

THE FOLLOWING IS MEANT TO SUPPLEMENT THE OTHER TWO ITEMS ON NEGRO HISTORY (that covering materials 1860-1900 and that dealing with 1900 the 1960's) and to round out information on the location and operation of the Jackson Freedom Schools.

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As presently planned, the schools will meet at the following locations:

Blair Street AME Zion Church, No. Blair and Davis St.
 Cades Chapel, M.B. Church; Bailey and Ridgeway (1000 Ridgeway)
 New Bethel AME Church; 2202 Decatur St.
 Pratt M. E. Methodist Church; beyond the Short St. office (starts here on Monday, August 10--will use Pearl St. Church until then)
 St. John M. B. Church; 2839 Comfort St.
 St. Peter's Missionary Baptist; 125 East South St. near West St.
 New Hope A.M.E. Church; Vine and Bonita Sts. in Tougaloo.
 Mount Nebo Baptist Church; on Tupelo Street.

I) The work in Negro History should begin with a discussion of African origins, culture, and patterns. What attributes of the African past particularly deserve attention? What motivated European slave traders to make their incursions into the African continent? What degree of cooperation and resistance did they meet? (The Project library has some copies of a very fine U.S. History text, Malone and Rauch, to which teachers may refer for general background on European policies and rivalries in the 16th century and in colonial times that followed.)

Comparisons here with the situation of enslavement discussed in the curriculum on Nazi Germany will prove helpful.

II) What were conditions for the Negroes first brought to the New World? Note the contradiction--still unresolved--in the fact that 1619 saw BOTH the introduction of slavery and of representative government (House of Burgesses) into the American colonies. In what ways were conditions for the Negroes similar too and different from those of the indentured servants who were white?

Note that the repression of the Negro, legally, began to take shape during the last third of the 17th century in the southern colonies. What had economic and political patterns among the dominant white community to do with this important transition?

Note the several instances of repression in northern colonies during the first half of the 18th century when whites there succumbed to fear and to rumors of a Negro uprising (cf. especially the situation in New York).

What groups sought to soften and improve the Negroes' lot? Discuss role of the Quakers in the Middle Colonies and their belief in brotherhood and non-violence.

How did New England merchants in their patterns of trade contribute to

Jackson Project Report March 7, 1965

Programs

FDP- report by John Klein and Mrs Palmer-

The emphasis has been on small home meetings and there has been much canvassing door to door in an effort to set up at least two meetings each night. The canvassing is done by going door to door and trying to encourage people to talk about their problems and get their opinions on Jackson. Approx. 100 people are talked to per month. Many are still afraid to attend our meetings.

It was decided that the whole would canvass the block for the meeting between five and six in the evening when we have a meeting.

Prospective news bulletin will be published soon, by Martin and Vicki.

Freedom Schools - report by Vicki and Martin

There are two partially running freedom schools. One is at insitutional church and the other is in a private home. The first one has about ten younger students and concentrates on academic subjects. The schedule is 7-7.15 freedom songs, 7.15 to 8 Negro History, and 8 to 8.30 languages and 8.30 to nine open opinion time which is mostly discussion of race and the freedom movement. There are also about 10-15 older students who are now attending the Youth Movement meetings. The other freedom school is mostly teenagers and most of them are now involved in the youth movement, they had been concentrating on Negro History and open opinion discussion.

The group at Insitutional church is interested in arranging a trip and presenting a play or a talent show.

There was discussion of opening street freedom schools and also expanding the freedom school program into Dootyville. There would be two freedom school meetings a week and one would be attended by the f.s. teachers and one led entirely by the students. The discussion of the program pointed out that it was necessary to find a program for those students who were not stimulated by regular academic program,

It is hoped that there will be a book-mobile set up in the near future which will go to certain areas once a week.

Jackson Youth movement.

The Jackson Youth Movement grew out of some staff workers contacts with some older freedom school kids. There have been five meetings so far and the average attendance is 45-50 students. Of these all are ready to demonstrate and about 15 have excellent potential as organizers. They have decided to have a Freedom Day in Jackson on March 15. Some Brinkly students are planning to circulate a ~~petition to end teacher brutality~~ petition to end teacher brutality in the school. The other issues that the students are protesting are lack of student participation in NAACP and all the red tape at NAACP meetings. A straged committee will be formed.

Wm. J. [unclear]