

3

Songs from the ~~black~~ black man's south,
Films of the white man's south,
The pain and the art. The art and the artifice
Blend in a Harlem bar.

The people of Harlem
Are the children and grandchildren
Of those who fled
The south's insult to humanity.
They left the shanty
And the contempt
The plantation
And the exploitation
To seek free homes in the north.
Now, they flee from miserable homes
To the pinball machine, the jukebox, the drinks, the girls,
In the corner bar
That is cosier than home.
From here, there is no North or South.
The last refuge is violence.

A negro's religion is as like
As it is unlike any other.
It is a chance to dress up
In the robes of tradition,
To step the rhythm-step of belonging.
It is a promise of future happiness.
(That's some day, I'm going where Jesus is!)

In the beginning was the Word
And it was the white man's Word
And the word was ~~slavery~~ slavery.

The white man's word was against
Religion for the slaves.
For the White Man's God
Was a white God,
And the slaves must not think themselves
Equal to worship Him.

But the Negro Church was born.
It was born with blood
And baptised with fire, tar, and the noose.
It was the first freedom.

Denied politics, education, and membership of Society,
For Negroes, their churches became schools,
And centers of political and social activity.

In the Bible, they found people like themselves.
The freedom of the Israelites was the freedom of the Negroes.
Like Moses in the land of Pharaoh,
The ministers prayed
'Let my people go!'

Minister-('And I hear Jesus saying, Loose the man')

A Negro's religion
Is the freedom to sing
The songs of joy
That soar above the ghettos walls.

① UNCLE TOM'S SONS II - THE WALLS OF THE GHETTO

A city is made up of walls, visible and invisible.
A ghetto is a walled city within a city.
If you are the ghetto's kind, it is easy to get in.
Only death, or demolition of the white walls of fear, can get you out.

Or, in the words of the organizer of the March on Washington, a revolution.

Who is superior, who inferior, when 2 men work together at the same task?
Where the hands, though of different colours,
Are calloused by the same tools?
Between two ~~men~~ workmen
How can there be a wall?

The trade unions, protectors of the worker,
Built the wall.
For they protect the white worker in white America
Not only against the employer
But against coloured competition.
The white unions built the wall.

Lack of opportunity
Built the wall.
For negroes, the standard of education is lower,
It is harder to be an apprentice.
Lack of skills built the wall.

The policy of 'last hired, first fired'
Built the wall.
The negro is least desired
And most expendable.
Lack of security built the wall.
Inequality of buying power
Built the wall.
Even with equal work and equal pay,
Black money is worth less than white.
In the ghettos,
Rents are higher,
Food more expensive.
Exploitation by landlords and shopkeepers,
Not all of them white,
Built the wall.

The symbols of affluence
Built the wall.
The negro buys a car he cannot not afford
To make a temporary ~~break~~ break
From his ghetto prison.
He spends more time in a bar
To drink himself into equality or forgetfulness.
He spends more money on clothes,
To make the black skin acceptable.
Escapism built the wall.

SONG

2

The way of life,
Of white America
Built the wall
Against black America.

A Civil Rights worker rejects that way of life.

If you need someone to discriminate against
You naturally choose those who look different.
The negro is dark skinned,
And stands out in white society.
His hair is crinkly
And needs different cutting
If you look closely,
Probably negro children even
Lick their lollipops ~~xxx~~ in a different way.
White children, too are scared of barbers,
But surely in a different way.

For those who need to see them,
There are any amount of differences
Between black and white.
For those who need to feel superior,
Any difference is a proof of inferiority.
For those who need to ~~suppress~~ suppress,
A difference is a reason for suppression.

In a democracy
You may have to give the negro a pacifier,
A vote here,
A respectable job there,
A little bit of education,
While the greater suppression continues.

There are those who think
The negro is like a child,
To whom you give a lollipop
While you ~~fleece~~ fleece him of money and dignity,
Who believe the negro feels pain
Less than a white man,
Even when that pain
Is three centuries old.

After three centuries,
The Negro is a big boy now,
And the pacifier no longer ~~sweetly~~ satisfies.
The ~~leading~~ leading negro writer voices his dissatisfaction,

"ONKEL TOM'S SÖNER"

"SHALL WE OVERCOME ONE DAY?"

