addressed in realist modes. Here, teen vampires comfort misunderstood youth, chador-wearing skateboarder vampires promote transnational feminism, African American and Mexican American vampires recover their repressed histories. Looking at contemporary hits like *True Blood*, *Twilight*, *Underworld* and *The Strain*, classics such as Universal's *Dracula* and *Dracula*, and miscegenation melodramas like *The Cheat* and *The Sheik*, the book reconfigures Hollywood historiography and tradition as fundamentally transnational, offering fresh interpretations of vampire media as trans-genre sites for political contestation.

The Design, Delivery, and Decoding of Race and Ethnicity

A Piece of the Action

Remembering Jim Crow

Overground Railroad

How Hollywood Shaped Colorblind Ideology and Undermined Civil Rights

The Tulsa Race Massacre

The Generic Closet

“Gripping and meticulously documented.”—Don Schanche Jr., Washington Post
*Forsyth County, Georgia, at the turn of the twentieth century, was home to a large African American community that included ministers and teachers, farmers and field hands, tradesmen, servants, and children. But then in September of 1912, three young black laborers were accused of raping and murdering a white girl. One man was dragged from a jail cell and lynched on the town square, two teenagers were hung after a one-day trial, and soon bands of white “night riders” launched a coordinated campaign of arson and terror, driving all 1,098 black citizens out of the county. The charred ruins of homes and churches disappeared into the weeds, until the people and places of black Forsyth were forgotten. National Book Award finalist Patrick Phillips tells Forsyth’s tragic story in vivid detail and traces its long history of racial violence all the way back to antebellum Georgia. Recalling his own childhood in the 1970s and ’80s, Phillips sheds light on the communal crimes of his hometown and the violent means by which locals kept Forsyth “all white” well into the 1990s. In precise, vivid prose, *Blood at the Root* delivers a “vital investigation of Forsyth’s history, and of the process by which racial injustice is perpetuated in America” (Congressman John Lewis).*

*Hollywood is often thought of—and certainly by Hollywood itself—as a progressive haven. However, in the decade after the passage of the Civil Rights Act, the film industry grew deeply conservative when it came to conflicts over racial justice. Amid black self-assertion and white backlash, many of the most heated struggles in film were fought over employment. In *A Piece of the Action*, Eithne Quinn reveals how Hollywood catalyzed wider racial politics, through representation on screen as well as in battles over jobs and resources behind the scenes. Based on extensive archival research and detailed discussions of films like *In the Heat of the Night*, *Sweet Sweetback’s Baadasssss Song*, *Super Fly*, *Claudine*, and *Blue Collar*, this volume considers how issues of race and labor played out on the screen during the tumultuous early years of affirmative action. Quinn charts how black actors leveraged their performance capital to force meaningful changes to employment and film content. She examines the emergence of Sidney Poitier and other African Americans as A-list stars; the careers of black filmmakers such as Melvin Van Peebles and Ossie Davis; and attempts by the federal government and black advocacy groups to integrate cinema. Quinn also highlights the limits of Hollywood’s liberalism, showing how predominantly white filmmakers, executives, and unions hid the persistence of racism behind feel-good stories and public-relations avowals of tolerance. A rigorous analysis of the deeply rooted patterns of racial exclusion in American cinema, *A Piece of the Action* sheds light on why conservative and corporate responses to antiracist and labor activism remain pervasive in today’s Hollywood.*

*In *Jim Crow and the Wilson Administration*, Nicholas Patler presents the first in-depth study of the historic protest movement that challenged federal racial segregation and discrimination during the first two years of Woodrow Wilson's presidency. Before the Wilson years, as southern states and localities enshrined Jim Crow--in law and custom--and systematic racial discrimination infiltrated the North,*

the executive branch of the federal government moved in the opposite direction by opening federal employment to thousands of African Americans, appointing blacks to federal and diplomatic offices throughout the country and the world. Finding support from the federal government, many African Americans, supported Wilson's democratic campaign, dubbed the "New Freedom," with hopes of continuing advancement. But as president, the southern-born Wilson openly supported and directly implemented a Jim Crow policy in the federal departments unleashing a firestorm of protest. This protest campaign, carried out on a level not seen since the abolitionist movement, galvanized a vast community of men and women. Blacks and whites, professionals and laymen, signed petitions, wrote protest letters, participated in organized mass meetings, lobbied public officials, directly confronted Wilson, made known their plight through publicity campaigns, and, in at least one case, marched to express their opposition. Patler provides a thorough examination of the two national organizations that led these protests efforts - the National Association for the Advancement of Colored People and William Monroe Trotter's National Equal Rights League - and deftly contextualizes the movement, while emphasizing the tragic, enduring consequences of the Wilson administration's actions.

