Race and Place: 
Cultural Landscapes of Black Life in America

A National Conference on the past and future of community, identity, resistance and resiliency

PRESENTED BY

THE INSTITUTE ON BLACK LIFE

UNIVERSITY OF SOUTH FLORIDA

TAMPA, FLORIDA

February 19, 2014 - MARSHALL CENTER- MSC 2708

2:00 PM – 5:30 PM

February 20 -21, 2014 - PATEL CENTER FOR GLOBAL SOLUTIONS

9:00 AM – 5:00 PM
Welcome

The University of South Florida Institute on Black Life proudly presents this interdisciplinary gathering that explores the indelible imprint of race on the social, cultural and geographic landscapes of America. This conference, *Race and Place: Cultural Landscapes of Black Life in America* interrogates the concept of race and boldly asserts the importance of discussions about the past and future of such concepts as community, identity, resistance and resiliency. How does “race” influence the meanings of these concepts? We address this question by drawing upon diverse fields of knowledge and ways of knowing, including the dramatic arts, anthropology, sociology, urban studies, history, Africana Studies, Women’s Studies and education. Scholars in these disciplines will not only speak on issues related to race but will also present critical observations, interpretations and perspectives on the meaning of race in the 21st century.

Now in its 28th year at USF, the Institute on Black Life is actively engaged in promoting research, community engagement and student success. Our ongoing projects in local neighborhoods facilitate undergraduate and graduate research and community service. In collaboration with faculty in the Department of Africana Studies, we engage in scholarly inquiry on topics related to continental Africa and the African diaspora. Also, through the IBL scholarship program we offer support to all USF students. We continue to be an important resource.

This conference is one of many programs that we sponsor throughout the academic year. With much enthusiasm and excitement, the leadership and staff of the IBL welcome you today and look forward to your participation in future events.

Sincerely,

Cheryl Rodriguez
Cheryl Rodriguez, Ph.D.
Director, Institute on Black Life
Chair, Department of Africana Studies
Greetings:

It gives me great pleasure to welcome all those attending the Race and Place: Cultural Landscapes of Black Life in America Conference held February 19-21, 2014 at the Patel Center for Global Solutions in Tampa, Florida. This National Conference on the past and future of community, identity, resistance and resiliency is sponsored by the University of South Florida’s Institute on Black Life, and provides a forum for discussions regarding the legacies of racial segregation, urban renewal and the Civil Rights movement.

This event features guest speakers, panel discussions, breakout sessions, live performances, and will focus broadly on historically black communities in the United States and the social and spatial ties that created and sustained their histories, the meanings of these communities in 21st century, and the politics of race and place.

Tampa is a city known for its rich history and cultural diversity. For those of you who are visiting our city for the first time, we hope you will have the opportunity to experience the many cultural, historical and entertainment attractions our city has to offer. We have exciting nightlife, a varied selection of great restaurants and some of the state’s best attractions. Of particular note are the Curtis Hixon Waterfront Park, Tampa Bay History Center, Tampa Museum of Art, and Glazer Children’s Museum, all state-of-the-art facilities honoring our community’s history and heritage.

Again, welcome and best wishes for an enjoyable and memorable conference.

Sincerely,
Race and Place: Cultural Landscapes of Black Life in America

The Annual Conference of the USF Institute on Black Life

Wednesday, February 19

Marshall Center – Palm Room – MSC 2708
2:00 PM – 5:30 PM

2:00 – 2:20 PM Opening and Welcome – Dr. Cheryl Rodriguez, Director, Institute on Black Life - Center for Africa and the Diaspora, USF
Ralph Wilcox, Ph.D., Provost and Executive Vice President, USF
Eric M. Eisenberg, Ph.D., Dean, College of Arts and Sciences, USF

2:30 – 4:30 PM the road weeps, the well runs dry – Presentation and discussion
Marcus Gardley, poet/playwright – Brown University
Fanni Green, MFA, Associate Professor, USF Theatre Department
Gary Lemons, Ph.D., Professor, USF Department of English

4:30 – 5:30 PM Reception

Patel Center for Global Solutions

Thursday, February 20

8:30 AM Registration – Patel Center Lobby

9:20 AM Welcome – Dr. Cheryl Rodriguez, Director the Institute on Black Life – Center for Africa and the Diaspora, USF

9:30-11:00 AM Plenary Panel I – USF Faculty Researchers – Patel Auditorium

“Contested Places and the Invisibility of Black History: Recent Investigations at Boot Hill, a Segregation-era African-American Burial Ground in Northwest Florida” - E. Christian Wells, Ph.D., USF Department of Anthropology, Kaniqua Robinson, Graduate Student, USF Department of Anthropology

11:15 AM -12:15PM Concurrent Panel and Roundtable
### Integration Past, Present and Theory

**Room 140**

**Moderator:** *Dr. Eric Duke, USF Department of Africana Studies*

“The Racial Integration of Tampa’s Lunch Counters and Restaurants”
Andrew Huse, MA, USF Tampa Library Special Collections

“Deracing Place: Care Respect, Desegregation and Implicit Bias in American Society”
Susan Pepper-Bates, Ph.D., Joshua Rust, Ph.D., Stetson University

“Negotiating Community: A Case Study of the International Longshoremen Association’s Union Hall in Tampa” - Tomaro Taylor, MA, CA, University of South Florida [paper read by Merilyn Burke, Librarian USF]

### ROUNDTABLE: Place and Placelessness in Leadership, Learning and Teacher Preparation

**Room 134**

**Moderator:** *Dr. Daphne D. Thomas, USF Department of Special Education*


**12:45-1:45 PM Invited Speaker and Lunch – Room 136-138 – Registration, Luncheon Ticket Required**

**Futures of Collaborative Ethnography**

Luke E. Lassiter, Ph.D., Marshall University
Professor of Humanities & Anthropology and Director, Graduate Humanities Program


Book Signings: USF Bookstore – Community Displays

**2:45-5:00 PM Concurrent Panel and Roundtables**

**2:45-3:45 PM ROUNDTABLE: Girls and Discipline: Intersections of Identity and Place**

**Room 140**

**Moderator:** *Dr. Aisha Durham, USF Department of Communication*

Heather McConnell, Doctoral Student, Agosto Vonzell, Ph.D., Zorka Karanxha, Deirdre Cobb-Roberts, and LaTeesa Allen, USF College of Education
2:45-3:45 PM
Room 134

**MODERATOR:** Dr. Laurie Lahey, USF Department of Africana Studies

Deborah Johnson-Simon, Ph.D., Center for the Study of African Diaspora Museums & Communities, Savannah, Georgia
Rev. G. Lind Taylor, First Congregational Church, Savannah, Georgia
Jacqueline M. Spears, Decatur Black Heritage Museum & Archives, Thankful Missionary Baptist Church, Decatur, Georgia

### ROUNDTABLE: Bridging Cultural Landscapes through a Faith-based Initiative: The Black Museum, the Black Church and Historic Preservation

#### The Politics of Racialized Spaces and Images

**3:50-5:00 PM**
**Room 136-138**

**MODERATOR:** Dr. Chris Ponticelli, USF Department of Sociology

“From Philadelphia to the Globe: Race and place in the criminology of W.E.B. DuBois”
Cecil Greek, Ph.D., Professor of Sociology, USF
Billy Close, Ph.D., Assistant Professor, FSU College of Criminology
Patrick L. Mason, Ph.D., Professor, FSU Dept. of Economics, African American Studies

“The Black Panthers and Attica: A Failed Attempt by Black Men to Negotiate the Prison Space” - Stephanie A. Jirad, J.D., Shippensburg University