PROD. BOB ELFFTRÖM
SCRIPT BY PETER
DAVIS

1964-65

The law can mean respected authority
Or it can mean oppression.
But whatever the law represents,
It is always conservative:
It does not change unless people change it.

Police action in the South is called "brutality";
In the North, "law enforcement".
But there is a striking similarity in the methods
North or South, a blow on the head feels the same.

In the North, there are those who have eyes, but do not see
Who have ears, but do not hear
Who have mouths, but do not speak
Who leave society, with all its ills,
For others to preserve and protect

Those who do see,
Those who do hear,
Are those who feel;
They are the ones who speak.

Even in the North, it takes courage:
The penalties can be brutality, loss of your job, blacklisting as
a communist.

Civil Rights demonstrations are an expression of common feeling
That seeks to generate a collective responsibility.
The demonstrations aim to change society
By methods that, to the comfortable white majority
Are both undemocratic and unnecessary.
A union leader who is also a Civil Rights leader
explains why demonstrations must take place

In the North, what must first be overcome
Is the ignorance created by lack of human contact,
White with black,
And an inbred spirit of indifference.
For nearly 200 years,
White Americans have lived by the myth

Of an equality already established.
 This false belief has made men insensitive:
 For where it is believed
 That every man is as good as the next,
 Why should any man care for his neighbour?

A demonstration sings by, but the song dies:
 A ghetto erupts, but continues to exist:
 There are gangs in the subways, but they are hidden.
 These are events, which all know of
 But how many see the cause,
 The cancer at the root
 Of the American Way of Life?
 Does American democracy mean no more
 Than the complacence of the white majority?

In Harlem, if the advertising is cheap,
 The wares are not.
 Why pay for fancy advertising
 When there is a captive market?

The prices in the local store may be high,
 The food not quite fresh or clean,
 But no one is forced to shop there.
 The district has other stores,
 Where the ~~fastest~~ prices are just as high,
 Where the food is not quite fresh and clean,
 And the block customers can go there instead.
 Is not that Freedom of Choice?

The Negro, who enjoys the Freedom to be Unemployed,
 May take advantage of the credit
 Offered by the local store.
 Buying on credit is so much easier -
 Freed from the responsibility of hard cash,
 One can buy more of the little unnecessary of life
 Credit buying and hire purchase,
 Are not these the blessings of a Free Economy?

Harlem's white shopkeepers run greater hazards
 Of theft, looting and brutality
 Than shopkeepers outside the ghetto.
 But then, does not free Enterprise means taking risks?

The customers are black,
 But, unlike the South,
 The white shopkeepers do not mind serving them.
 Harlem's shopkeepers do not discriminate -
 They take money from everyone.
 Is not that Equality?

Until recent years,
 Advertising was the same for white and black,
 Now, there is black advertising to gain black money.
 Is not that Recognition of Status?

The only white people who come to Harlem
 Are the ones who make money there -
 And, of course, the police -
 And some say, they too make money there.
 If a white man has to pass through Harlem
 He does so incubated in his car.
 He drives fast,
 Keeping his doors locked at the traffic lights.
 It is enemy territory
 Nowadays Whitey does not go there
 For entertainment, as he used to:
 The quarter is not so funny any more.
 The only white people the Negro sees in Harlem
 Are those who take his money -
 The shopkeepers, the rent-collector~~s~~, the corrupt police.

Harlem is the refuse of a capitalist society
 That no white man thinks about till it begins to stink.
 Negroes do not live in slums because they want to,
 But because they have to.
 It is the white man's way of pretending they do not exist,
 Of making them invisible.

Forced into the ghetto by white prejudice,
 Hobbled outside when he tries to work,
 In the few fields where he is allowed
 To compete freely with the white man,
 The Negro overwhelmingly proves his equality.
 Only when the Negro entertains him,
 In jazz or sport,
 Will the white man condescend ~~to~~ ~~xxxx~~ to see him.
 And yet white Americans are still surprised
 When black champions reject white society!

