

ABOUT MIXED BLOOD THEATRE

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On August 28, 1963, Rev. Martin Luther King, Jr., delivered the famous speech in which he spoke of his dream that all people could pay positive attention to each other's differences and similarities. He believed that would yield equality and freedom. The **Mixed Blood Theatre Company** is a professional, multi-racial theater ensemble dedicated to the spirit of Dr. King's dream.

Mixed Blood's home is a historic 1887 firehouse that has been converted into a flexible 200-seat venue allowing a variety of seating and stage configurations. The theater's main performance space is the **Alan Page Auditorium**, named in honor of Minnesota State Supreme Court Justice Alan Page, a champion of social justice and racial equality, a former Minnesota Viking inducted into the National Football League Hall of Fame, and founder of the Page Education Foundation (which provides funds for post-secondary education for students of color).

At **Mixed Blood** good theater is a vehicle for artistry, entertainment, education, and effecting social change. Through casting and content this theater portrays a world on its stage not only as it is or was but also as **Mixed Blood** would like it to be. From musicals to extravaganzas to intimate chamber theater to political satires to comedies and dramas, **Mixed Blood** produces new plays on its main stage in predictably unpredictable ways, including one play each year that is produced in English and Spanish with a bilingual cast.

Mixed Blood doesn't characterize itself as *multi-cultural*, but rather *culturally-specific* times five...or fifty...or five hundred. **Mixed Blood** aspires to be a model of successful *pluralism*. The theatre has many culturally-specific theatrical productions that tour to hundreds of schools, community centers, campuses, theaters, and workplaces across the country. These shows fill a void in the curricula of schools, provide (and sometimes portray) role models of color, and demonstrate the possibilities of live theater as a voice for the unheard and as an instrument of change. These offerings may include:

- *According To Coyote*, an energetic collection of American Indian legends featuring the wise/brave/foolish trickster Coyote.
- *Black Eagle*, the story of Dr. Ronald McNair, the African American scientist aboard the ill-fated space shuttle Challenger.
- *Daughters of Africa*, a music-driven history of African American women, celebrated and overlooked.
- *The Deaf Duckling*, the story of a deaf child born into a hearing family intertwined with that of the classic fairy tale.
- *Dr. King's Dream*, a brilliant depiction of the great civil rights leader's life and career.
- *Eastern Parade*, a drum-propelled anthology of the Asian American experience.
- *Jackie Robinson*, a memorable portrait of the first African American major league baseball player.
- *Minnecanos*, a buoyant celebration of Chicano cultural history embracing four generations and the entire 20th century.
- *Paul Robeson*, actor, athlete, activist—Robeson's power and talent shine in this striking biography.

SEEING A PLAY

SEEING A PLAY SHOULD BE AN EXCITING, ENTERTAINING, AND EDUCATIONAL EXPERIENCE. This can easily be done if one understands the traditional agreements between the audience and the performers; each expects the other to be at their best and both are an integral part of the live performance experience. Here are some guidelines the audience should follow to make sure that the experience is a successful one for all.

1. Be on time. Tardiness disregards the effort of those who are on time.
 2. No eating or drinking during the performance.
 3. No talking during the performance.
 4. No throwing objects.
 5. Turn off all cell phones, pagers, and text-messaging devices.
 6. Watch the show with an open mind. Remember what you liked and didn't like. Be prepared to discuss the performance when you return to the classroom. Make note of questions and comments that you might have about any aspect of the performance.
What connections does the show have to you and your life?
 7. Be respectful and attentive.
 8. Follow your school's procedure for dismissal from an assembly.
- Mixed Blood's school performances last about 45 minutes. Make the necessary preparations so that you can stay seated through the entire performance.
 - Often, if time allows, there will be a post-performance discussion with the cast. Be prepared to discuss the performance.
 - As you prepare to see the show, review the pre-performance discussion questions and time line. Research not only the elements that most interest you but also those elements that are completely new to you.
 - After you have seen the show review the post-performance questions. Discuss the elements of the show that were enjoyable. Identify and discuss new vocabulary words. Identify and discuss the plot and themes of the story. Compare your overall opinions of the performance and, if possible, write them down to share with the presenting company.

ABOUT *DAUGHTERS OF AFRICA*

Daughters of Africa is a music-driven history of African American women from slave ship survivors to stars of the silver screen. The forty-five minute performance vividly commemorates both the famous and the overlooked and is an eye-opening celebration of the triumph of pride, determination, and courage.

Written for Mixed Blood Theatre by Twin Cities playwright and columnist Syl Jones, Daughters of Africa opens with a greeting from a flight attendant - we're on an airline flight through time. The flight attendant becomes our guide through three hundred years of American history.

The flight attendant is a reoccurring character, pointing out sights and calling attention to articles in the in-flight magazine. With changes in props, costumes items, and music, she becomes the other women in the show, the historical figures listed below as well as representational characters - a slave women whose child is taken from her, for instance.

The tone of Daughters of Africa changes frequently. There is the humor (with touches of parody and sarcasm) of the flight attendant, the highly-charged emotionality of the slave, the somberness of Harriet Tubman, and the rousing vivacity of Lena Horne.

Daughters of Africa does not pretend to chronicle all of the profound and important moments in the history of African American women. It is an effort to capture the drama, joy, pathos, and accomplishments (recognized and unsung) that have long been part of their lives.