“There’s 24 of us, Gale and the only one come out”: The Politics of Racialized Space in the Hunger Games” - Sean Swenson, University of South Florida

“We’ll Have No Race Trouble Here:” The Memphis Reign of Terror and 1940s Southern Politics” - Jason Jordan, Dept. of History, University of Illinois at Urbana-Champaign

**3:50-5:00 PM**
**Room 134**

**MODERATOR:** Dr. Lance Arney, USF Associate Director, Office of Community Engagement and Partnerships

Maressa Dixon, Mashainah Mallory, Heather McConnell, Doctoral Students, University of South Florida

**ROUNDTABLE:** Using Place to Re-Position Black, Gay and Failing in the Policy Context
**ROUNDTABLE: Autocritography**

3:50 – 5:00 PM

**Room 140**

“Autocritography in the Womanist Spirit of Women of Color Feminism From Classroom to ‘Living Room’” - Gary L. Lemons, Ph.D., Professor, USF Department of English, Scott Neumeister, MA, Atika Chaudhary, BA, University of South Florida

5:30

**Adjourn**

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**Friday, February 21**

9:15 AM

**Introduction of N. Y. Nathiri** – Dr. Cheryl Rodriguez, Director, IBL-USF

9:30-10:30

N.Y Nathiri – Executive Director Zora Neale Hurston National Museum of Fine Arts – The Hurston, Eatonville, Florida

Zora Neale Hurston: A Woman and Her Community, Eatonville

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10:45 AM-12:00 PM

**Plenary Panel II**

“*Our Stories Are Here: Community Histories in Tampa*”

**Moderator:** Dr. Maurice Harvey, Saint Leo University

President, Carver City-Lincoln Gardens Civic Association

Lisa Armstrong, Charles ‘Fred’ Hearns, Kaniqua Robinson

Graduate Students, USF Department of Africana Studies

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12:00-12:45 PM

**Lunch On Own – Aramark food truck – Outdoor area @ Patel Center**

1:00-4:00 PM

**Concurrent Panels**

**Florida as a Raced Place**

**Room 136-138**

**Moderator:** Dr. Linda Tavernier-almada, USF Department of Africana Studies


“José Martí Meets Jim Crow – Cubans in the Deep South” - Maura Barrios, MA, USF Department of History

“The Mystery of Martí-Colón Cemetery” - Justin White, University of South Florida
1:00 – 2:15 PM

Room 140

**Complicating Race and Place**

**Moderator:** Dr. Abe Khan, *USF Department of Communication and Africana Studies*

“Race and the Social Construction of Place: School Reform in Rivergrove, Florida”
Barbara Shircliffe, Ph.D., USF College of Education and Lance Rowland, MA, Doctoral Candidate, USF College of Education

“The Intersection of Race and Place in Biracial Identities: A Trioethnography”
Travis M. Marn, Rica Ramirez, and Vonzell Agosto, Ph.D., USF College of Education

“Black Mosaic: Subculture of Successful African-Americans within the context of location: The intersectionality of race, place and opportunity within the Greater Atlanta, Georgia Metropolitan area”
Adrian Anthony and Heather McConnell, Doctoral Students, USF College of Education

2:30-3:45 PM

Room 140

**Culture and Politics: Present and Past**

**Moderator:** Dr. Edward Kissi, *USF Department of Africana Studies*

“The Reality of the New Jim Crow: African-Americans Adopt their Situation as Colonized and Abnormal” - Alexis N. Mootoo, Doctoral Student, USF Department of Government & International Affairs

“The Nullification Congress: The Dixiecrats’ Reincarnation from Conservative Republicans to Tea Partiers and What That Means in the Age of Obama”
Stephanie L. Williams, Doctoral Candidate, USF Department of Government & International Affairs

“Governor Leroy Collin’s Speech on Race, March 20 1960” - Andrew Huse, MA, USF Tampa Library Special Collections
2:30-3:45 PM  

**The Anthropology of Race, Gender, Poverty and Place**

**Room 136-138**  

**Moderator: Dr. Laurie Lahey, USF Department of Africana Studies**

“Black Women Anthropologists Making Space, Being Loud” – A. Lynn Bolles, Ph.D., University of Maryland, College Park

“The Truly Disingenuous: WJ Wilson’s role in destroying public housing and prolonging the influence of the Moynihan Report” - Susan D. Greenbaum, Ph.D., USF, Professor Emerita of Anthropology

“Cultural Landscapes and the Politics of Race and Place of Black Life in America by the Numbers” – Beverly Ward, Ph.D., BGW Associates, LLC

“Silence in a Pleasant City: Forgotten People in Paradise” – Alisha R. Winn, Ph.D., Assistant Professor of Anthropology, Fayetteville State University

4:00 PM  

**Adjourn**

*Children at the University of Tampa*

*Zora Neale Hurston*

*Mary McLeod Bethune, 1905*
Black Mosaic: Subculture of successful African Americans within the context of location: The intersectionality of race, place and opportunity within the Greater Atlanta, Georgia Metropolitan area

Adrian Anthony, Doctoral Student, Department of Educational Leadership and Policies, College of Education, University of South Florida
Heather McConnell, Doctoral Student, Department of Educational Leadership and Policies, College of Education, University of South Florida

Atlanta, Georgia is the ninth largest metropolitan region within the United States of America. The city of Atlanta has long been deemed the "black mecca" for black education, political power, wealth, and culture. This historic city was deeply entrenched in the struggles of the civil rights movement and was the launching pad for Rev. Dr. Martin Luther King Jr., one the most renown advocates of equity in the 20th century.

There has been a historical, social and economic mobilization of African Americans to this southern city. This is ironic, given the context of the suburban sprawl; which noted a generational exodus out of the cities and into the suburbs; leaving many metropolitan areas as concentrated minority areas of poverty (Dreier, Mollenkopf and Swanstrom, 2004). Atlanta experienced a reverse migration that has attracted northerners and westerners back down to the south. The literature returned several salient themes that underscore the attraction of “Hotlanta”! Local leadership expressed that the demographic shift within the region was a product of the perceived opportunities for “Buppies” (young progressive educated African Americans) and the equity opportunities for the LGBT community.

This paper is a critical analysis of the literature reviewing the extent of contemporary themes that surface when investigating successful African American leaders and their impact within the Greater Atlanta, Georgia Metrop lex. The authors review salient cultural themes that surface to create the success of this historical city for progressive African Americans. This analysis examines the intersectionality of race, place and opportunity. 1) Atlanta, Georgia has one the 7th largest African American population within the United States of America. 2) It also has one of the highest populations of middle to upper middle class African Americans. 3) Atlanta, Georgia also has the leading population of African American Lesbian Gay, Bisexual & Trans-gender (LGBT) within America.

A Critical Race Theory (CRT) lens is utilized to examine the formation and redistribution of social, economic civic power. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color. CRT also rejects the traditions of liberalism and meritocracy (Delgado and Stefancic, 2013). This framework is powerful; given the active involvement of Atlanta within the civil rights movement and the manifestation of over 60 years of advocacy.
**JOSE MARTI MEETS JIM CROW: CUBANS IN THE DEEP SOUTH**

Maura Barrios, M.A., University of South Florida, Department of History

Cuban cigar manufacturing moved to Key West and then Tampa, Florida in the latter part of the 19th century coinciding with the movement for independence in Cuba. Tampa became the “Cigar City” with more than 200 cigar factories and thousands of immigrant workers from Cuba. The Tampa Tribune referred to the cigar neighborhoods as “Cuba City” and “Cuba Town”; now known as West Tampa and Ybor City.