The streetworkers do their work
 Under a sign that reads
 "Dig we must for a growing New York"
 The city progresses
 In the way that America measures progress,
 By size and prosperity.
 But while the city swells with civic pride,
 Harlem decays and collapses.
 And yet, for white landlords
 Who never visit the scene of their exploitation
 This rat-ridden slum is a gold mine.
 With a quarter of a million human beings
 Cramped into $3\frac{1}{2}$ square miles,
 Harlem is the most thickly peopled area of America.
 Yet the teeming ghetto is the only place
 Where negroes can find a home -
 A privilege that they pay for.
 The slums exist because someone, somewhere
 Is making a fortune from them.
 But why do negroes come to N.Y.? A former Chairman of the
 N.Y. board against discrimination answers:

The negro's dream of plenty
 Is the same as the white man's dream
 In their goals and desires at least
 White and black are equal.
 But while America urges to success,
 It deprives the negro of the possibility of succeeding.
 The vision of a place in the sun
 Applies only to white America.

The tragedy is, that the Negro,
 Permanently ~~is~~ in the shade,
 May still believe, the myth of equality.
 If he does believe,
 Because he is not successful,
 He may be forced to believe also
 In his own inferiority,
 In crippling incapacity.
 Now, Negroes, on a scale never before known,
 Are criticizing the society that refuses to acknowledge them.
 Sick of America's promise of success
 That for the Negro has always been a lie,
 Some Negroes take refuge in another dream,
 The return to the mothercountry.
 A leader of the Back to Africa movement
 Explains the realistic appraisal
 Behind an unrealistic desire.

For Negroes, in their desperation,
 The Communist Bogey that is far away
 Is less terrifying than Whitey on the doorstep.
 If to be dissatisfied with inferior jobs, is to be communist;
 If to ~~xx~~ want to live in decent homes is to be communist;
 If to want education is to be communist;
 If to want the chance to compete on equal terms is to be communist;
 If, in short, to criticize and complain is to be communist,
 Then there are 20,000,000 black communists in the United States.

For too long has Communism been the scapegoat
 In America and elsewhere.
 The United States would rather destroy Communism
 Than heal the conditions that breed it.
 In the name of freedom, American soldiers
 Die, and kill, abroad
 In the name of freedom, American negroes
 Die at home.
 In the name of their freedom, American whites
 Murder at home.

The United States was created in the ideal of Freedom;
 Yet George Washington,
 First President of Free America,
 Owned slaves.
 The same doublethink exists today.
 Is it not time Americans asked themselves
 What Freedom is?

The American economy, which prides itself on modernity,
 Holds many *anachronisms*.
 Side by side with technological progress
 Exist ignorance, backwardness, poverty -
 Many of those who are economically secure
 Believe that the success of their economy
 And the assuring of their security
 Depend on keeping a pool of cheap labour.
 Those who would not tolerate an inefficient machine
 Or a worn-out tool
 Tolerate the immense wastage of human resources
 Demanded by an outdated doctrine.
 America, which perfected the Industrial Revolution
 Has yet to accept the Negro Revolution.

All Americans are endowed with the rights
 Of life, liberty, and the pursuit of Happiness.

A Negro has life, which will not be threatened
 As long as he knows his place.
 He has the liberty to work at certain jobs,
 Live in certain places.
 He may persue and even achieve,
 happiness

People, who would not themselves live in a slum,
 Are content to let others live there;
 People, who would not themselves be poor,
 Are content to let others be poor.
 People, who would not themselves be exploited,
 Are content to let others be exploited.

In their safe boxes of seclusion,
 They think they are free
 From responsibility for their fellow men.

The successful Negroes,
 The upper crust of black society,
 Give exclusive parties,
 To which they invite people from their own set.
 They dance, drink and chat
 Like their white counterparts;
 But white men do not come to their functions,
 And they are not invited to the white man's.
 Only a few white girls,
 Status symbols for coloured men,
 May be seen.

In the North, there are no laws of segregation,
 Yet segregation is a fact.
 Where there are no signs to tell him,
 The Northern negro does not know
 Which doors are open to him, which closed.
 To find out, he must try them -
 And he will get hurt.
 The rules of the vicious game are hidden
 But they work.
 So the negro upper crust
 Keeps to itself,
 Where it can not get hurt.
 In the North a Negro is free to copy white America
 But he can never be part of it.