In preparing for the performance, teachers can help students, particularly younger students, by explaining certain theatrical conventions they will see. This is a one-person play, but the actress not only portrays many different women, but also addresses other unseen characters. Students should be aware that live theatre requires them to use their imaginations, not only to "see" those characters but also to follow the action of the play.

The simple setting they will see sometimes is a seat on the airplane, sometimes a seat on a bus or in someone's home. Sometimes the action of the play is on a road, on a stage, or on a movie set. Other conventions to discuss also include the use of simple changes in costumes and props as indicators of change of characters and setting; the reoccurring character / omnipotent narrator personified by the flight attendant; and the ways in which music is employed beyond just accompanying lyrics.

ABOUT *DAUGHTERS OF AFRICA*

Below are lists of the songs featured (in part or in entirety) in the play and of the women either portrayed or prominently mentioned. Changes in both lists may occur without notice - for instance, plans for 2004 are to include short segments on Barbara Jordan, Whoopi Goldberg, Queen Latifah, and/or Condi Rice.

The Songs

1. Overture: A Girl Child For Mother Africa,
by Syl Jones and Billy Washington
2. Nobody Knows The Trouble I've Seen
Traditional
3. Old Time Religion
Traditional
4. Yonder Comes The Blues
by Ma Rainey
5. Black and Blue
by Fats Waller
6. Strange Fruit
by Lewis Allen
7. Stormy Weather
by Ted Koehler and Harold Arlen
8. Think
by Aretha Franklin and Ted White
9. Survivor
by Anthony Dent, Bernice Knowles, and Mathew Knowles

The Women

Phyllis Wheatley
Elizabeth Freeman
Harriet Tubman

Madame C. J. Walker
Sojourner Truth
Ida B. Wells

Ma Rainey

Mary McLeod Bethune

Ethel Waters

Billie Holiday

Lena Horne
Rosa Parks
Aretha Franklin
Oprah Winfrey

TIMELINE

TIMELINE

- 1619 First female African American slave arrives at Jamestown.
- 1821 Harriet Tubman is born.
- 1849 Harriet Tubman's escape to freedom. She will return to the South 19 times as conductor of the Underground Railroad between 1849 and 1859 and bring out more than 300 slaves.
- 1861 Confederate soldiers attack Fort Sumter in the harbor of Charleston, South Carolina. Start of American Civil War.
- 1862 Ida B. Wells is born July 16 in Holly Springs, Mississippi. President Lincoln presents a draft of the Emancipation Proclamation to his cabinet. It will be signed in 1863.
- 1865 Thirteenth Amendment, which abolishes slavery, is passed by Congress. Lincoln is assassinated at Ford's Theater in Washington, D.C..
- 1867 Morehouse College and Howard University are established. First national meeting of the Ku Klux Klan held at the Maxwell House in Nashville. Sarah Breedlove (Madame C. J. Walker) is born December 23 in Delta, Louisiana.
- 1875 Mary McLeod Bethune is born July 10 in Mayesville, South Carolina. Civil Rights Bill giving African Americans equal treatment in public venues is enacted. White Democrats attack African Americans in Vicksburg, Mississippi, killing several people.
- 1886 Gertrude Pridgett (Ma Rainey) is born April 26 in Columbus, Georgia. Seventy four African Americans reported lynched, equaling the number lynched in 1885.
- 1892 Ida B. Wells begins an antilynching campaign. One hundred and sixty one African Americans reported lynched. Democrat Grover Cleveland elected president.
- 1896 Ethel Waters is born October 31 in Chester, Pennsylvania. "Jim Crow" period begins as the U. S. Supreme Court upholds the doctrine of "separate but equal" in the *Plessy v. Ferguson* decision. Seventy eight African Americans reported lynched.
- 1904 Mary McLeod Bethune opens Daytona Normal and Industrial School in Daytona Beach, Florida, for African American girls. In 1923, it will merge with Cookman Institute to become Bethune-Cookman College. Ma Rainey begins her blues singing career. Seventy six African Americans reported lynched.
- 1905 Madame C. J. Walker, while in St. Louis, develops formula for African American hair. African American intellectuals, including W. E. B. Du Bois, organize the Niagara Movement. Fifty seven African Americans are reported lynched.
- 1910 Madame C. J. Walker founds the Madame C. J. Walker Manufacturing Company and her laboratory and training school in Indianapolis, Indiana. First issue of *Crisis* magazine is published by W. E. B. Du Bois. Sixty seven African Americans are reported lynched.
- 1913 Harriet Tubman dies in Auburn, New York. President Woodrow Wilson segregates African Americans and Whites in government departments. Fifty one African Americans are reported lynched.
- 1915 Eleanora Fagan (Billie Holiday) is born April 7 in Baltimore, Maryland. Medical scientist Ernest Just wins the first NAACP Spingarn Medal. NAACP protests movie *Birth of a Nation*. Fifty six African Americans are lynched.
- 1917 Lena Horne is born in Brooklyn, New York. United States enters World War I. Thirty six African Americans are reported lynched.
- 1919 Madame C. J. Walker dies in Irvington-on-the-Hudson, New York. Seventy six African Americans are reported lynched. There are more than 25 race riots across the nation during what is labeled the "Red Summer" of 1919.
- 1921 Ethel Waters makes her first recording for the *Black Swan* label. *Shuffle Along*, an all-Black musical opens, in New York. The work of African American artists and scholars begins what will be known as "The Harlem Renaissance" or "The Negro Renaissance." Fifty nine African Americans are lynched throughout the nation.
- 1923 Ma Rainey makes her first recording, signing with the Paramount label. Marcus Garvey, founder of the Universal Negro Improvement Association, is sentenced to five years in prison for mail fraud. Twenty nine African Americans are lynched. George Washington Carver is awarded the Spingarn Medal.