Tracing the erosion of white elite paternalism in Jim Crow Virginia, Douglas Smith reveals a surprising fluidity in southern racial politics in the decades between World War I and the Supreme Court's 1954 Brown v. Board of Education decision. Smith draws on official records, private correspondence, and letters to newspapers from otherwise anonymous Virginians to capture a wide and varied range of black and white voices. African Americans emerge as central characters in the narrative, as Smith chronicles their efforts to obtain access to public schools and libraries, protection under the law, and the equitable distribution of municipal resources. This acceleration of black resistance to white supremacy in the years before World War II precipitated a crisis of confidence among white Virginians, who, despite their overwhelming electoral dominance, felt increasingly insecure about their ability to manage the color line on their own terms. Exploring the everyday power struggles that accompanied the erosion of white authority in the political, economic, and educational arenas, Smith uncovers the seeds of white Virginians' resistance to civil rights activism in the second half of the twentieth century.

The Green Book and the Roots of Black Travel in America

Cinema and the Building of Modern Black Life

Truevine

Film Blackness

The U.S. and Cuba During Slavery and Jim Crow

Black Los Angeles

The New Jim Crow

The racial ideology of colorblindness has a long history. In 1963, Martin Luther King famously stated, "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character." However, in the decades after the civil rights movement, the ideology of colorblindness co-opted the language of the civil rights era in order to reinvent white supremacy and dismantle the civil rights movement's legal victories without offending political decorum. Yet, the spread of

colorblindness could not merely happen through political speeches, newspapers, or books. The key, Justin Gomer contends, was film--as race-conscious language was expelled from public discourse, Hollywood provided the visual medium necessary to dramatize an anti-civil rights agenda over the course of the 70s, 80s, and 90s. In blockbusters like *Dirty Harry*, *Rocky*, and *Dangerous Minds*, filmmakers capitalized upon the volatile racial, social, and economic struggles in the decades after the civil rights movement, shoring up a powerful, bipartisan ideology that would be wielded against race-conscious policy, the memory of black freedom struggles, and core aspects of the liberal state itself.

The histories of Cuba and the United States are tightly intertwined and have been for at least two centuries. In *Race to Revolution*, historian Gerald Horne examines a critical relationship between the two countries by tracing out the typically overlooked interconnections among slavery, Jim Crow, and revolution. Slavery was central to the economic and political trajectories of Cuba and the United States, both in terms of each nation's internal political and economic development and in the interactions between the small Caribbean island and the Colossus of the North. Horne draws a direct link between the black experiences in two very different countries and follows that connection through changing periods of resistance and revolutionary upheaval. Black Cubans were crucial to Cuba's initial independence, and the relative freedom they achieved helped bring down Jim Crow in the United States, reinforcing radical politics within the black communities of both nations. This in turn helped to create the conditions that gave rise to the Cuban Revolution which, on New Years' Day in 1959, shook the United States to its core. Based on extensive research in Havana, Madrid, London, and throughout the U.S., *Race to Revolution* delves deep into the historical record, bringing to life the experiences of slaves and slave traders, abolitionists and sailors, politicians and poor farmers. It illuminates the complex web of interaction and influence that shaped the lives of many generations as they struggled over questions of race, property, and political power in both Cuba and the United States.

How do we read William Faulkner in the twenty-first century? asks Michael Gorra, in this reconsideration of Faulkner's life and legacy. William Faulkner, one of America's most iconic writers, is an author who defies easy interpretation. Born in 1897 in Mississippi, Faulkner wrote such classic novels as *Absalom, Absalom!* and *The Sound and The Fury*, creating in Yoknapatawpha county one of the most memorable gallery of characters ever assembled in American literature. Yet, as acclaimed literary critic Michael Gorra explains, Faulkner has sustained justified criticism for his failures of racial nuance—his ventriloquism of black characters and his rendering of race relations in a largely unreconstructed South—demanding that we reevaluate the Nobel laureate's life and legacy in the twenty-first century, as we reexamine the junctures of race and literature in works that once rested firmly in the American canon. Interweaving biography, literary criticism, and rich travelogue, *The Saddest Words* argues that even despite these contradictions—and perhaps because of them—William Faulkner still needs to be read, and even more, remains central to understanding the contradictions inherent in the American experience itself. Evoking Faulkner's biography and his literary characters, Gorra illuminates what Faulkner maintained was "the South's curse and its separate destiny," a class and racial system built on slavery that was devastated during the Civil War and was reimagined thereafter through the South's revanchism. Driven by currents of