This population explosion of working-class and multi-racial Caribbean immigrants in the Anglo Southern environment offers a rich tapestry for the study of Anglo-Latin constructs of race and comparative race relations.

This historical essay explores the particular conflict between the Cuban concepts of racial harmony as expressed by independence leader, Jose Marti and the racial order of the segregated South. The case of the Cubans’ Cespedes School of West Tampa serves as dramatic example of the adjustments made by Cubans to fit their new environment. The paper will contrast Jose Martí’s vision for racial and economic equality expressed in speeches in Tampa with the reality of the Jim Crow South.

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**Black Women Anthropologists Making Space, Being Loud**

A.Lynn Bolles, Ph.D., Professor, Women’s Studies, University of Maryland College Park

Since 1919 when Caroline Bond Day received her bachelors from Radcliffe, at that time Harvard’s college for women, Black women studied and did research in the field of anthropology. Over the years, Black women anthropologists pioneered methodological and theoretical positions in the social sciences the arts and in education. But the majority of them have labored in the fields of higher education as faculty where they made and continue to make significant contributions as teachers and administrators. Following bell hooks “but do my students know my name” in terms of scholarly publications that affords national and international recognition? Over a number of years, I have been collecting materials, conducting interviews and other research for a project developing an Intellectual
history of Black Women Anthropologists. This paper is a step in that project. It looks at interview materials, written narratives and scholarly materials that to ask of these Black women anthropologists: What space in the academy do you occupy? Who knows your name? And, hears your scholarly voice and does it matter?

Place and Placelessness in Leadership, Learning, and Teacher Preparation

Vanessa Casciola, M.A., Doctoral Student, Department of Childhood Education and Literacy Studies
College of Education, University of South Florida
Monnie Huston Wertz, M.Ed., Doctoral Student, Department of Interdisciplinary Education, College of Education, University of South Florida
Jan Gilliland, M.A., M.Ed., Doctoral Student, Department of Educational Leadership and Policy Studies
College of Education, University of South Florida

Location, location, location - the critical importance of place in shaping educational programs. A major theme of a doctoral course, Education in Metropolitan Areas, is the critical importance of place in shaping educational opportunity, class, and racial inequalities. Students in this course are from different departments and content areas so each student approached an assigned paper with different assumptions, needs, and populations. Therefore, the three papers presented offer different disciplinary perspectives on the role of place in education, leadership, and teacher preparation but work together to highlight the inescapable effect of place in educational opportunity.

The first paper argues school context matters in the field experience placements for preservice teachers assigned to a Title I elementary school in a large school district. This paper investigates the effects of place on the preservice teachers’ abilities to identify and understand issues of equity in their field experiences by examining the cultural landscape of the school and the theory-to-practice connections the preservice teachers are able to make in regards to culturally responsive teaching practices. The second paper examines how the “placelessness” of online education may affect student educational quality without the traditional, physical connections to characteristics of the individual institutions. These characteristics include university history and tradition, institutional values, diversity, intellectual exchanges, and access to social networks and capital. The third paper explores possible links between school district context (geographic, economic, social, racial) and selection of school leaders.
In examining three seemingly different educational issues, the theme of place is an obvious and important factor for each educational program. By contrasting these topics, we hope to demonstrate the fundamental value of place in the overall context of education and some of the issues that arise when place is not considered.

Using Place to Re-Position Black, Gay, and Failing in the Policy Context

Maressa L. Dixon, MA, Department of Education, University of South Florida
Mashainah Mallory, College of Education, University of South Florida
Heather McConnell, Doctoral Student, College of Education, University of South Florida

This panel will address intersectionality, stigmatization, and the role of place in three policy contexts. Each author in this panel will explore education policy in terms of its place-based ramifications. “A Critical Race Theory Approach to Leveraging Community Assets: Exploring Dayton, Ohio” uses Ohio House Bill 153 (2011) to propose a method of identifying community-based assets in Dayton, Ohio. House Bill 153 called for state funding for privately-operated boarding schools that serve urban students meeting at least two academic, income, or other criteria that place them at risk of academic failure. This paper analyzes three key requirements of House Bill 153 through a Critical Race Theory lens and offers an analysis of household, institutional, and organizational capacity in Dayton, Ohio’s Black neighborhoods. In this paper I argue that positioning Black Daytonians as agents rather than potential recipients of services can open dialogues around the assets (Kretzmann & McKnight, 1993) community members can use to fund institutions in their own image.

“Does Place Really Matter?: The Decline of Urban Schools” is a critical analysis of the reasons for the decline in diversity and current pattern of academic failure at Miller Elementary School. Miller Elementary School is situated in a predominantly black, high poverty neighborhood within a large school district in a Southern state. “Until government policy addresses the underlying dynamics of poverty concentration, many failing public schools will not succeed” (Firestone, 1999). The author will analyze archival data (school grades, student demographics, zoning, etc.) from the past fifteen years to determine the reasons for the decline in diversity and current pattern of academic failure.

“‘Not the G-Word!’ How Place and Policy Impact GSA Clubs at the Secondary Level” is a critical analysis of the literature on the Gay Straight Alliance (GSA) clubs in secondary schools. Focusing on how place and community are constructed and the impact of policies in the formation (or denial) and support (or
lack) of GSA’s at the secondary level. Throughout the course of history anti-gay rhetoric has been prevalent in medical opinion, religious doctrine and society perpetuating the stigmatization of homosexuals and homosexuality (Eskridge, 2000). Taken together, these authors will highlight the role of place in policy context and how the intersectionality of these factors perpetuate stigmatizing labels such as Black, Gay and Failing.

From Philadelphia to the Globe: Race and place in the criminology of W.E.B DuBois

Cecil E. Greek, Ph.D., Associate Professor of Sociology, University of South Florida
Billy Close, Assistant Professor of Criminology, FSU College of Criminology
Patrick L. Mason, Professor, FSU Dept. of Economics, Director, African American Studies

While now recognized as one of the true founders of American sociology, W.E.B DuBois’ contributions to criminology have been largely ignored. We will argue that his contributions are both local and global simultaneously. On the local level, his study of the Black quarter in Philadelphia focused on neighborhood crime patterns while offering criminological explanations very different from the prevailing racially tainted quasi-genetic theories. DuBois’ global perspective can be seen in his initial study of the international slave trade and the long fight to end this form of illicit capitalism, as well as his later focus on global imperialism and colonialism has forms of ongoing human rights violations. Finally, we focus on DuBois’ theory regarding the necessary decolonization of the mind from these global forces to ameliorate ongoing racial inequalities.
The Truly Disingenuous: WJ Wilson's role in destroying public housing and prolonging the influence of the Moynihan

Susan D. Greenbaum, Professor Emerita of Anthropology, University of South Florida

Based on extensive research on public housing and discrimination in private housing, this paper follows the trajectory from the Moynihan Report to WJ Wilson's multiple apolgias for its author, to the deepening housing crisis for millions of African American families. Moynihan's highly controversial document, issued in 1965, coined the notion of a self-perpetuating "tangle of pathology" that purports to explain persistent poverty among large numbers of African Americans. William J Wilson, celebrated African American sociologist, has warmly embraced Moynihan in both recent and older writing, and he has incorporated Moynihan's cultural assumptions into highly influential work on the role of concentrated poverty in creating an inner city "underclass." In turn, this work justified the wholesale demolition of public housing throughout the US in the past two decades and the massive dislocation of low income mostly African American families under auspices of the federal HOPE VI program. Intersecting with the foreclosure crisis in private housing, beginning in 2007, this policy has greatly harmed the wellbeing of African American families and the neighborhoods where they live.