WHITE SOUTH, BLACK CONSCIENCE

VOICE ONE - Commentator

VOICE TWO - White South

Approximate ~~XXXX~~

| Time | <u>VOICE ONE</u> |
|---------|--|
| 1 - 10 | Between 1859 and the present day there have been over 5,000 <u>recorded</u> cases of Negroes being lynched by white men in the United States; the number of murders is unknown. |
| 11 - 28 | Georgia, 1899. Sam Holt, believed to be a murderer and rapist, was castrated and had his fingers and ears cut off; his still living body was covered in oil, and burnt. A crowd of 2,000 looked on and fought for parts of his charred remains as souvenirs. On the trunk of a tree nearby was pinned the placard: "We Must Protect Our Southern Women". |
| 31 - 36 | Louisiana, 1906. William Carr, lynched for killing a white man's cow. |
| 43-54 | Georgia, 1919. Private William Little, returning from the war, was warned to take off his uniform. He refused, because he had no other clothing. He was found beaten to death. |
| | Mississippi, 1955. Emmett Till, 15 years old, murdered for alleged offensive remarks to a white woman. |
| | Mississippi, 1963. Medger Evers, Civil Rights worker, shot in the back. |
| | Mississippi, 1964. James Chaney, negro student; Andrew Goodman, white student; Michael Schwerner, white student: all Civil Rights workers, murdered together. |

- 2 -

Whatever the immediate excuse, the lynchings and murders all have the aim of proving that the white man is physically, socially, and sexually, master over the black man. In the South, the Negro must be kept in his place.

2.02

In the worst states of the South,
Mississippi, Alabama, Georgia, Louisiana,
The Negro's position has not altered substantially
Since the Emancipation Proclamation of 1863.
While a slave, the Negro was a valuable machine,
And the white slave-owner,
Who had invested good money in his machine
Cared for it, and kept it in working order.
As long as he was useful, the slave had security.
Emancipation made the Negro economically insecure.
Owning no property,
The only way the Negro was free
Was to starve, or to leave the South.
Knowing no skills but farming,
Only the land could give work and food;
And the land was owned by white men,
The former slave-owners.
White man and Negro found
That there is more than one way to be a slave.
The old order changed in appearance
But not in essence.
The white Southerner was left with complete domination,
Plus a sense of grievance against the conquering North,
Which was far away,
And the despised Negro,
Who was near, and could be hurt.
Since slavery,
There has been no change
In the mind of the White South.

Ross Barnett, ex-Governor of Mississippi, who knows the
mind of God,

3.11 Finds it close to the mind of the White South.

(Barnett)

6.54 The white Southerner is good ~~XXX~~ to the black man.
As the black man is good to his ~~XXX~~ mule.
But the Negro suffers from a disadvantage
His mule does not have:
The Negro bears an unfortunate likeness ~~EM~~
To a human being.
In the Negro, the Southern white sees a parody of himself,
The dark image of his own passions,
And makes the Negro the scapegoat for them.
The Negro can be punished for the white man's sins
Because he is outside the Law's protection.

Throughout the South,

The white man has exorcised his conscience
By sacrifice of the black man.

He is sacrificed publicly by lynching

7.33 And privately by exploitation.

The Negro's true position

Is concealed by the traditional lie of paternalism,
Here expressed by a Southern writer:

VOICE TWO

"It must be realized that the Negroes of the USA are
today by far the most fortunate members of their race
to be found anywhere on earth. Instead of being the
hapless victim of unprecedented oppression, it is nearer
the truth that the Negro in the United States is by and
large the product of friendliness and helpfulness unequalled
in any comparable instance in all history. Nowhere else
in the world has a helpless, backward people of another

8.04 by a dominant race."

VOICE ONE

The white Southerner is logical:
He is a segregationist
Because he is a racialist.
He does not believe in egalitarianism.
He believes in the sanctity and superiority
Of his own white Anglo-Saxon kind.
His racial beliefs are akin to those
Of his cousins in Nazi Germany
And white South Africa.
Like them, he has proved himself
8.28 Superhuman at least in sadism.

Here is how Carleton ~~Putnam~~ Putnam, prominent businessman
And member of the master race,
Sees the Negro:

VOICE TWO

"There is no basis in sound science for the assumption
that all races are biologically equal in their capacity
to advance, or even to sustain, what is commonly called
Western civilisation. They most emphatically are not.

The Negro race has various and valuable qualities.
In those great attributes of the heart - sympathy and
kindness - and in a sense of humour - the average Negro,
taken as an individual, is fully on a par with the
average white. In certain skills the Negro ranks above
the white. In other qualities of mind and character,
qualities especially involved in our Western civilisation,
the full-blooded Negro is congenitally only partially
adaptable. When I use such words as 'inferior',
'backward', and 'unequal', I use them in this limited
9.28 sense only."