violence, a “Lost Cause” romanticism not only defined Faulkner’s twentieth century but now even our own age. Through Gorra’s critical lens, Faulkner’s mythic Yoknapatawpha County comes alive as his imagined land finds itself entwined in America’s history, the characters wrestling with the ghosts of a past that refuses to stay buried, stuck in an unending cycle between those two saddest words, “was” and “again.” Upending previous critical traditions, *The Saddest Words* returns Faulkner to his sociopolitical context, revealing the civil war within him and proving that “the real war lies not only in the physical combat, but also in the war after the war, the war over its memory and meaning.” Filled with vignettes of Civil War battles and generals, vivid scenes from Gorra’s travels through the South—including Faulkner’s Oxford, Mississippi—and commentaries on Faulkner’s fiction, *The Saddest Words* is a mesmerizing work of literary thought that recontextualizes Faulkner in light of the most plangent cultural issues facing America today.

Until now, most works on the history of African Americans in advertising have focused on the depiction of blacks in advertisements. As the first comprehensive examination of African American participation in the industry, *Madison Avenue and the Color Line* breaks new ground by examining the history of black advertising employees and agency owners. For much of the twentieth century, even as advertisers chased African American consumer dollars, the doors to most advertising agencies were firmly closed to African American professionals. Over time, black participation in the industry resulted from the combined efforts of black media, civil rights groups, black consumers, government organizations, and black advertising and marketing professionals working outside white agencies. Blacks positioned themselves for jobs within the advertising industry, especially as experts on the black consumer market, and then used their status to alter stereotypical perceptions of black consumers. By doing so, they became part of the broader effort to build an African American professional and entrepreneurial class and to challenge the negative portrayals of blacks in American culture. Using an extensive review of advertising trade journals, government documents, and organizational papers, as well as personal interviews and the advertisements themselves, Jason Chambers weaves individual biographies together with broader events in U.S. history to tell how blacks struggled to bring equality to the advertising industry.

Racialized Media

On the Range, on the Stage, Behind the Badge

Black Gayness and the Black-Cast Sitcom

Living the California Dream

Two Brothers, a Kidnapping, and a Mother's Quest: A True Story of the Jim Crow South

Race, Politics, and Citizenship in Jim Crow Virginia

The Burning House

During its golden years, the twentieth-century black press was a tool of black men's leadership, public voice, and gender and identity formation. Those at the helm of black newspapers used their platforms to wage a fight for racial justice and black manhood. In a story that stretches from the turn of the twentieth century to the rise of the Black Power Movement, D'Weston Haywood argues that black people's ideas, rhetoric, and protest strategies for racial advancement grew out of the quest for manhood led by black newspapers. This history

departs from standard narratives of black protest, black men, and the black press by positioning newspapers at the intersections of gender, ideology, race, class, identity, urbanization, the public sphere, and black institutional life. Shedding crucial new light on the deep roots of African Americans' mobilizations around issues of rights and racial justice during the twentieth century, *Let Us Make Men* reveals the critical, complex role black male publishers played in grounding those issues in a quest to redeem black manhood.

They ride horses, rope calves, buck broncos, ride and fight bulls, and even wrestle steers. They are Black cowboys, and the legacies of their pursuits intersect with those of America's struggle for racial equality, human rights, and social justice. Keith Ryan Cartwright brings to life the stories of such pioneers as Cleo Hearn, the first Black cowboy to professionally rope in the Rodeo Cowboy Association; Myrtis Dightman, who became known as the Jackie Robinson of Rodeo after being the first Black cowboy to qualify for the National Finals Rodeo; and Tex Williams, the first Black cowboy to become a state high school rodeo champion in Texas. *Black Cowboys of Rodeo* is a collection of one hundred years of stories, told by these revolutionary Black pioneers themselves and set against the backdrop of Reconstruction, Jim Crow, segregation, the civil rights movement, and eventually the integration of a racially divided country.

