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Chapter 1 : Project MUSE - Crossing the Line

Accompanied by printed reel guide entitled: The Commission on Interracial Cooperation papers, and the Association of Southern Women for the Prevention of Lynching papers, , edited by Mitchell F. Ducey.

Commission on Interracial Cooperation Save The Commission on Interracial Cooperation “ was an organization founded in Atlanta, Georgia , December 18, , and officially incorporated in Alexander , pastor of a local white Methodist church, was head of the organization. It was formed in the aftermath of violent race riots that occurred the previous year in several southern cities. It was formed in response to the increasing unrest amongst black Americans during the post World War I period. According to internal documents the CIC believed that WWI had "changed the whole status of race relationships," and that blacks had grown resolved to obtain "things hitherto not hoped for". They wanted to increase the popularity of the "thoughtful" leaders who advocated for "patience" by reducing some of the most aggravating features of white supremacy. The key leaders of the commission included Tuskegee Institute president Robert R. The commission was based in Atlanta but had other committees throughout the South. By the s there were some eight hundred local interracial committees associated with this commission. The Commission did some prominent work in modifying racial contacts by preventing race riots and providing the African American population of the South with schools. However, the commission did not directly address segregation and its sociological results. In , financial troubles attributable to the Great Depression led the commission leaders to rethink the programs that were in effect. They chose to abandon much of their fieldwork to concentrate more heavily on research. In , a number of conferences lead to the establishment of the Southern Regional Council. The Commission of Interracial Cooperation had clearly helped prepare the South to enter a new phase in the movement towards racial justice in the United States. Retrieved 14 February Freedom Facts and Firsts: Behind the Mask of Chivalry: Encyclopedia of Religion in the South. Myrdal, Gunnar; Bok, Sissela The Negro Problem and Modern Democracy. Sources Burrows, Edward, PhD. The Commission on Interracial Cooperation, “ Jacquelyn Dowd Hall, Revolt against Chivalry: Columbia University Press,

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Chapter 2 : Southern Regional Council - Wikipedia

*The Commission on Interracial Cooperation papers, , and the Association of Southern Women for the Prevention of Lynching papers, A guide to the microfilm editions [Mitchell F Ducey] on www.nxgvision.com *FREE* shipping on qualifying offers.*

The back reads, "This was made in the court yard in Center, Texas. He is a 16 year old Black boy. Give this to Bud. Lynching in the United States From Wikipedia, the free encyclopedia Lynching, in the United States, has influenced and been influenced by the major social conflicts in the country, revolving around the American frontier, Reconstruction, and the American Civil Rights Movement. Originally, lynching meant any extra-judicial punishment, including tarring and feathering and running out of town, but during the 19th century in the United States, it began to be used to refer specifically to murder, usually by hanging. On the American frontier, where the power of the police and the army was tenuous, lynching was seen by some as a positive alternative to complete lawlessness. In the Reconstruction-era South, lynching of blacks was used, especially by the first Ku Klux Klan, as a tool for reversing the social changes brought on by Federal occupation. This type of racially motivated lynching continued in the Jim Crow era as a way of enforcing subservience and preventing economic competition, and into the twentieth century as a method of resisting the civil rights movement. More recently, lynching has come to have a contemporary informal use as a label for social vilification, particularly in the media, and particularly of African-Americans. For legal definitions of lynching, see the section on "Laws" below. Early History Lynching began with vigilance committees which formed to keep order during the Revolutionary War. Lynching is thought to be named for Colonel Charles Lynch, who headed an irregular court circa to deal with Tories and criminal elements. Lynching on the frontier There is much debate over the true historical facts surrounding lynchings and violence on the frontier, which have often been obscured by the mythology of the American Old West. Some historians have argued, for example, that the California mining camps were relatively peaceful places, while others point to contemporary accounts stating, e. Compared to their mythologized version, real lynchings on the frontier did not focus as strongly on "rough and ready" crime prevention, and often shared many of the same racist and partisan political dimensions as lynchings in the South and Midwest. It was true that in unorganized territories or sparsely-settled states, security was often provided only by a federal marshal who might, despite the appointment of deputies, be hours or even days away by horse. But many lynchings on the frontier were carried out against accused criminals who were already in custody, and frequently the goal of lynching was not so much to substitute for an absent legal system as to provide an alternative system that would favor a particular social class or racial group. One historian writes, "Contrary to the popular understanding, early territorial lynching did not flow from an absence or distance of law enforcement but rather from the social instability of early communities and their contest for property, status, and the definition of social order. It also had a strongly anti-immigrant tinge, initially focusing on the Irish, and later evolving into mob violence against Chinese immigrants. Large-scale ranchers, with the complicity of local and federal Republican politicians, hired mercenary soldiers and assassins to lynch the small ranchers mostly Democrats who were their economic competitors, and whom they portrayed as "cattle rustlers. Tuscaloosa, Alabama, Independent Monitor, After the Civil War, lynching became particularly associated with the South, and with the first Ku Klux Klan, founded in The first heavy period of lynching in the South was between and It began with a purge of black and white Republicans by white Democrats. Whites had decided to prevent the ratification of new constitutions by preventing people from voting. Failed attempts at terrorization led to a massacre during the elections, with the systematic murder of about voters across various southern states ranging from South Carolina to Arkansas. After this orgy of partisan political violence had ended, lynchings in the South focused more on race than on partisan politics, and can be seen as a latter-day expression of the slave patrols, the bands of poor whites who policed the slaves and pursued escapees. The lynchers sometimes murdered their victims,