9.28

VOICE ONE

In the Black Belt of the South,
Such skills as the Negro has been endowed with
Allow him to work as a tenant farmer.
His inability to adapt himself to Western Civilisation
Prevent him from earning more than \$3 a day
For working in the landlords fields.
And, with his natural sympathy,
He understands that if Western civilisation is to survive,
The other working members of his family
Cannot expect more than 50¢ a day each.
His sense of humour is very useful
When the wages he received when work was slack
Are deducted from his pay
At harvest time.
He shows his backwardness
Because he must buy on credit
At the landlord's store,
And at year's end is always in his debt.
That he is not, like other workers, protected
By the Federal Minimum Wage Law.
Is proof of his inferiority.
Because he is unequal,
He is bound to his landlord
And to his landlord's land.

10.38

In the South,
Economic inferiority proves human inferiority.

The historical perspective
In a white Citizens' Council pamphlet
Is hard to dispute:

VOICE TWO

"The white men and women, chiefly of British, German,
Dutch, and Scandinavian stocks, who colonized and

with race preference.

Hence it is nonsense to say that racial discrimination, the necessary consequence of race preference, is 'un-American'. Actually it is perhaps the most distinctively American thing there is, the reason why the people of the United States are what they are. Today when racial discrimination of any kind or degree is instantly denounced as both sinful and stupid, few stop to reflect that this nation is built solidly upon it."

11.28

VOICE ONE

12.10

Lincoln, remembered as the Negro's saviour, said in 1858:

VOICE TWO

"I am not, nor ever have been, in favour of bringing about in any way the social and political equality of the white and black races - I am not, nor ever have been, in favor of making voters or jurors of negroes, - nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which will ever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race."

VOICE ONE

12.56

In the white Capitol
Of Jackson, Mississippi,
The elect of the white race
Chosen by a lily-white electorate
Sit in their white shirts
And pass laws to keep the black man in his place.

VOICE TWO

"If any person, who shall have previously become the natural parent of an illegitimate child shall again become the natural parent of an illegitimate child born within this State, he or she shall be guilty of a felony and, upon conviction thereof, shall be punished by imprisonment in the State Penitentiary for not less than one year nor more than three years. A subsequent conviction hereunder shall be punishable by imprisonment in the penitentiary for not less than three years nor more than five years. Provided, however, that any parent convicted hereunder may submit to sterilization in lieu of imprisonment."

4500

VOICE ONE

The cafeteria of the Mississippi State Legislature
Is run by a white woman.
Being blind, she cannot see a black.
Being white, she may not serve a black.
But discrimination does not need eyes.
Naturally, she uses the toilet for 'White Ladies'
And not the 'colored women':
Ladies are as distinct from women
As white is from black.
But equal, of course.

15.29 Birmingham, Alabama, is the heart of the South's industry,
A steel town in an agricultural area.
For the South, where even the majority of whites
Are poor,
Birmingham is the recoil from backwardness.
The city was built by white enterprise
And white capital,
Much of which came from the North.
But for the South,
Birmingham means Southern progress.

In the steel mills,
The bosses played off white labour against black,
As happens on the farmlands,
To keep both white and black docile and subdued.

1604

The city shot up.
The white steelworkers increased their standard of living:
But they did not lose their need
To despise and torment the black.
Race hatred is a hard habit to break;
Easier, to change the city's name to "Bombingham".

16.07

Birmingham's Negro quarter is a quiet district,
With the tranquillity of a people
Who know their place, and keep it.
Like other Southern Negroes,
The Negroes of Birmingham
As a rule don't cause trouble.

Of a Sunday, the people go to their churches,
And the children to their Sunday schools,
And after Church,
They promenadé in the square,

16.40

And they don't look for trouble.

The segregationist Governor of Alabama,
Champion of the South's freedom to discriminate,
Looks at the Southern Front
And finds it All Quiet.

Now.

(Wallace)

18.04

Birmingham is peaceful
As the man struck by a water-jet
Or a police baton is peaceful -
Dazed, brutalized, stunned.

The body of the church can be rebuilt -
But who can rebuild the bodies of the bombed children?