TIMELINE

- 1924 Mary McLeod Bethune becomes president of the National Association of Colored Women. Calvin Coolidge is elected president.
- 1929 Ethel Waters makes her first film singing "Am I Blue" and "Birmingham Bertha" in *On with the Show*. Martin Luther King, Jr. is born in Atlanta, Georgia.
- 1931 Ida B. Wells-Barnett dies in Chicago, Illinois. "Scottsboro Boys" trial begins in Scottsboro, Alabama. (Nine young, African American men are accused of raping two white women on a freight train.) Roy Wilkins becomes Assistant Secretary of the NAACP.
- 1933 Billie Holiday makes her first recording doing three recording sessions with Benny Goodman.
- 1934 Ethel Waters is the highest paid woman on Broadway while appearing in *As Thousands Cheers*.
- 1935 Mary McLeod Bethune forms the National Council of Negro Women. She is also awarded the Spingarn Medal. Joe Louis defeats Primo Carnera at Yankee Stadium.
- 1939 Seventy-five thousand people attend a Marian Anderson concert at the Lincoln Memorial in Washington, D. C. The concert was moved to this outdoor location after the Daughters of the American Revolution denied her use of Constitution Hall. Ma Rainey dies December 22 in Columbus, Georgia. Marian Anderson is awarded the Spingarn Medal. Lena Home makes her Broadway debut.
- 1942 Aretha Franklin is born March 25 in Memphis, Tennessee. First of the Tuskegee Airmen graduate from flight school. A. Philip Randolph, organizer of the Brotherhood of Sleeping Car Porters, is awarded the Spingarn Medal.
- 1954 Oprah Winfrey is born January 29 in Kosciusko, Mississippi. U. S. Supreme Court overturns the doctrine of "separate but equal" in the *Brown v. Topeka Board of Education* decision.
- 1955 Mary McLeod Bethune dies May 18 in Daytona Beach. Marian Anderson debuts at the Metropolitan Opera House. Emmett Till, age 14, is kidnapped and lynched in Money, Mississippi. Seamstress Rosa Parks is arrested after refusing to give up her seat to a white passenger on a Montgomery, Alabama, bus. Dr. Martin Luther King, Jr. leads year-long bus boycott in Montgomery.
- 1956 Aretha Franklin records her first gospel single.
- 1959 *Raisin in the Sun* opens on Broadway at the Barrymore Theater starring Sidney Poitier and Claudia McNeil. Duke Ellington is awarded the Spingarn Medal. Billie Holiday dies July 17 in New York. Berry Gordy establishes Motown Records.
- 1961 Aretha Franklin signs with Columbia. Bus carrying Freedom Riders is bombed and burned in Anniston, Alabama. When Freedom Riders continue on to Montgomery, the police allow a mob to attack them as the bus arrives. Martin Luther King, Jr. is arrested during demonstrations in Albany, Georgia.
- 1966 Aretha Franklin signs with Atlantic. Stokely Carmichael heads the Student Nonviolent Coordinating Committee. Black Panther Party formed in Oakland, California, by Huey Newton and Bobby Seale. Edward Brooke (Republican-Massachusetts) is the first African American man elected to the U. S. Senate since Reconstruction.
- 1973 Oprah Winfrey gets her first job in television as a reporter at a Nashville station.
- 1977 Ethel Waters dies in Chatsworth, California.
- 1986 *The Oprah Winfrey Show* begins national syndication.
- 2001 Oprah Winfrey named one of *Newsweek Magazine's* "Women of the Century."

BIOGRAPHIES

The biographies presented here are of African American women who are covered extensively within the play. They are listed in alphabetical rather than chronological order.

MARY MCLEOD BETHUNE

Mary McLeod was born July 10, 1875, in South Carolina, the 15th of 17 children. Her parents, former slaves, supported the family with farming and domestic work. Mary attended an African American mission school and in 1888 was awarded a scholarship to attend the Scotia Seminary in North Carolina, a Presbyterian school for African American girls with both white and African American faculty members. Mary graduated in 1894 and began teaching and singing for audiences. She married Albertus Bethune in 1898; they had one son, and were later separated. In October 1904, Mary McLeod Bethune opened a school for girls in Daytona Beach, Florida, patterned after the Scotia Seminary. She had very little money and supported the school by soliciting contributions from influential whites. In 1911, using the same methods, she established a much needed hospital for African Americans in Daytona. In 1920, Mary led a successful African American voter registration drive for women, despite threats from the Ku Klux Klan (KKK). In 1924 she became president of the National Association of Colored Women. In 1923, her school became a college and was later re-named Bethune-Cookman College. Mary served as college president through December 1942. She continued traveling to raise money for the school, using her talents as an orator and singer to obtain contributions. Mary McLeod Bethune played a significant role in the administration of Franklin Delano Roosevelt (FDR), educating Eleanor Roosevelt about the problems African Americans faced. She founded the National Council of Negro Women in 1935 and served as its president until 1949. Throughout her career, Mary favored conciliation over confrontation and advocated negotiation and cooperation with white leaders. Despite that fact, she was accused of being a Communist sympathizer in 1952. She died of a heart attack on May 18, 1955.