Who were the black cowboys? They were drovers, foremen, fiddlers, cowpunchers, cattle rustlers, cooks, and singers. They worked as wranglers, riders, ropers, bulldoggers, and bronc busters. They came from varied backgrounds—some grew up in slavery, while free blacks often got their start in Texas and Mexico. Most who joined the long trail drives were men, but black women also rode and worked on western ranches and farms. The first overview of the subject in more than fifty years, *Black Cowboys in the American West* surveys the life and work of these cattle drivers from the years before the Civil War through the turn of the twentieth century. Including both classic, previously published articles and exciting new research, this collection also features select accounts of twentieth-century rodeos, music, people, and films. Arranged in three sections—"Cowboys on the Range," "Performing Cowboys," and "Outriders of the Black Cowboys"—the thirteen chapters illuminate the great diversity of the black cowboy experience. Like all ranch hands and riders, African American cowboys lived hard, dangerous lives. But black drovers were expected to do the roughest, most dangerous work—and to do it without complaint. They faced discrimination out west, albeit less than in the South, which many had left in search of autonomy and freedom. As cowboys, they could escape the brutal violence visited on African Americans in many southern communities and northern cities. Black cowhands remain an integral part of life in the West, the descendants of African Americans who ventured west and helped settle and establish black communities. This long-overdue examination of nineteenth- and twentieth-century black cowboys ensures that they, and their many stories and experiences, will continue to be known and told.

Even after a rise in gay and Black representation and production on TV in the 1990s, the sitcom became a "generic closet," restricting Black gay characters with narrative tropes. Drawing from 20 interviews with credited episode writers, key show-runners, and Black gay men, *The Generic Closet* situates Black-cast sitcoms as a unique genre that uses Black gay characters in service of the series' heterosexual main cast. Alfred L. Martin, Jr., argues that the Black community is considered to be antigay due to misrepresentation by shows that aired during the family viewing hour and that were written for the imagined, "traditional" Black family. Martin considers audience reception, industrial production practices, and authorship to unpack the claim that Black gay characters are written into Black-cast sitcoms such as *Moesha*, *Good News*, and *Let's Stay Together* in order to closet Black gayness. By exploring how systems of power produce ideologies about Black gayness, *The Generic Closet* deconstructs the concept of a monolithic Black audience and investigates whether this generic closet still exists.

Jim Crow and the Wilson Administration

Forgeries of Memory and Meaning

Understanding Jim Crow

Using Racist Memorabilia to Teach Tolerance and Promote Social Justice

Black Film British Cinema II

The Racial Politics of the Movie Industry

Vampires, Race, and Transnational Hollywoods

Audisee® eBooks with Audio combine professional narration and sentence highlighting for an engaging read aloud experience! Longlisted for the National Book Award A Kirkus Prize Finalist A Boston Globe-Horn Book Honor Book "A must-have"—Booklist (starred review) Celebrated author Carole Boston Weatherford and illustrator Floyd Cooper provide a powerful look at the Tulsa Race Massacre, one of the worst incidents of racial violence in our nation's history. The book traces the history of African Americans in Tulsa's Greenwood district and chronicles the devastation that occurred in 1921 when a white mob attacked the Black community. News of what happened was largely suppressed, and no official investigation occurred for seventy-five years. This picture book sensitively introduces young readers to this tragedy and concludes with a call for a better future.

In 1929 and 1930, during the Hollywood studios' conversion to synchronized-sound film production, white-controlled trade magazines and African American newspapers celebrated a "vogue" for "Negro films." "Hollywood's African American Films" argues that the movie business turned to black musical performance to both resolve technological and aesthetic problems introduced by the medium of "talking pictures" and, at the same time, to appeal to the white "Broadway" audience that patronized their most lucrative first-run theaters. Capitalizing on highbrow associations with white "slumming" in African American cabarets and on the cultural linkage between popular black musical styles and "natural" acoustics, studios produced a series of African American-cast and white-cast films featuring African American sequences. Ryan Jay Friedman asserts that these transitional films reflect contradictions within prevailing racial ideologies--arising most clearly in the movies' treatment of African American characters' decisions to migrate. Regardless of how the films represent these choices, they all prompt elaborate visual and narrative structures of containment that tend to highlight rather than suppress historical tensions

surrounding African American social mobility, Jim Crow codes, and white exploitation of black labor.