Carol Denise McNair
Addie Mae Collins
Cynthia Dianne Wesley
Carol Robertson -

Dear children of God,
Sacrificed by a Sunday-school bomb.
The roll-call is not yet complete.

8.49 - The Executive Director of the National Association for
9.55 the Advancement of Colored People
Explains the importance of the Church
For the Negro Revolution.

3.27 In their religion, people, black and white,
Find what they want to find
When they need to find it.
For black and white,
The Church in the South
Bears the same name.
But a white minister of the Presbyterian Church in
Mississippi
Finds that his Bible supports segregation:

VOICE TWO

"Moses strictly warned the Israelites against allowing
their sons and daughters to intermarry with the pagan
peoples with whom they came in contact, under the penalty
of bringing upon themselves the Divine wrath and judgment.

After the return of the Jews from the Babylonish
captivity, it was discovered that great numbers of the
prominent Jews had taken wives from among the heathen

to purge out this evil practice emphasized the vital importance which was attached to the preservation of the purity and integrity of the racial stock by the leaders of the nation and by their Divine ruler."

VOICE ONE

24.31

Ten years after the Supreme Court's decision
Outlawing racial segregation
In public schools,
The majority of Southern schools
Are still completely segregated.

The Supreme Court stated that:

"Separate educational facilities are inherently unequal."

The first effect of this in the South
Was a rash of fine-looking new schools for Negroes,
To prove their equality.
They were better than Negroes' schools in the North -
But they were still segregated.

Americans, white and colored, North and South,
Understand that complete integration
Can only come about
By beginning with the children in class.
Senator James O. Eastland of Mississippi
Voices the horror of the South
At integration in the schools:

VOICE TWO

"The drive for racial amalgamation is both illegal
and immoral, and those who would mix little children
of both races in our schools are following an illegal,
immoral and sinful doctrine."

VOICE ONE

The White South defends its whiteness
By appeal to the Law, morality, and religion.

VOICE ONE

And Theodore G. Bilbo, twice Governor of Mississippi,
Defender of the institution of lynching:

VOICE TWO

"If the blood of our white race should become corrupted
and mingled with the blood of Africa, then the present
greatness of the United States of America would be
destroyed and all hope for the future would be forever
gone. The maintenance of American civilization would
be as impossible for a negroid America as would be
redemption and restoration of the white man's blood
which had been mixed with that of the negro."

VOICE ONE

That is what they teach in the white schools
Of the South -
Together with the other American myths.

PART IV

SHALL WE OVERCOME SOME DAY?

2.47 "If there is no struggle, there is no progress. Those who profess to favour freedom, and yet deprecate agitation, are men who want crops without plowing the ground." So wrote the Negro Abolitionist, the one-time slave, Frederick Douglass, in 1857.

The struggle for Civil Rights is a hundred years' war
On prejudice, exploitation, poverty.

The passing of the Civil Rights Bill was one victory,
But one victory only, in a war of many battles.

2.25 - Black Eagle, Soldier of Fortune, complains that
3.12 preparations are being made for the wrong war.

3.12 After the Civil War, the outward structure of segregation
Was dismantled - and re-assembled with the Reconstruction.
The same can happen after the Civil Rights Bill:
The Negro is still trapped in a society
Where poverty is a mark of shame,
Where black is the color of evil,
Where the good things of American life are beyond his
3.49 means.

6.56 The Negro has learnt to make do with what he has.
The white promises of the TV world
Were never intended for the Negro.
With TV to watch,
And a bottle of soda in his hand,
Life is bearable now.

7.27 The future belongs to the white man.

7.50 Greenwood, Mississippi, has not forgotten the life of
privilege

That the South accepts as its due.

It is the headquarters of the white Citizens Councils,
Whose aims, and some of its members, are the same
As the terrorist Ku Klux Klan.

It is the propaganda centre of the segregationist South,

8.17 And one of its voices is the Mayor:

9.39 There is a bridge in Greenwood
That connects the negro section
To the white section of town.

The bridge is necessary for communication and commerce -
The Southern white needs the black man's hand for labour,
Though he would not dream of grasping it in friendship:
Such a bridge is impossible for the citizens of Greenwood.
Some white men, outsiders, have tried to build such a bridge.
But the police force is there ~~XXXXXXXXXXXXXXXXXXXX~~
To protect the honest citizens of Greenwood
From such immorality.