ARETHA FRANKLIN

Known as the “Queen of Soul,” Aretha Franklin was born in Memphis in 1942, one of five children. Her mother left the family when Aretha was six and died when Aretha was ten years old. She was raised in Detroit by her father, a Baptist pastor, who traveled extensively. Aretha cut her first gospel single at the age of 14 and went on gospel tours as a child. In 1961, she signed with Columbia, producing nine albums—none of which were big hits. In 1966, she switched to Atlantic, where she was allowed to select her own material and write her own arrangements. The result was a succession of hits and her first European tour in 1967. Aretha’s singing style has been described as part spiritual, part gospel, part raunchy blues, part moody mellow blues, part rhythm and blues, part field holler, part work song, part jazz and part holiness shout. Consequently, she appeals to a wide audience, both rural and urban. She has recently appeared in television commercials, and her material from the 1960s and 1970s is considered an important part of rhythm and blues and rock and roll history.

BILLIE HOLIDAY

Eleanora Fagan was born in 1915, the illegitimate daughter of a domestic and a musician. Her father left very early and she lived with various relatives in her hometown of Baltimore. She quit school at 13 and often hung out at the local brothel to listen to the Victorola. At 15 she began working as a maid in New York and was a prostitute for a short time. She began singing in Harlem nightclubs, and, in 1933 at the age of 18, made her first recording for Columbia. In 1935 she began singing at the world-famous Apollo Theater. Billie was the first African American woman to travel through the South with a white group—Artie Shaw’s band. She also helped integrate the chic, glittering supper clubs. She became known as “Lady” or “Lady Day.” With her trademark gardenia in her hair, she sang with an emotional intensity and depth rarely displayed by any singer. In fact, Billie Holiday is known today as the world’s greatest jazz singer. Using her voice as an instrument, she was able to produce dozens of recordings that remain famous around the world to this day and continue to inspire modern-day artists. Despite her talent, Billie had tremendous personal difficulties. Plagued by racism as she traveled and finding a lack of appreciation for her originality, Billie became introspective, withdrawn and difficult. She saw herself as a victim and became stubborn and temperamental. She became known as a carouser and was frequently fired because of her personal problems. Unfortunately, the public focus shifted from her talent to her personal life as she moved from alcohol to marijuana to heroin in the 1940s. Her highly publicized “cure” and jail sentence in the late 1940s meant that—as a convicted felon—she was not allowed to sing in clubs. Despite a triumphant comeback at

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Carnegie Hall in 1948, Billie's career continued to decline. Rumored to be suffering from cirrhosis of the liver, she died in a New York hospital in 1959. But she is remembered today as a symbol of both the beauty and tribulations of African American womanhood.

LENA HORNE

Lena Calhoun Horne was born in Brooklyn, New York, in 1917. Her parents separated when she was three years old, and her mother, an actress, traveled a great deal. Lena alternately lived with her mother on the road and with relatives. At 16 she joined the Cotton Club and made her Broadway debut in "Blackbirds of 1939." During this period she married Louis Jones, had two children, and was divorced. In the early 1940's Lena traveled to Los Angeles and was signed by MGM, becoming the first African American woman ever to sign a long-term contract with a studio. However, in her 11 films with MGM, she was always cast in separate scenes, playing herself. These scenes could easily be cut out for offended southern audiences—and often were. During the war she was asked to entertain for the USO but refused to sing before segregated audiences. Lena's singing style is characterized as intelligent and sophisticated, with impeccable diction and an almost haughty aloofness. It has been noted that she appears to be protecting herself from the white audience, seldom speaking to the crowd. She has been known to say that "they will get the singer, not the woman." In 1947, she married composer/arranger Lennie Hayton. During the late 1940s she began having career problems. Later she was blacklisted as a Communist sympathizer. However, in the late 1970s she made a tremendous comeback on Broadway in a one-woman show entitled "Lena."

MA RAINEY

Gertrude Pridgett was born April 26, 1886, in Georgia, the second of five children. She made her singing debut in 1900, at the age of 14. On February 2, 1904, when she was 18, she married Will "Pa" Rainey, a minstrel show manager, and began her career as "Ma" Rainey. She was the first African American woman headliner on the minstrel circuit and her popularity, primarily in the South, spanned from the turn of the century to the Depression. By all accounts Ma Rainey was unattractive and did not have a particularly good voice. However, her personality and magnetism made her the mistress of an audience. This short, fat, dark-skinned woman with gold teeth, dressed in rhinestones and sequined gowns, was loud and rowdy as she posed, postured, strolled and strutted across the stage. Her songs were alternately folksy, filled with religious fervor, and frank—often dealing with homosexuality, lesbianism, sadomasochism and sexual violence. In 1923 she made her first recording with Paramount. Ma Rainey's life is significant in many respects as a representation of the kind of African American woman allowed on stage by white audiences before the 1920s. She was the first of the great maternal African American women singers, a role that was widely accepted by white audiences. In that role, she could sing, preach and shout about any topic she desired because she was not perceived as a threat to white women. Later, Bessie Smith followed in her footsteps and became perhaps the greatest American blues singer. Both Ma Rainey and Bessie Smith were lesbians; both were said to be unattractive; both led lives filled with violence and degradation. But in a sense, both were prevented by racism from playing any other roles. Ma Rainey retired in 1935 but kept busy running two theaters and becoming an active churchgoer. She died of a heart attack in 1939. On her death certificate, this "mother of the blues" was listed as a housekeeper.