When the 2016 Oscar acting nominations all went to whites for the second consecutive year, #OscarsSoWhite became a trending topic. Yet these enduring racial biases afflict not only the Academy Awards, but also Hollywood as a whole. Why do actors of color, despite exhibiting talent and bankability, continue to lag behind white actors in presence and prominence? *Reel Inequality* examines the structural barriers minority actors face in Hollywood, while shedding light on how they survive in a racist industry. The book charts how white male gatekeepers dominate Hollywood, breeding a culture of ethnocentric storytelling and casting. Nancy Wang Yuen interviewed nearly a hundred working actors and drew on published interviews with celebrities, such as Viola Davis, Chris Rock, Gina Rodriguez, Oscar Isaac, Lucy Liu, and Ken Jeong, to explore how racial stereotypes categorize and constrain actors. Their stories reveal the day-to-day racism actors of color experience in talent agents' offices, at auditions, and on sets. Yuen also exposes sexist hiring and programming practices, highlighting the structural inequalities that actors of color, particularly women, continue to face in Hollywood. This book not only conveys the harsh realities of racial inequality in Hollywood, but also provides vital insights from actors who have succeeded on their own terms, whether by sidestepping the system or subverting it from within. Considering how their struggles impact real-world attitudes about race and diversity, *Reel Inequality* follows actors of color as they suffer, strive, and thrive in Hollywood.

This "viscerally powerful . . . compilation of firsthand accounts of the Jim Crow era" won the Lillian Smith Book Award and the Carey McWilliams Award (Publisher's Weekly, starred review). Based on interviews collected by the Behind the Veil Oral History Project at Duke University's Center for Documentary Studies, this remarkable book presents for the first time the most extensive oral history ever compiled of African American life under segregation. Men and women from all walks of life tell how their most ordinary activities were subjected to profound and unrelenting racial oppression. Yet *Remembering Jim Crow* is also a testament to how black southerners fought back against systemic racism—building churches and schools, raising children, running businesses, and struggling for respect in a society that denied them the most basic rights. The result is a powerful story of individual and community survival.

Blood at the Root: A Racial Cleansing in America

The Transition to Sound

Black Cowboys in the American West

Hollywood Actors and Racism

Madison Avenue and the Color Line

White Balance

African American Leisure Sites During the Jim Crow Era

For many people, especially those who came of age after landmark civil rights legislation was passed, it is difficult to understand what it was like to be an African American living under Jim Crow segregation in the United States. Most young Americans have little or no knowledge about restrictive covenants, literacy tests, poll taxes, lynchings, and other oppressive features of the Jim Crow racial hierarchy. Even those who have some familiarity with the period may initially view racist segregation and injustices as mere relics of a distant, shameful past. A proper understanding of race relations in this country must include a solid knowledge of Jim Crow—how it emerged, what it was like, how it ended, and its impact on the culture. Understanding Jim Crow introduces readers to the Jim Crow Museum of Racist Memorabilia, a collection of more than ten thousand contemptible collectibles that are used to engage visitors in intense and intelligent discussions about race, race relations, and racism. The items are offensive. They were meant to be

offensive. The items in the Jim Crow Museum served to dehumanize blacks and legitimized patterns of prejudice, discrimination, and segregation. Using racist objects as teaching tools seems counterintuitive—and, quite frankly, needlessly risky. Many Americans are already apprehensive discussing race relations, especially in settings where their ideas are challenged. The museum and this book exist to help overcome our collective trepidation and reluctance to talk about race. Fully illustrated, and with context provided by the museum's founder and director David Pilgrim, *Understanding Jim Crow* is both a grisly tour through America's past and an auspicious starting point for racial understanding and healing.

"A beautiful and poignant reminder of the industry, joy and resilience of Black people in America." -Trey Ellis, Peabody and Emmy winning producer of *King in the Wilderness* and *True Justice: Bryan Stevenson's Fight for Equality* The year is 1921, and Opal Brown would like to show you around her beautiful neighborhood of Greenwood in Tulsa, Oklahoma. Filled with busy stores and happy families, Opal also wants you to know that "everyone looks like me." In both words and illustrations, this carefully researched and historically accurate book allows children to experience the joys and success of Greenwood, one of the most prosperous Black communities of the early 20th Century, an area Booker T. Washington dubbed America's Black Wall Street. Soon after the day narrated by Opal, Greenwood would be lost in the Tulsa Race Massacre, the worst act of racial violence in American history. As we approach the centennial of that tragic event, children have the opportunity through this book to learn and celebrate all that was built in Greenwood.

Reel Inequality

Ascent to Glory

Protesting Federal Segregation in the Early Twentieth Century

Unsung Heroes from Harlem to Hollywood and the American West

A Racial History of The Little Rascals

Stealing the Show