The Law is accommodating in finding charges, fines,
punishments

For interfering strangers.

10.43 Greenwood's Cotton Exchange is the biggest,
The most powerful,
In the Mississippi Cotton Belt.

It represents an economic force
That governs political power.

It represents a conservatism
That seeks to maintain
White supremacy over the Negro -

A supremacy that has paid big dividends

11.09 Ever since slave labour was used to pick cotton.

In the South, the land of cotton,

Old times are never forgotten,
But remembered with a sick nostalgia.
The statue of a Confederate soldier
Guards the Town Hall and its list of registered voters.
For this is the ultimate sanctuary of the white dominance
That gives separate, unequal facilities for everything,
Including the vote.

11.22

11.31 A Civil Rights leader explains the extent of the
disfranchisement.

11.59 In order to register, a Negro must overcome
The difficulties of tests designed to prevent him;
He must endure insults and threats
To himself and his family,
Job intimidation and violence.
He must survive attempts on his life - if he can.
But hardest of all, he must convince himself
That there is a point in trying,
That it is no more than his right
As a citizen of the United States.

In Fayette County, Tennessee, in 1959,
There were a dozen Negroes registered to vote.
Today, there are over 4,500 - 300 more than the whites.

When this is repeated all over the South,
Negroes will be an effective power
In their own country,
And politicians will be compelled to listen
To their just demands.

Only when he has voting equality
Will a Negro
Be able to offer his hand
Without fear of refusal,
And a white man take it
Without fear of condescension.
Only when the bridge is built from both sides
Will it be worth completing.

14.03

A Civil Rights leader in Mississippi points to the national
conspiracy of silence on Civil wrongs:

In the Negro's world there are two uncles,
Uncle Tom and Uncle Charlie.
Uncle Charlie is the white man,
Personification of patronizing paternalism.
Uncle Tom is the Negro who accepts
This white man's attitude
With submissive humility.
For the new American Negro
They are the images of slavery.
Freedom from their tyranny
Is the only true freedom.

16.32

"Oh, Freedom, Oh, Freedom,
Oh, Freedom, over me, over me.
And before I'll be a slave,
I'll be buried in my grave,
And go home to my Lord and be free."

There is a difference between the songs
Of the Black South
And the songs of the White South:
The songs of the Black South look forward;
Those of the White South look back.

18.26

In the civil war for Civil Rights
The White South has all the armour.
It can afford to buy a 13,000lb "nigger-wagon"
At a cost of \$1 a lb.
The city of Jackson, Mississippi, alone
Has a "defence" budget of over \$2,000,000.
Tanks and concentration camps -
The conventional attributes X
Of a conventional war.

When the enemy is unarmed,
And dedicated to non-violence,
It is not necessary to build a new prison-camp -
It is easier to convert the State Fair.
It has its own logicality too -
If you do not consider the Negro to be a human being
It is fitting to put him in an animal pen.
If he does not behave exactly
Like a well-trained domestic animal,
It is natural to beat him with billies
And prod him with electric cattle-goads.

Here is the account of Fred Harris, Civil Rights worker:
"The cop came around and said, you gonna move? you
gonna move? And he frightened the old people. And
when we didn't move he arrested us....I stayed in the
hole, a six by six cell, with 8 others for 4 days.
In all I spent 160 hours in the hot box. And about a
week after that I asked to see a doctor, and the prison
warder told me, yes, when I die. I'm seventeen."

20.26

A Black Muslim looks at the white-accentuated difference
between black and white Americans.

21.40

Malcolm X would separate black from white:

But he would do it with black pride, not submissiveness.

Being sent to the Mississippi State Penitentiary
was once a social stigma.

But since they started sending
Civil Rights workers there,

The prison has been upgraded

To a status more honourable

Than that of a university:

"Have been to the jail?"

"Certainly, Lord."

"Have you did your 30 days?"

"

"Did you serve your time?"

"

"Will you go back again?"

"

"Certainly, Certainly, Certainly, Lord."

A Civil Rights leader asks the most searching question.

In Mississippi State Penitentiary, Civil Rights workers
are kept in the maximum security section, along with
murderers awaiting execution. There they found that,
in Dear Row, there was at least one unsegregated seat
in Mississippi.