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but sometimes whipped them, to remind them of their former status as slaves. Lynchings aimed at preventing freedmen from voting and bearing arms can be seen as extralegal ways of enforcing the Black Codes, which were largely invalidated by the 14th and 15th amendments in and , and were followed by the Jim Crow laws. After years of terror, President Ulysses S. This permitted authorities to use martial law in some counties in South Carolina, where the Klan was the strongest. At about this time the Klan dissipated, but the US would see a reemergence in the early 20th century. Vigorous federal action, and the disappearance of the Klan, had a strong effect in reducing lynching. From to , most years had seen lynchings, but from to , the toll ranged from 1 to 17 victims per year see Statistics, below. Lynching with a racial tone was not limited to the South; the New York Draft Riots were sparked in part by job competition between Irish-American immigrants and free blacks, and during the riots 11 blacks were murdered, with many more beaten, and their property destroyed. The riots led to a brief exodus of blacks from New York, and helped establish Harlem as the center of black society in the city. Congress had housed many southern Republicans who sought to protect black voting rights by using federal troops. A congressional deal to elect Rutherford B. Hayes as President in included a pledge to end Reconstruction in the South. The Redeemers, white racists who often included White Cappers and Ku Klux Klan members, began to break any political power that blacks had gained during Reconstruction. Lynchings were seen as supporting the new status quo, and were carried out in public. Political cartoon about the East St. Louis massacres of The caption reads, "Mr. President, why not make America safe for democracy? From to , most years saw lynchings see Statistics section. It should be noted that while the vast majority of lynchings were of blacks, Italian-Americans were the second most common target of lynchings. On March 14, eleven Italian-Americans were lynched in New Orleans after a jury found them not guilty in the case of the murder of a New Orleans police chief. The eleven were falsely accused of being associated with the Mafia. This incident was the largest mass lynching in US history. Often Jim Crow tensions went hand in hand with economic tensions. Most of the workers were black, but some were white, infuriating Governor Samuel Douglas, who declared that "God Almighty has himself drawn the color line. A black newspaper described the scene: Lame men and blind women shot; children and hoary-headed grandsires ruthlessly swept down! The Negroes offered no resistance; the could not, as the killing was unexpected. Those of them not killed took to the woods, a majority of them finding refuge in this city. Labor conflict was also behind the massacre of over black workers in East St. Louis, at the hands of white workers who were angry at them for competing for jobs. The murder of factory manager Leo Frank, an American Jew, was one of the more notorious lynchings of a non-African-American. In sensationalistic newspaper accounts, Frank was accused of fantastic sexual crimes, and of the murder of a Mary Phagan, a girl employed by his factory. He was convicted of murder after a questionable trial in Georgia the judge asked that Frank and his counsel not be present when the verdict was announced due to the violent mob of people in the court house. His appeals failed Supreme court justice Oliver Wendell Holmes dissented, condemning the intimidation of the jury as failing to provide due process of law. The governor then commuted his sentence to life imprisonment, but a mob calling itself the Knights of Mary Phagan kidnapped Frank from the prison farm, and lynched him. Many black Americans believed that the extensive national attention focused on Frank as an "American Dreyfus"[6] would never have happened if Frank had been black. A scene from The Birth of a Nation. The Frank trial was used skillfully by Georgia politician and publisher Tom Watson as a strategy to build support for the reorganization of the Ku Klux Klan, with a new anti-Jewish, anti-Catholic, and anti-immigrant slant. The new Klan was inaugurated in at a mountaintop meeting attended by aging members of the original Klan, along with members of the Knights of Mary Phagan. The recreation of the Klan was also greatly aided by D. Washington was a year-old retarded farmhand who had confessed to raping and killing a white woman. He was castrated, mutilated, and burned alive by a cheering mob that included the mayor and the chief of police. An observer wrote that "Washington was beaten with shovels and bricks. A tree supported the iron chain that lifted him above the fire. Wailing, the boy attempted to climb up the skillet hot chain. For this, the men cut off his fingers. My picture is to the left with a cross over it. The first was the social aspect--righting some social wrong or perceived social wrong such