HARRIET TUBMAN

Harriet Tubman was born in 1821 in Dorchester County, Maryland. The daughter of slaves, she was one of 11 children. She was given the name Araminta, but later took her mother's name. At the age of five she became a house slave, but was put to work in the fields when she reached her teens. Sometime during her years as a field slave, she was struck in the head by a two-pound weight that had been thrown by an angry overseer. For much of her life she wore a turban to conceal the scar and she was prone to recurring seizures of deep, sudden sleep. Despite this near fatal blow, Harriet's years in the field gave her strength and endurance. In 1844 she married John Tubman, a freed slave. However, he did not join her when she made her dash for freedom five years later. Her decision to flee was caused by the death of her master in 1849 and her fear of being sold into the Deep South. She arrived in Pennsylvania and, after one year of working several part-time jobs, had saved enough to travel to Baltimore to rescue her sister and her sister's two children from slavery. There followed ten years of rescue work as she became the most well known conductor of the Underground Railroad. It is estimated that she made at least 19 trips into

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the South and personally escorted about 200 slaves to freedom. She conducted her parents' escape in 1857. Her success was credited to her courageous, cool, resourceful manner. She was a careful planner and always carried a rifle on her trips. Although she was modest and untutored, she believed her actions were preordained and that Divine Providence had willed her freedom. She had a strong singing voice and often sang spirituals to keep her charges calm. Many slaves referred to her as "Moses." During the Civil War, Harriet went to South Carolina and spent three years assisting newly freed slaves. She served alternately as a nurse and cook and as a Union spy and scout. She married a Union soldier, Nelson Davis, in 1869, but kept her first husband's name. Despite the efforts of many to secure Harriet federal compensation for her heroic efforts, she was only granted a pension in 1890, as a widow of a war veteran. After the war she remained active on behalf of the less fortunate and assumed complete care and support of her parents. She worked with African American women's organizations and the African American church and was a staunch advocate of women's rights. In May 1911 she entered the Harriet Tubman Home for Aged and Indigent Colored People, a home for the elderly that she had helped found. She died March 10, 1913.

MADAME C.J.WALKER

Born December 23, 1867, in Delta, Louisiana, to poor farmers, Sarah Breedlove was orphaned at the age of six and raised by her sister. She married C. J. Walker when she was 14 years old, but six years later her husband died and she was forced to raise their daughter alone. She moved to St. Louis, Missouri, and worked as a washerwoman while attending night school to support herself and her child. In 1905 she developed a formula of a preparation to improve the appearance of African American women's hair. She traveled extensively to promote her product and established a significant mail order business for her hair and beauty formulas. Her daughter supervised the main branch of this business in Pittsburgh. In 1910, Madame Walker, as she became known, settled in Indianapolis and founded the Madam C. J. Walker Laboratories and Training School. She was one of the first to organize her agents (sales people) into clubs for business, social and philanthropic purposes. Prizes were awarded to the clubs that did the most philanthropic and educational work for African Americans. At the time of her death, May 25, 1919, she was the sole owner of her business, several town homes and a grand estate—all valued at over one million dollars. One-third of her fortune was left to her daughter, with the other two-thirds willed to educational institutions and charities.

ETHEL WATERS

Ethel Waters was born in 1896 in Chester, Pennsylvania. She grew up in a rough part of town and had her first professional job at the age of five. She married at 13 and separated at 14. Ethel never realized her ambition to become the personal maid of a lady who would take her around the world. Instead, she had her first stage show in 1919 and made her first recording in 1921. For a short time, early in her 60-year career, Ethel Waters was a classic blues singer known as "Sweet Mama Stringbean." But soon after, she changed her style and became the pioneer of modern jazz singing. She was not a big-voiced shouter like Bessie Smith or Ma Rainey. Rather, she sang with dignity and authority and brought the blues new sophistication and class. She recorded many hits throughout the 1920s and in 1925 went on "white time," joining the vaudeville circuit. Ethel was the first African American woman to headline at the Palace in New York. Ethel Waters was a versatile entertainer. She was the first African American woman with her own radio program and made her first film in 1929. During the Great Depression she turned to the stage and had a leading role in Irving Berlin's *As Thousands Cheer*, which opened on Broadway in 1933. Ethel was the first African American female recognized as a major American dramatic actress, and by 1934 was the highest paid woman on Broadway. She continued in film, theater and in television, making many comebacks along the way. Unfortunately, during much of her career she was debt-ridden and had problems with the IRS. She has been described as difficult, even paranoid, and was known to bicker with managers, producers and even fellow entertainers. Despite these truths, Ethel Waters was a strong African American woman who fought to control her own artistic and financial destiny. In the end, she became a born-again Christian and even participated in the Billy Graham televised crusades in the 1960s and 1970s. She died in California in 1977.