Plenary Panel II: Our Stories Are Here: Community Histories of Tampa

"Carver City-Lincoln Gardens and Progress Village: Community Advocacy in Hillsborough County, Florida"

Charles F. (Fred) Hearns, Graduate Student, Department of Africana Studies, University of South Florida

In this presentation, I argue that for over fifty years Hillsborough County African American neighborhoods Carver City/Lincoln Gardens and Progress Village have overcome threats to their environments, primarily through collective action. I support this argument by using a time line to trace some of their history and to show how the communities' challenges and successes have been similar but not identical. The Carver City Civic Club and the Lincoln Gardens Progressive Association both were formed in 1957, while the Progress Village Civic Council was formed in 1960. Since then, these community organizations have effectively used legal action, petitions, letters, public rallies, meetings,
community events, internal written communications, the media and word of mouth to foster productive interaction between the residents, the business community and governmental bodies. The study indicates that the community organizations' goals have been to protect the value of their property and their families' quality of life. This research finds that the groups spend much of their time advocating for government to protect their neighborhoods from what the residents consider to be an influx of businesses and excessive traffic, environmental threats, large residential high-rise buildings and extended road construction projects. Evidence indicates that these communities have been most successful in reaching their objectives when they have used collective, focused group action to negotiate with exterior forces for the good of their neighborhoods. This study suggests that there is a continuing need for this kind of advocacy in these of communities.

“An Ethnographic Review of Carver City- Lincoln Gardens”

Lisa Armstrong, Graduate Student, Department of Africana Studies, University of South Florida

The goal of this particular research is to contextualize a small portion of the historical experiences of a few homeowners who lived and purchased homes in the Carver City- Lincoln Gardens Area of Tampa, Florida between the periods of 1940- present day. I have chosen Carver City-Lincoln Gardens as my research area because of my own family ties to the area. My interest extends beyond personal as the conceptual framework of this paper is to understand some of the dynamics of family life for Black families during the Eras of Jim Crow, Civil Rights and the present day in Carver City-Lincoln Gardens. This research will answer two specific questions: What factors made homeownership achievable? What social forces affect Black residents sense of place, home, and community?

“Where there’s a Will, There’s a Way: Businesses in Progress Village”

Kaniqua Robinson, Graduate Student, Department of Africana Studies, University of South Florida

Progress Village is a predominately African American community in Hillsborough County, Florida. This community was created due to the displacement of African Americans as a result of the construction of Interstate 4. The first homeowners moved into Progress Village in 1960 under the premise that the community would develop as promised in the master plan. This plan, created by Pullara, Bowen, and Watson (an architectural and engineering firm), stated that Progress Village was to have amenities such as transportation, a golf course, recreational facilities, schools, as well as shopping centers. Unfortunately, not all of these promises were fulfilled and the residents were left with the task of building their own assets for the long-term benefit of the neighborhood. This paper focuses on the development of businesses in Progress Village in order to meet the needs of the community. Additionally, this study focuses on the status of the businesses in the community today. This study underscores agency among Progress Village residents in their efforts to survive as an independent neighborhood.
The Racial Integration of Tampa’s Lunch Counters and Restaurants

Andrew Huse, MA, USF Tampa Library Special Collections

On February 1, 1960, the nation’s lunch counter sit-ins started spontaneously among students in Greensboro, North Carolina. Tired of the glacial pace of the civil rights movement, the college students staged nonviolent demonstrations at their local Woolworth’s lunch counter. Adopted by like-minded young blacks across the South, the demonstrations spread with a speed and intensity no one could have predicted. Twenty-four hours after that first demonstration, Tampa’s NAACP Youth Council sprang into action. Led by Clarence Fort, a dedicated core of young activists marched across downtown Tampa, occupying and prompting the closure of lunch counters as it went.

Concerned with bad publicity resulting from potential violence and bloodshed, Tampa’s government wanted to avoid the street clashes and police brutality that had plagued similar demonstrations in Tallahassee. The NAACP activists had concerns of their own. News of the national trend and local sit-ins galvanized more black youth into action, but these spontaneous activists lacked the discipline and committal to non-violence. The movement ran the risk of being co-opted by these less peaceful activists, prompting violent confrontations with citizens and/or the police. Both sides wanted to avoid a violent outcome. The department stores and lunch counters faced a nationwide surge of sit-ins, and their owners knew that integration was inevitable to stabilize business.

Incidents at lunch counters usually emptied the entire stores of patrons, and boycotts by black communities across the South would cripple sales.

After three days of drama in downtown Tampa, the lunch counter integration debate receded into the background. Business, civic, and civil rights leaders gradually worked out an accommodation behind the scenes. In September of 1960, Tampa’s lunch counters quietly integrated with the support of the Tampa Police Department.

The rapid and bloodless integration of the lunch counters raised hopes among Tampa’s blacks that progress on racial issues would progress quickly from then on, but the struggle for equal rights was long and frustrating. Few local restaurants were part of national chains at the time, making them less vulnerable to collective action. It would take sustained activism for the situation to change, and white students from the upstart University of South Florida made their own humble contributions to the struggle.
THE BLACK PANTHERS AND ATTICA: A FAILED ATTEMPT BY BLACK MEN TO NEGOTIATE THE PRISON SPACE

Stephanie A. Jirard, J.D., Shippensburg University

The Black Panther Party began in 1966 as an armed civil patrol in and around Oakland, California. The Panthers believed in socialist revolution and their virulent anti-establishment rhetoric made them, in the words of the Federal Bureau of Investigation, a threat to national security. The myth surrounding the Panthers is that they were all powerful and capable of toppling the government by violent means. The Panthers demanded social autonomy and the power to control the space - the neighborhoods - in which black people lived. Too often, the cultural landscape for Black Panthers was exclusively the prison environment.

Despite the myth of omnipotence, the reality of the Panthers in 1971, when they were called by rioting inmates holding hostages at New York’s Attica State Prison, is that they were an organization in disarray and lacked the negotiating skills to help end the riot peacefully. This paper examines the role, if any, the Black Panther Party philosophy of creating an independent space where black people could exercise control and dominion over their own lives played in instigating the Attica riot, the role the Panthers played as part of the civilian observer committee to end the riot peaceably, and the role the Panther philosophy played in justifying for the state the use of deadly force in ending the riot: a fatal coda to the black man’s attempt to negotiate humane treatment within Attica, a space controlled exclusively by white men.
Historically, the Black church operated as centralized points of refuge, camaraderie, and spiritual revitalization, which helped bolster a sense of community among those who migrated and were the newly let go. They were the only institution African Descended peoples could own and operate without being scrutinized and controlled by White interests. Black churches also provided early education for children, distributed food to the needy, held concerts, sponsored picnics, organized retreats, and allowed their facilities to host political meeting and protest rallies. The Black church was the provocateur of a faith language everyone could interpret and have an experience. A faith language that served to encode and decode the cultural landscapes the faithful transcend. Prior to the development of specific Black institutions, churches and schools performed museum-defined functions. As early as 1800, free Blacks in cities were sponsoring small, but significant exhibitions of Black art and handiwork. In this equation the church and its faith language becomes the constant, the African Descended community where ever it resides provides the spatial tie, and the Black museum and historic preservation efforts the story catchers for every experience regardless of the pluralism. The Center for the Study of African Diaspora Museums and Communities (CFSAADMC) partnering with the Decatur Black Heritage Museum and Archives at Thankful Missionary Baptist Church in Decatur Georgia and the First Congregational Church- United Church of Christ in Savannah, Georgia explores building audiences recovering their faith languages through archival excursions and bridging the cultural landscapes through faith-based initiatives.
In the fall of 1940, black Memphians experienced a prolonged campaign of harassment, mass arrests, and violence at the hands of Memphis police. These actions were carried out under the direction of local political boss E.H. Crump in direct response to a growing sense of political mobility among Memphis' black population. For decades, Crump and his allies had been able to buy and intimidate their way into office with the tacit support of Memphis’ black leaders. More and more, however, black Memphians, tiring of Crump’s iron-fisted rule, began to seek out and back other candidates that promised to move away from the old “plantation mentality” of Crump and his regime. In response, Crump ordered Memphis police to begin what local and national press dubbed the Memphis “Reign of Terror.”