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as a violation of Jim Crow etiquette. The second was the economic aspect. For example, upon successful lynching of a black farmer or immigrant merchant, the land would be available and the market opened for white Americans. A black journalist, Ida B. Wells, discovered in the s that black lynch victims were accused of rape or attempted rape only about one-third of the time. The most prevalent accusation was murder or attempted murder, followed by a list of infractions that included verbal and physical aggression, spirited business competition and independence of mind. Murder was a common form of lynch mob "justice," sometimes with the complicity of law-enforcement authorities who participated directly or held victims in jail until a mob formed to carry out the murder. Most lynchings terminated with a hanging but prior to the final act victims were sometimes tortured prior to being killed by such methods as beating, burning, stabbing, sexual mutilation and eye-gouging. Photographs of these events frequently show the perpetrators laughing and smiling. Next to hanging, the most common methods of killing were burning alive, shooting, and beating to death. Often victims were lynched by a small group of white vigilantes late at night. Sometimes, however, lynchings became mass spectacles with a circus atmosphere. Children often attended these public lynchings, which anti-lynching advocates saw as a form of indoctrination. A large lynching might be announced beforehand in the newspaper, and there were cases in which a lynching was started early so that a newspaper reporter could make his deadline. It was common for postcards to be sold depicting lynchings, typically allowing a newspaper photographer to make some extra money. These postcards became popular enough to be an embarrassment to the government, and the postmaster officially banned them in . The circus-style lynching of Will James, Cairo, Illinois, . Many lynchings were carried out with full participation by law enforcement and government officials. Police might detain a lynching target, then release him into a situation where a lynch mob could easily, and quietly, complete their deed. In a typical example in Port Jervis, New York, a policeman tried to stop the lynching of a black man who, it was revealed after his death, had been wrongfully accused of assaulting a white woman. Not all racially motivated lynchings in the United States took place in the South. One such incident occurred in Duluth, Minnesota on June 15, , when three young African-American travelers were dragged from their jail cells where they were confined after being accused of raping a white woman and lynched by a mob believed to number more than one thousand. The event became the subject of a non-fiction book, *The Lynchings in Duluth*, published in , by Michael Fedo. Since lynchings were often carried out on the pretext of protecting white women, e.

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Chapter 3 : Commission on Interracial Cooperation | Revolv

The Commission on Interracial Cooperation (CIC), founded in Atlanta in 1919, worked until its merger with the Southern Regional Council in 1944 to oppose lynching, mob violence, and peonage and to educate white southerners concerning the worst aspects of racial abuse.

History[edit] In spite of its official "interracial" title, the commission was formed primarily by liberal white Southerners. It was formed in response to the increasing unrest amongst black Americans during the post World War I period. According to internal documents the CIC believed that WWI had "changed the whole status of race relationships," and that blacks had grown resolved to obtain "things hitherto not hoped for". They wanted to increase the popularity of the "thoughtful" leaders who advocated for "patience" by reducing some of the most aggravating features of white supremacy. The key leaders of the commission included Tuskegee Institute president Robert R. The commission was based in Atlanta but had other committees throughout the South. By the 1930s there were some eight hundred local interracial committees associated with this commission. The Commission did some prominent work in modifying racial contacts by preventing race riots and providing the African American population of the South with schools. However, the commission did not directly address segregation and its sociological results. In 1930, financial troubles attributable to the Great Depression led the commission leaders to rethink the programs that were in effect. They chose to abandon much of their fieldwork to concentrate more heavily on research. In 1934, a number of conferences led to the establishment of the Southern Regional Council. The Commission of Interracial Cooperation had clearly helped prepare the South to enter a new phase in the movement towards racial justice in the United States. Retrieved 14 February Freedom Facts and Firsts: Behind the Mask of Chivalry: Encyclopedia of Religion in the South. The Negro Problem and Modern Democracy. Sources[edit] Burrows, Edward, PhD. The Commission on Interracial Cooperation, 1919-1944

Chapter 4 : Project MUSE - Race Harmony and Black Progress

Exact Title Match Include Uniform Titles. Author. Include Alias Names.

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Chapter 7 : Primary Sources "A" - History - Research Guides at University of Cincinnati

The Commission on Interracial Cooperation papers, 1919-1944, and the Association of Southern Women for the Prevention of Lynching papers, by Mitchell F. Ducey, University Microfilms International edition, in English.

Chapter 8 : CiNii Books Author - Commission on Interracial Cooperation

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The Commission on Interracial Cooperation () was an organization founded in Atlanta, Georgia, December 18, , and officially incorporated in Will W. Alexander, pastor of a local white Methodist church, was head of the organization.

Chapter 9 : Commission on Interracial Cooperation papers, (edition) | Open Library

The papers of the Commission on Interracial Cooperation (CIC), which was formed in in response to these civil disturbances, are now available in this microfilm collection. The CIC formed as a moderate coalition of whites and blacks, who recognized that promoting nonviolent change within the archaic Southern societal structure would in the.