IDA B. WELLS

Ida B. Wells was born July 16, 1862, the oldest of seven children born to slaves in Holly Springs, Mississippi. Ida was educated in a rural Puritan school and her father introduced her to the world of politics. At 16 Ida lost both her parents and one sibling to yellow fever. In order

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to keep the family together and support her five younger brothers and sisters, Ida left school, concealed her young age, passed the teachers' exam and began working in a rural school. She supported her family for two years, until various relatives took over the care of the younger children. Ida moved to Memphis and attended school until she was qualified to teach in city schools. As a teacher, she was a member of the community's African American elite. She began writing for the local African American newspapers under the pen name "Iola." A significant event in Ida's life forced her to realize that the position of African Americans, especially in the South, was worsening. Traveling on a train, she sat, as she usually had, in the ladies' coach, a first class car. However, on this trip, the conductor told her she would have to move to the car reserved for smokers and African Americans. Ida refused and was eventually dragged from the train by three men. She hired a lawyer, sued the railroad for damages and was awarded \$500. She wrote an article about her experience in *The Living Way*, an African American church weekly. As more of her articles appeared, she was dubbed the "Princess of the Press." She bought one-third interest in a small, African American Memphis weekly newspaper called *Free Speech & Headlight*. Her articles continued to be blunt and fearless. She lost her teaching job for her criticism of the poor schools for African American children, but used that as an opportunity to begin a lecture tour to solicit advertising and subscriptions for her newspaper. Meanwhile, the tide of segregation was growing stronger in the South and the courts reversed her award from the railroad and ordered Ida to pay all court costs. In 1892, Ida was stunned that the lynching of her close friend, Thomas Moss, went unpunished. She felt that African Americans no longer had the protection of the law and began writing editorials encouraging African Americans to leave Memphis. She began an anti-lynching campaign and traveled to investigate various lynchings of African American men accused of raping white women. She wrote articles exposing the growing lynching statistics and reported that many of the alleged "rapes" were really consenting relations between white women and African American men. With her newspaper destroyed and a price on her head, Ida stayed in New York and continued writing. Much of her support came from African-American women's organizations. She traveled to England to organize an anti-lynching campaign there. On June 27, 1895, she married Ferdinand Lee Barrett, a lawyer, had four children and settled in Chicago. She continued to travel and write, even taking her nursing babies with her on lecture tours and investigative trips. She died March 25, 1931.

OPRAH WINFREY

Oprah Winfrey's incredibly successful career in television, films, publishing, and other diverse areas has made her one of the best known and most powerful figures in popular American culture. Born in rural Kosciusko, Mississippi, on January 29, 1954, she spent her early childhood living with her grandparents after her parents' separation. At age six, she was sent to Milwaukee to live with her mother. At age fourteen, she moved to Nashville to live with her father. She began her broadcasting career at a Nashville radio station while still in high school. Using the determination and self-discipline that she learned from her father, she won a scholarship to Tennessee State University. At age 19, while attending Tennessee State, she landed her first television job as a Nashville news reporter. After a stint as an anchor and talk show host in Baltimore, she moved to Chicago in 1984 as the host of *AM Chicago*. Two years later, the show (expanded to a full hour and renamed *The Oprah Winfrey Show*) gained national syndication. It is seen by 26 million viewers each week in the United States, is broadcast in 112 countries and has earned nearly three dozen Emmy Awards, including seven for Best Talk Show Host. It has spawned Oprah's Book Club, designed to generate interest in reading, and Oprah's Angel Network, a viewer-supported charity. As an actress, Oprah earned an Oscar nomination for her performance in *The Color Purple* (1985), appeared in *Native Son* (1986), and received critical acclaim for her role in *Beloved* (1998). Her other credits include the made-for-television films *The Women of Brewster Place* (1989) and *Before Women Had Wings* (1997). She produced both of those films, as well as the award-winning *Tuesdays With Morrie*, *Beloved*, and the mini-series *The Wedding*. She is also the founder and editorial director of *O, The Oprah Magazine* and a co-founder of the Oxygen cable network. In addition to her Emmys and her 1994 induction into the TV Hall of Fame, Oprah has been honored with the George Foster Peabody Individual Achievement Award, the National Academy of Television Arts & Sciences' Lifetime Achievement Award, the Horatio Alger Award, and the National Book Foundation's 50th Anniversary Gold Medal. *Tune Magazine* named her one of the 100 most influential people of the 20th Century in 1998 and, three years later, *Newsweek Magazine* named her "Woman of the Century." In 1994, President Clinton signed into law a bill, designated the "Oprah Bill," designed to protect children from abuse.

GLOSSARY

GLOSSARY OF PERSONALITIES AND TERMS

African American—Any member of the group of people originally enslaved and brought to the United States from Africa, and all of their descendants; interchangeable with “Black,” which does not denote national origin.

Allah—The name given to the divine creator by Muslim peoples; originally the god worshipped by many slaves brought to this country.

Marian Anderson—Considered one of the finest opera and popular singers of all time, Marian Anderson received the Presidential Medal of Freedom from John F. Kennedy in 1963. Denied the right to sing at Constitution Hall by the Daughters of the American Revolution in 1939 because of her race, a hastily organized outdoor concert in Washington drew nearly 75,000 people.

Maya Angelou—Singer, dancer and writer of *I Know Why The Caged Bird Sings*, plus other books that illuminate the African American experience.

Apollo Theater—Nightclub located in Harlem in New York City. Featured African American entertainers.