While the Crump administration publically stated that its goal in flexing the muscle of local law enforcement was to bring an end to racial conflict in Memphis, such statements masked the machine’s true goals, which amounted to nothing less than the systematic suppression of local black political organizing. To that end, Crump offered public praise, token benefits and a respite from legal action to black community leaders who were publically willing to side with him and rebuke other “agitators” within the black population. As a result, Memphis’ black leaders found themselves at odds over responding to Crump. Some capitulated to Crump’s demands with the hopes of earning for themselves or their constituents some small amount of favor. Others, left lacking support, struggled to stand alone against the total might of the Crump machine. My paper examines the divisions within Memphis’ black leadership community created by the Crump machine’s tactics of paternalistic terror and argues that this particular moment in Memphis’ history made concrete a deep intra-racial divide within Memphis’ black leadership and activist community. This divide ultimately nullified the organizing powers and political strength of black Memphis and delayed by decades any real chance at bringing change to Memphis’ racial status quo.
PLENARY PANEL I

Contested Places and the Invisibility of Black History: Recent Investigations at Boot Hill, a Segregation-era African-American Burial Ground in Northwest Florida

Dr. Erin H. Kimmerle, Dr. Antoinette T. Jackson, and Dr. E. Christian Wells, USF Department of Anthropology, Kaniqua Robinson, Graduate Student, USF Department of Anthropology

On December 10, 2012, a multidisciplinary team of forensic and cultural anthropologists and archaeologists from the University of South Florida announced that they had uncovered evidence of up to 50 young boys buried in unmarked graves on the campus of the former Arthur G. Dozier School for Boys in Marianna, Florida. Based on investigations by the Florida Department of Law Enforcement, the public had been expecting far fewer graves. The announcement by USF scientists marked the latest in a long series of questions raised by many stakeholder groups about the history, identity, and disposition of human remains at the school’s so-called Boot Hill burial ground. Questions such as “who is buried there” and “how did they die” have become commonplace over the years as well as the more contested “why did this happen” and “who is responsible”?

State and Federal leaders have responded to requests from families for knowledge about relatives who are presumed buried at the school and to demands for repatriation. Florida Senator Bill Nelson has gone so far as to submit letters to Florida Governor Rick Scott and US Attorney General Eric Holder asking for their assistance and support in investigating alleged crimes at the site. Most recently, Governor Scott and the Florida Cabinet drafted a special provision for USF scientists to be allowed to investigate the site, and the Florida Congress granted State funds to USF for the study.

Since the announcement in 2012 and the months leading up to it, the burial ground has become an ever increasing contested place, as scientists, local and state governmental officials, and various community members and groups including descendants of those interred in the cemetery have opened up new conversations and conflicts about heritage, civil rights, and juvenile justice. This panel brings together USF faculty involved in the project to discuss the history of the site and recent research, which are being used to contextualize these dialogs and understand their significance and trajectories.

The School for Boys was in operation from 1900-2011 and, until 1968, consisted of two segregated campuses for “white” and “colored” students. Segregation permeated every aspect of life and death at the school—the Boot Hill burial ground is located on the African-American campus. From its inception, the school was supposed to be a refuge for troubled children convicted of crimes. Children were
originally committed to the school for criminal offenses, such as theft and murder. However, over time, labor demands influenced legislation, and the law was later amended to identify minor offenses including incorrigibility, truancy, and dependency, which propelled the school to become the largest labor-based reform school in the country at the time, committing boys ages 6-18. Archival records and documented narratives highlight contradictions to stated goals of reform, including the practice of child labor and corporal punishment. Public outcry over claims of rape, abuse, torture, and murder prompted several State-led investigations over the years.

The USF research team began work in 2011 to document the cemetery, identify who was buried there, and determine the circumstances surrounding deaths that occurred from 1914-1960. To date, the deaths of nearly 100 boys have been documented, the locations of approximately 50 burials have been identified, and 37 have been fully exhumed. This panel reviews these findings and places the research effort in the context of the invisibility of Black history.

**Girls and Discipline: Intersections of Identity and Place**

Heather McConnell, Department of Educational Leadership and Policies, College of Education  
University of South Florida

Vonzell Agosto, Department of Educational Leadership and Policies, College of Education  
University of South Florida

Zorka Karanxha, Department of Educational Leadership and Policies, College of Education  
University of South Florida

Deirdre Cobb-Roberts, Department of Educational Psychology & Social Foundations, College of Education,  
University of South Florida

LaTeesa Allen, Department of Educational Leadership and Policies, College of Education, University of South Florida
Objective

This study explores how current school, district, and state level discipline policies (informal and formal discipline), programs, practices and the role of place are actualized in the experiences of girls of color. We trouble the intersection of race, gender and place in order to understand how girls witness, live, and respond to being disciplined in the places and spaces of a school (hallways, bathroom, cafeteria, extra-curricular clubs).

Framework

We use a case study approach and participatory action research methods with girls attending a secondary school in a mid-size city. Concepts from critical race theory, such as intersectionality, racial microaggressions, and resistance provide the framework. Expected findings include understandings of how discipline policies are enacted for girls, the impact of place on discipline, the forms of resistance to discipline enacted by girls, and how the discipline process unfolds.

By focusing our analysis of discipline and disciplining in schools through the hidden curriculum and the overt curriculum (including clubs and teams in/out of school-place), we hope to add to the research base by illuminating the contextually nuanced experiences with discipline among girls who ascribe to variety of racial and ethnic identities and affiliate through kinship with at least one non-dominant racial group.

Within schools socialization can occur explicitly as well as implicitly and systematically through the hidden (informal) curriculum (Eisner, 1985). The hidden curriculum is a critical dimension of schooling through which educational settings can introduce changes in social perceptions or, conversely, continue to reproduce traditional values and attitudes (Stromquist, 2007).

Methods

This paper reports on a qualitative (case) study of secondary school discipline using participatory action and arts based research methods, and a critical race theory framework in order to understand how girls of color (from various racial and ethnic groups) perceive and respond to being disciplined.

Conclusion

Policy implications of this study include culturally relevant discipline and professional development that is sensitive to girls of color in order to reduce the rates of suspensions, expulsions, or other punitive measures for of an already marginalized population. Findings from this study can inform leadership in their efforts to create inclusive cultures for the expression of gender and racial identity among girls of color from various ethnic groups. The inclusion of students as researchers and agents in establishing and enacting discipline in schools fundamentally challenges their exclusion and the view students are singularly culpable in the dynamics associated with disciplinary infractions or are victims.
The Intersection of Race and Place in Biracial Identities: A Trioethnography

Travis M. Marn, Rica Ramirez, and Dr. Vonzell Agosto, University of South Florida, College of Education

Biracials with a part-black heritage have historically been compelled by social expectations to identify as black regardless of personal feelings or context. This social expectation, rooted in hypodescent or the ‘one-drop’ rule, continues to be the dominant paradigm applied to biracials (Ho, Sidanius, Levin, & Banaji, 2011). Research conducted on those who identify as both black and white, however, has shown that the most common self-identification for this group is a biracial, not monoracial identity (Rockquemore & Brunsma, 2002; Brunsma, 2006; Townsend, Fryberg, Wilkins, & Markus, 2012). This apparent contradiction between societal expectation and the self-identification of biracials speaks to the biracial experience’s complexity. Part of complexity of this experience can be found in the interaction between the place and experiences of biracials.