Gwendolyn Bennett—Texas-born, turn-of-the-century artist and poetess educated in Washington and New York.

Shirley Chisholm—The first African American woman to run for President of the United States, Shirley Chisholm began her national political career as a Congresswoman from Brooklyn in 1968. Today, she is a retired educator living in New York State.

Bethune-Cookman College—Located in Daytona Beach, Florida. Originally an elementary school for African American girls founded by Mary McLeod Bethune.

Blacklisted—Term used to denote persons denied work in their field because they were suspected/accused of being Communists or Communist sympathizers during the 1950s.

Blues—A form of musical expression derived from the field hollers of slaves, which sprang into being through the artistic expression of African Americans.

Blues Shouter—A style of blues singer typified by Ma Rainey and Bessie Smith.

Gwendolyn Brooks—Kansas-born, Chicago-based poetess whose fame reached major proportions during the 1960s and 1970s when she was named official Poet Laureate of the United States.

Call and Response—A form of musical expression in which the audience is encouraged or prompted to respond to the music or message of the singer/preacher. Also used in liturgical (church) situations to promote unity of purpose and expression.

Cotton Club—Located in New York, featuring African American entertainers but allowing only white patrons to visit the club in the 1920s and 1930s.

Field Slave—African American slaves forced to work in the fields, where the labor and conditions were usually much more severe than those of house slaves.

Gospel—A complex form of African American-inspired church musical expression that contains elements of blues, jazz and popular music.

House Slave—African American slaves forced to perform domestic chores in the master’s home—usually positions reserved for lighter-skinned slaves and considered to be preferred positions.

Zora Neale Hurston—Known as “a genius of the South,” Hurston was a writer and folklorist who documented the speech patterns and ideas of southern African Americans in a number of novels. Her masterpiece, *Their Eyes Were Watching God*, was published in the 1930s. She died penniless in Florida in 1960, where she was working as a maid.

Integration—A system that encourages the joining of people of all races, integration was seldom practiced in the United States before the late 1960s.

“Iola”—Pen name used by Ida B. Wells.

Jazz—The only indigenous American art form, jazz is African American-inspired and marked by the use of syncopation, the blues and improvisation.

Barbara Jordan—The first African American woman from the Deep South to be elected, and then re-elected to the U.S. House of

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Representatives. In 1976, she became the first African American woman to deliver a keynote address at a national political convention. She retired to become a professor at the University of Texas and died in 1996.

Ku Klux Klan—A white American terrorist organization that began in Tennessee during the Reconstruction period and spread throughout the nation. The KKK was responsible for many but not all of the lynching of African Americans during the late 19th and early 20th century. It still exists today and has broadened its target to include Jews, Catholics and non-white immigrants.

Lynching—The unlawful execution, usually by hanging, of any person, especially African Americans, by a mob. Lynching also included the mutilation of certain body parts as well as burning the corpse.

Minstrel Show—A form of entertainment popularized by whites, in which actors wearing black makeup impersonate stereotypical attributes of African Americans. Invented by Thomas Rice in the 1840s, the minstrel show eventually became the only vehicle available to African American entertainers in the late 19th and early 20th centuries.

Toni Morrison—The best-selling contemporary author of such novels as *Beloved*, *Song of Solomon*, and *Tarbaby*.

“Moses”—name given to Harriet Tubman by the slaves, referring to her role in the freeing of slaves prior to the Civil War.

Mulatto—Term sometimes used to describe light-skinned African Americans of mixed African and white descent.

Segregation—A prevailing social condition in the United States until the late 1960s, segregation denotes the economic, political, and especially social separation of the races. Officially outlawed in the United States by the *Brown v. Board of Education* decision of the Supreme Court in 1954.

Spiritual—A musical song form derived from African chants, sung in church or about devotional subjects.

Straightening—Term used to describe the chemical process designed to relax African American hair. Madame C. J. Walker developed the first formulas designed specifically to help manage and straighten African American hair types.

Sojourner Truth—Born a slave in 1797 to a Dutch master. Named Isabella Van Wagener. Escaped to freedom in 1829 and took her new name in 1843. She was a deeply religious mystic who was active in the lecture circuit promoting women’s rights and abolition. She died in 1883.

Underground Railroad—An informal pathway that led slaves to freedom from the Deep South to the North. It was not a railroad or even a literal road or highway; rather, it was an idea that described the journey to freedom.

Vaudeville—The entertainment circuit located primarily in New York City and dedicated to specialty acts such as magicians, comics, singers, dancers, jugglers and even spiritualists. There were two circuits for many years, one for African Americans, mainly in the South, and one for whites.

Alice Walker—Best-selling author of *The Color Purple*.

ADVANCED RESOURCES

AfroAmerican Studies in the University of Minnesota Libraries

<http://subject.lib.umn.edu/afrostu.html>

This site has a really good bibliography of bibliographies.

Amistad Research Center

<http://www.tulane.edu/~amistad>

The Amistad Research Center on the Tulane University campus is a manuscripts library for the study of ethnic history and culture and race relations in the United States. While the focus is national, the holdings are international in scope. Researchers who use these resources find information about social, economic, and political history that leads to new interpretations of history.