The raciality of multiracial individuals tends to be influenced by the geographical region in which they and their family and caregivers are located (Lee & Bean, 2004; Root, 2001). According to Holloway et. al. (2009) “Geographic context means more than one’s immediate family and neighbourhood; regions, broadly construed, have racialized identities and may affect individual assessments of self and associated racial claims” (p. 529-530). A biracial identity can be understood as a negotiation between the internal perceptions of an individual and constantly changing external forces they face. As Giddens (1991) states:

A person’s identity is not to be found in behaviour, nor in the reactions of others, but in the capacity to keep a particular narrative going. The individual's biography... must continually integrate events which occur in the external world, and sort them into the ongoing ‘story’ about the self (p. 54).

To understand the role of place in biracial identity development, we are conducting a trioethnography which is a recently constructed qualitative method (Norris, Sawyer, & Lund, 2012). This trioethnography, between a black/Mexican professor, a black/white doctoral student, and a white/Mexican doctoral student, will provide insight into how the context and location of the participants have affected their identity narratives, particularly as they study and teach in the same institution of higher education. Through dialogue and critical engagement of one another's' personal narratives, we seek to determine the similarity and differences of our part-black, part-white, and part-Mexican biracial identity performances. In this way, we challenge the assumption that the racial identification of biracials can only be understood in terms of the historical notion of hypodescent.
The Reality of the New Jim Crow: African-Americans Adopt their Station as Colonized and Abnormal

Alexis Nicole Mootoo, Doctoral Student, USF Department of Government & International Affairs

Alexis de Tocqueville’s symbolic portrayal of the United States as exceptional precipitated a global paradigm shift as America’s representative democracy, economic and military power became the standard for other nation’s states within the international community to attain. Nevertheless, in the postcolonial era, Thomas Jefferson’s emblematic “all men are created equal” has proven to be fallacious. Scholars argue that America’s democratic ideology should be contested as African-Americans, in comparison with the American White population, have consistently been marginalized since the abolition of slavery. The Civil Rights Movement and the sporadic implementation of some public policies and laws thereafter have ameliorated the conditions of African-Americans but the American public sphere remains divided along racial lines from political, societal, economic and educational perspectives. Today, the United States is steadfastly moving away from race-based policy making as a majority of its federal and state politicians posit that racial discrimination is a ‘thing of the past’ using President Barack Obama being African-American as the platform for their reasoning. This phenomenon endangers the status of African-Americans, as the majority of this constituency seems to accept its inferior standing. Moreover, the proportionally small number of African-Americans who have experienced any political, economic or educational success appear to perpetuate negative stereotypes that propagate a narrative of inferiority against the majority of African-Americans who have not experienced the same level of success.

This paper argues that United States governance and its institutions play a pivotal role in the sustained discrimination and invisibility suffered by African-Americans. The paper builds off of the seminal work of Frantz Fanon and his structural violence, Manichean scheme and colonized blackness ideologies and Michel Foucault’s abnormal and biopower theoretical arguments vis-à-vis power that shapes social and political hierarchies and communal relationships within and across cleavages. The juxtaposition of both philosophers’ theoretical arguments provides a deeper insight into how the American state apparatus represses African-Americans, rendering their experiences invisible and negating possibilities for socioeconomic and political growth while purporting equality for all Americans, irrespective of skin color. The study will demonstrate that the reality of the New Jim Crow as the nullification of particular contemporary American public policies and laws advances persistent ostracism confronted by African-Americans while the nation insists that racial discrimination against African-Americans no longer morasses American society as it once did.
Deracing Place: Care Respect, Desegregation and Implicit Bias in American Society

Susan Pepper-Bates, Associate Professor of Philosophy, Stetson University
Joshua Rust, Associate Professor of Philosophy, Stetson University

Racialized spaces undergird the U.S.’s unjust racial status quo. Out of sight does not equal out of the white public’s mind: instead, increasing segregation in our schools, churches, and public places allow racist stereotypes to dehumanize and Otherize African Americans. Even those Americans (of all races) who consciously eschew racist imagery succumb to the unconscious associations of people of color with negative words and imagery. In turn, implicit racial bias sabotages respect. To understand the force of this claim, we turn to Stephen Darwall’s classic distinction between appraisal and recognition respect and discuss how implicit bias undermines both of these kinds of respect. We, moreover, concur with Robin Dillon’s charge that Darwall’s distinction precludes a third essential form of respect—what she calls “care respect”. Care respect is responsive, not to the kind of thing a person is (e.g., as a person per se, a morally or non-morally praiseworthy person, a person with a certain rank or status), but to that person in their particularity: we can only grant care respect to the person we truly see in their concrete individuality. Care respect attaches to the bearer of a name, not a description. While implicit bias also undermines the possibility of care respect, we argue that care respect—more than appraisal or recognition respect—is also an especially effective antidote to unintended racial bias. So how might we foster care respect? Because care can only take root in a shared place, we argue that care respect requires the return to the traditional civil rights ideal of desegregation.
The Freedom Summer Oral History Digitization Project: Making Hidden Collections Visible Online

Jana Smith Ronan, Paul Ortiz, Sarah Blanc, Diane Dombrowski
George A. Smathers Libraries, in partnership with the Samuel Proctor Oral History Program, Library West, University of Florida

The proposed poster session will detail a collaborative digitization project at the University of Florida, which coincides with an important historical anniversary, namely the 50th anniversary of the national Civil Rights movement campaign called Freedom Summer. Freedom Summer was a highly publicized campaign which brought approximately 1,000 young college students and other activists from other parts of the USA to the state of Mississippi, to register blacks to vote despite a history of violence and intimidation by authorities. This bloody and turbulent period of social unrest has been documented by the University of Florida Samuel Proctor Oral History Program (SPOHP). SPOHP owns over 100 recorded interviews with Civil Rights Movement veterans in their archives. The collection includes interviews with such well-known figures as Lawrence Guyot, Director of the Mississippi Freedom Democratic Party in 1964, and Liz Fusco, who served as the Mississippi Statewide Coordinator of Freedom Schools. Other oral histories contain reflections on the interviewees’ work with organizers such as Fannie Lou Hamer, and Stokely Carmichael, as well as organizations such as CORE, SNCC and the SCLC. The project also includes interviews with activist Rosa Parks, concerning the Montgomery Bus boycott of 1955 and other events leading up to 1964. The Rosa Parks interviews are part of the James S. Haskins Collection, George A. Smathers Libraries. The Freedom Summer Oral History Digitization Project has been mounted to make these fascinating, informative interviews accessible to the public by placing the actual sound files and transcripts of the oral histories in the UF Institutional Repository, accompanied by rich metadata for enhanced retrieval by search engines. Beyond making these unique and hidden oral history primary resources available to scholars, students and the public, the team is also creating promotional and instructional materials such as a Wikipedia page, a library subject guide to relevant scholarly information and a plan of outreach for UF American History, African American Studies and politics classes.
“An Overcast Forecast in the ‘Sunshine City’: Segregation and Inequality in St. Petersburg, Florida, before 1960”

James Anthony Schnur, Librarian, Special Collections and University Archives, Nelson Poynter Memorial Library, University of South Florida, St. Petersburg

A longtime retirement mecca and fun-and-sun destination, St. Petersburg grew rapidly during the Florida Land Boom of the 1920s and, again, during and after the Second World War. Known for its popular green benches and beaches in adjacent coastal communities, the “Sunshine City” also abided by the customs, traditions, and practices that required segregation in nearly all activities. African Americans could not sit upon those green beaches, swim along most of the Gulf Beaches, or patronize many of the popular establishments without facing arrest or violence. Although African Americans arrived as the railroad connected the remote settlement to the outside world in 1888, most residential, commercial, and educational opportunities set them apart into segregated communities such as the Gas Plant district, Peppertown, and Methodist Town long before the 1920s. Jordan Park and other communities opened during the late 1930s, but their existence often met with strong resistance from white residents who thought that any attempts to improve living standards in Jim Crow communities would simply encourage more African Americans to migrate to the city. Every day, an “invisible” population came into the opulent downtown hotels and restaurants to cook and clean, but then were expected to disappear once again.

A librarian, historian, and current president of the Pinellas County Historical Society, Schnur offers an overview of how the “other” St. Petersburg—the one largely ignored and frequently avoided by white residents and visitors—took shape because of and in spite of the prevailing cultural restrictions of that era. Sharing original documents and photographs from new archival collections, this lecture and presentation examines the institutions within historic African American communities, as well as demographic transitions that occurred in the postwar years as redlining and re-segregation transformed formerly all-white areas such as Bartlett Park, Thirteenth Street Heights, Lakeview, and later Childs Park into areas with majority African American populations. Schnur also discusses how appellations such as “South St. Pete” and “Midtown” carry nuanced meanings years after barriers began to fall.
Race and the Social Construction of Place: School Reform in Rivergrove, Florida

Barbara Shircliffe, Ph.D., Department of Psychological and Social Foundations, College of Education, University of South Florida
Lance Rowland, M.A., Doctoral Candidate, Department of Secondary Education, College of Education, University of South Florida

Objectives

This paper examines civic mobilization to improve public schooling in a suburban Florida municipality, Rivergrove. Rivergrove is located in a county-wide district serving a large metro. School and city boundaries are not concomitant, and city residents can opt to attend schools, including charter and magnet schools, outside the city. Since the 1990s, Rivergrove’s public school population has become increasingly Black and poor, while the city’s population remains majority White and middle class. In 1995, city leaders established the Rivergrove School Committee (RSC) to address local concerns about a decline in academic rigor and school safety. Frustrated by the district’s refusal to make school boundaries coincide with city limits, in 2006, the Mayor explored making Rivergrove Florida’s first municipal school district. This move, although unsuccessful, led to improved district-city relations. Analyzing these events, this paper addresses how racial change and a struggle over the social construction of place (Lake, 1994) shapes school reform.

Framework

This analysis draws on a framework for understanding civic mobilization in the context of neoliberal urbanism and neoliberal school reform (Hackworth, 2002; Lipman, 2011). Civic mobilization is understood as a movement against technocratic control over decision making (Lake, 1994). Despite disparate manifestations of civic mobilization, one shared goal, according to Lake, is “control over the local construction of place” (1994, p. 422). This framework proved useful to examine how raced shaped the struggle of the social control of place as various stakeholders mobilized to shape school policies.

Methods/data sources. Qualitative methods guided this inquiry. The data sources analyzed and triangulated included district records, enrollment data, RSC’s minutes (1995-2012), city documents, newspaper articles; observations at monthly RSC meetings; and interviews with district officials and civic leaders.
Conclusions

Civic leaders believed that the demographic shift in public schools resulted from Rivergrove’s residents opting to attend other schools. Civic mobilization focused, unsuccessfully, to make the school boundaries coincide with city limits so that schools would demographically reflect Rivergrove’s residents. This mobilization prompted district officials to place high track academic programs and themed curriculum in certain schools and led to more collaboration among civic and school leaders. Examples include regular meetings between Mayor and school principals, an RSC sponsored annual literacy festival, and city funded small grant programs for teachers. Civic mobilization to support public schooling in Rivergrove is instructive for thinking about the class and racial boundary making involved in inter-governmental collaboration.

“There’s 24 of us, Gale, and only one comes out”: The Politics of Racialized Space in The Hunger Games

Sean Swenson, University of South Florida

Emerging out of the highly successful tradition of young adult cinema, The Hunger Games (Gary Ross, 2012) has arisen as the next big moneymaking series to hit the mainstream. While the scholarly discourse has acknowledged the complicated relationship to gender within the film little attention has been paid to unraveling the way that the racialized political structures integral to the plot mimic systemic structures within America. This paper looks at the ways in which the gendered heroics and internal colonial construction of Panem on the screen are evocative of similar racialized structures which seek to maintain hegemonic control within America. While in the film non-normative characters are privileged against the white, hypermasculine patriarchy they find this status in a way that is indebted to post-9/11 white, middle-class identity politics. I argue that racialized space within the film is used as a tool to reaffirm these white masculine systems rather than critique the systems themselves. I find that race within the film is appropriated to a larger queer reading of power as opposed to being dealt with as a significant aspect of control both within the film and within America. By masking white anxieties under an umbrella of oppression race is utilized as a red herring and disregarded without critical engagement.
Studies documenting the lived experiences of African American longshoremen in North America are relatively scarce. Few works capture the day-to-day lives of this working-class group and its place in the community. Instead, the literature often focuses on working conditions and related aspects of the job, overlooking the greater geographic spaces in which longshoremen engage in social, cultural or recreational activities. As an extension, research focused on community-making within the longshoreman community—that is, the development, integration and intersection of longshoreman culture within the greater community culture—is minimal, thereby suggesting the relative invisibility of this group within research that centers on the places and spaces they inhabit. One often-overlooked space, the longshoreman union hall, factors prominently in the longshoreman’s negotiation of community and communal spaces. The union hall provides a place for longshoremen to meet and “meet up,” to assemble and disband, individually and in groups. This paper present the results of a study exploring the longshoreman union hall as place, with particular focus on the International Longshoreman Association’s (ILA) Local #1402 in Tampa, Florida. The results of an ethnographic study focused on the triangulated relationship of the ILA Local #1402 Union Hall, the community surrounding that area, and the impact of demographic changes on the longshoreman community’s sense of place will be presented. This research contributes to the broader discourse of African American place-making in urban landscapes and suggests that the ability of certain groups to negotiate community through and within specific geographic spaces is often facilitated by their direct and common relationship to the spaces in which their own identity is firmly rooted.
The Mystery of Martí-Colon Cemetery

Justin White, University of South Florida

The Martí-Colon cemetery, originally purchased by the city in 1896 as a final resting place for the residents of West Tampa, has repeatedly failed its charge of “perpetual care” over the decades. Backed by a collection of resources compiled by Henry Echezabal in his search to find missing graves of Centro Asturiano members, the story of mismanagement, failure of government oversight, bury-overs, and general neglect spans over 100 years and still affects families in West Tampa.

In 1903, J. L. Reed Sr. purchased the land that would encompass the Martí-Colon Cemetery. In the 1930s, when Columbus Drive was created to cut through the population centers of West Tampa, Tampa, and Ybor, the cemetery was bisected, leaving the northern side separate from the southern. The construction of Columbus required the removal of bodies from the road's path, but records indicate that not all the bodies were removed, and in some cases Reed Sr. only had the headstones repositioned. A fruitless search by the City Clerk's office in 1946 would determine that the missing body in question was residing under Columbus Drive.