Amistad is among the largest of the nation's repositories specializing in the history of African Americans. Papers of African Americans and records of organizations and institutions of the African American community make up about 90 percent of the Center's holdings. The other 10 percent, significant in number and content, contains documentation on Native Americans, Puerto Ricans, Chicanos, Asian Americans, European immigrants, and Appalachian whites. The Center also holds records related to other Protestant denominations, Roman Catholicism, and Judaism, as well as many more collections that are entirely secular in origin.

The Givens Collection of African American Literature

<http://special.lib.umn.edu/rare/givens>

The Archie Givens, Sr. Collection of African American Literature seeks to collect, preserve and promote the use of books and manuscript material that document the literary history and cultures of African Americans. Housed in the Special Collections and Rare Books department of the University of Minnesota Libraries, the Givens Collection includes rare books, literary manuscripts, correspondence, pamphlets, photographs, playbills, ephemera, magazines, audiovisual media, and the like. The collection is available for research by students, faculty, staff, and the general public. Besides supporting research and teaching, items in the collection assist in the promotion of other outreach activities, such as exhibitions, public presentations, class presentations, and tours.

Moorland Spingarn Library at Howard University

<http://www.founders.howard.edu/moorlandspingarn/public.htm>

The Moorland Spingarn Research Center (MSRC) is recognized as one of the world's largest and most comprehensive repositories for the documentation of the history and culture of people of African descent in Africa, the Americas, and other parts of the world. As one of Howard University's major research facilities, the MSRC collects, preserves, and makes available for research a wide range of resources chronicling the African American experience.

Its collections include more than 175,000 bound volumes and tens of thousands of journals, periodicals, and newspapers; more than 17,000 feet of manuscript and archival collections; nearly 1000 audio tapes; hundreds of artifacts; 100,000 prints, photographs, maps, and other graphic items. The collections are used by scholars, museums, students, and other researchers from Howard University and throughout the world. Information provided by the MSRC is regularly used in exhibitions, video productions, news programming, and a wide range of publications.

Ohio State University Black Studies Library

<http://www.lib.ohiostate.edu/bslweb/bibs.html>

Dedicated on November 10, 1971, The Black Studies Library (BSL) maintains a wide collection of materials concerning the cultures of SubSaharan Africa and African-America. BSL provides an interdisciplinary and international collection of materials, from books, journals, periodicals and serials to electronic resources such as video, audio and World Wide Web connections through our BSL web

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site. Reflecting the wide diversity of Afrocentric communities, the BSL collection covers almost every subject area as they relate to these communities. The BSL staff is available for assistance in using online research tools as well as one to one library instruction for locating resources throughout the University Libraries and the greater community.

Schomburg Center for Research in Black Culture of the New York Public Libraries

<http://www.nypl.org/research/sc/sc.html>

The Schomburg Center for Research in Black Culture is a national research library devoted to collecting, preserving and providing access to resources documenting the experiences of peoples of African descent throughout the world. The Center's collections first won international acclaim in 1926 when the personal collection of the distinguished Puerto Rican-born Black scholar and bibliophile, Arturo Alfonso Schomburg, was added to the Division of Negro Literature, History and Prints of the 135th Street Branch of The New York Public Library. Schomburg served as curator from 1932 until his death in 1938. Renamed in his honor in 1940, the collection grew steadily through the years. In 1972 it was designated as one of The Research Libraries of The New York Public Library and became the Schomburg Center for Research in Black Culture. Today, the Schomburg Center contains over 5,000,000 items and provides services and programs for constituents from the United States and abroad.

The Center provides access to and professional reference assistance in the use of its collections to the scholarly community and the general public through five research divisions, each managing materials in specific formats but with broad subject focus. The Center's collections include art objects, audio and videotapes, books, manuscripts, motion picture films, newspapers, periodicals, photographs, prints, recorded music discs and sheet music.

The Schomburg Center facilitates access to these holdings through mail and telephone reference services, participation in national computerized databases and publication of bibliographies and other finding aids. The Schomburg Center promotes the study of the histories and cultures of peoples of African descent and interprets its collections through exhibitions, publications and educational, scholarly and cultural programs.

The Vivian G. Harsh Research Collection of Afro-American History and Literature

<http://www.chipublib.org/002branches/woodson/wnharsh.html>

Vivian Harsh (1890-1960), the first African American librarian in the Chicago Public Library system, was named head of the George Cleveland Hall branch in 1932. She immediately began establishing a "Special Negro Collection" which became an integral part of the branch's community service. While developing this collection as a research and programming center for Chicago's community of African American scholars and activists, Harsh won the support and assistance of such leaders and writers as Richard Wright, Ama Bontemps, Langston Hughes, and Horace Cayton.

Assisted by the pioneering African American children's librarian, Charlemae Hill Rollins, the collection became an extraordinary meeting place that helped develop the work of many African American thinkers in the "Bronzeville" era of the 1930's and 1940's. In recent years, however, this space became inadequate to house the growing volume of African American history materials held in the Harsh Research Collection. In 1992, land adjacent to the Woodson Regional Library was purchased and a new wing was added in 1998 bringing the total square footage to 25,000. The refurbished and expanded Harsh opened on January 25, 1999.

The largest African American history and literature collection in the Midwest, the Harsh Collection contains a wealth of precious documentation of the Black experience. Special bibliographies have been prepared to assist researchers with many topics. Its holdings. Among the most significant and unique materials at the Harsh Research Collection are its manuscript holdings.