During the intervening time when the City of Tampa controlled the property and when it leased the land to A. P. Boza, the northern part of the cemetery in particular fell into disrepair (and not for the last time). Under Boza, City regulations were blatantly disregarded, resulting in a city investigation in 1944. After this, burial plots were illegally reorganized, and the separated northern section again fell into disrepair, culminating in a scandal when a city work truck pumped raw sewage onto the overgrown graves in 1959. At the time, Boza and Reed Jr. both confirmed that potentially “hundreds” of people were buried in the northern section, with Boza claiming the majority of the graves were part of a segregated section for blacks, while Reed Jr. maintained it was not “by any means” exclusively segregated. Only a handful of graves were ever moved before the city declared the northern section “clear,” and rezoned it for commercial use.

Today, the older northern section of the cemetery is topped by a strip mall, and many of the graves in the remaining southern section are lost or mislabeled. Unfortunately, this is a story that is not uncommon in Florida graveyards, particularly those that house the deceased loved ones of African American communities.
The election of Barack Obama to the White House gave many African Americans and people of color hope that a new era of equal rights and economic opportunities would come into fruition under his administration. However, since the beginning of his administration, conservatives made it clear that they would obstruct such progress. On the night of President Obama’s first inauguration, Republican Congressional leaders gathered to develop a strategy to undermine his presidency and to make him a one-term president. Within months, the Tea Party formed and gathered strength in Congress and across the country with the sole purpose of using their power to delegitimize President Obama and to nullify his political agenda. Political analysts and conservative members of Congress have attributed the challenge that the President faces to his inability to work effectively with Congress. They claim that President Obama is “aloof” and does not do enough to build the strategic alliances needed to make the deals to pass legislations. Many of his African American critics say that the President has not done enough to promote a “black agenda.” These individuals claim that there is no excuse for the President not to make an aggressive push for legislation that specifically benefits poor and working class African Americans. In my presentation will explain that the contemporary public debate is missing the historical context of the political doctrine of nullification. Political scientists and historians have consistently detailed the political success of the Dixiecrats’ ability to restrict President Franklin Roosevelt’s to provide relief for African Americans during the Great Depression with the New Deal. American political history has clear evidence that the modern conservative movement since Ronald Reagan’s presidency has successfully rolled back the political progress that was made during the Civil Rights era of the 1950s and 1960s. Most Americans, especially conservatives, never anticipated that a non-white male would become President of the United States. As a result, the conservative movement is aggressively applying the tactics of nullification with the intent of marginalizing the political power of people of color, women, and other vulnerable populations to maintain permanent political and economic disenfranchisement from American society. The doctrine of nullification, as witnessed by the government shutdown of October 2013, is harming not just people of color, but all Americans. The problem of nullification must be addressed as an issue that is central to the progress of the American democracy.
Silence in a Pleasant City: Forgotten People in Paradise

Alisha R. Winn, Ph.D., Fayetteville State University, Department of Sociology

In a city known for its beautiful beaches, tourism, and wealthy residents, West Palm Beach, Florida is also a landscape for urban renewal, gentrification, and refurbished neighborhoods. This paper explores the challenges in the conservation, preservation, and presentation of the local history of the historic African American community of Pleasant City and surrounding communities in West Palm Beach, FL, and the consequences of the devalued lives of the buried African American victims in the community, from the 1928 storm in the east coast of Palm Beach County Florida. Using anthropological analysis, this paper examines the transformation of space into place, the challenges faced in the preservation of local history, and the importance of anthropologists’ role in community-engaged work within the affected neighborhoods facing the threat of archival records and historic landmarks and building lost.

Exploring History, Identity and Community in the play, “the road weeps, the well runs dry”

“the road weeps, the well runs dry” is the second installment in a trilogy about the migration of Black Seminoles (African and Native American people) from Florida to Oklahoma. The first act of the “road weeps, the well runs dry” traces events leading up to the Civil War in Wewoka, Oklahoma and the second act follows the war. At its core, the play is about a group of people whose faith and identity are put to test when their water well runs dry.

Performance Reading: Naomy Ambroise, Taylor Cooper, Perri Gaffney, Nicholas McKain, Paul Pullen, Tiffany Schultz
Discussion Panelists: Marcus Gardley, poet-playwright
Dr. Gary Lemons, Professor, USF Department of English
Dr. Fanni Green, Associate Professor, USF School of Theatre and Dance
Taylor Cooper, Student Research Assistant for road weeps production
Carlos Garcia, Student Assistant Director for road weeps production
Marcus Gardley is a poet-playwright who was awarded the 2011 PEN/Laura Pels award for Mid-Career Playwright. His most recent play, *Every Tongue Confess*, premiered at Arena Stage. It was nominated for the Steinberg New Play Award, the Charles MacArthur Award and was a recipient of the Edgerton Foundation New Play Award. His musical, *On The Levee*, premiered last summer at LCT3/Lincoln Center Theater and was nominated for 11 Audelco Awards including outstanding playwright. Last spring, his play, *And Jesus Moonwalks the Mississippi*, was produced at The Cutting Ball Theater and received the SF Bay Area Theatre Critics Circle Award nomination for outstanding new play and was extended twice. He is the recipient of a Helen Merrill Award, a Kesselring Honor, the Gerbode Emerging Playwright Award, and the National Alliance for Musical Theatre Award, the Eugene O’Neill Memorial Scholarship, and the ASCAP Cole Porter Award. He holds an MFA in Playwriting from the Yale Drama School and is a member of New Dramatists, The Dramatists Guild, and The Lark Play Development Center. He is a professor of Playwriting at Brown University.

Fannie Green, MFA, Associate Professor of Theatre, Acting and Movement at the University of South Florida. Dr. Green is a USF Theatre department alumna and has been a faculty member for ten years. She is a native of St. Petersburg, Florida. In addition to USF, she has taught on the voice faculties of The Actor’s Center in NY, the Yale School of Drama and the Juilliard School. In 2014, Dr. Green will direct *the road weeps, the well runs dry*, adding USF as one of a consortium of theatres receiving a grant from the Lark Play Development Center in New York. Also a playwright, Dr. Green’s works, *Tillers* and *The Gilded Sixpence*, have been produced at the New York Theatre Workshop and the Ensemble Studio Theatre in NY. In addition to extensive regional theater credits, her professional work includes *Mule Bone* (Broadway) with musician Taj Mahal; *Antony and Cleopatra* (Off-Broadway); *Law & Order* (television); and the film, *The Object of My Affection*. 
Eric Luke Lassiter is Professor of Humanities and Anthropology and Director of the Graduate Humanities Program at Marshall University, South Charleston, West Virginia. Dr. Lassiter received his B.S. from Radford University (Radford, Virginia) and his Ph.D. in Anthropology and Social Science from the University of North Carolina at Chapel Hill.


From 1996 – 2005, Dr. Lassiter was Associate Professor of Anthropology at Ball State University, Muncie, Indiana. During his time at Ball State, he led a collaborative project focusing on the histories of Muncie’s African American communities. These histories had been ignored by previous social scientists.

N.Y. Nathiri, Executive Director Zora Neale Hurston National Museum of Fine Arts – The Hurston in Eatonville, Florida and Director, Multidisciplinary Programs, the Association to Preserve Eatonville Community. She is the author of *Zora! Zora Neale Hurston: A Woman and Her Community*.

Each year, the PEC celebrates the life of Zora and the Eatonville community with a week-long festival. N.Y. was and is the heart and soul of the festival - bringing in celebrities, politicians, artists and entertainers. This year is the Silver Anniversary – 25 years of history!

N.Y. Nathiri’s book is a compilation of primary documents and photographs and offers an informative portrait of one of America’s most influential writers. The publication includes information about the development and significance of settlements, or "race colonies," such as Eatonville—the first incorporated black American township and Hurston's home town.
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This work was supported, in part, by the University of South Florida System Research & Innovation Internal Awards Program under Grant No. 0018029

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