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Despite its important contribution to understanding the meaning of land on the local level during the emancipation process, Bell's work suffers from minor weaknesses. She omits detailed analysis of conditions in 1866, specifically the process whereby white persons who had abandoned their plantations during the war reclaimed them during Presidential Reconstruction. Bell conflates the Militia Act and the Second Confiscation Act, both passed on July 17, 1862, and in places loses focus on Georgia and delves into emancipation in Louisiana, Kentucky, and Virginia. Also, the author's repeated use of pseudo-theoretical terms unnecessarily mars her prose, especially for student readers. Finally, Bell's book would have been strengthened significantly had she included detailed maps of the five lowcountry counties she studies.

Bell's slender work nevertheless explicates well the broad meaning of land—symbolically, intellectually, and practically—for Georgia's lowcountry ex-slaves during the throes of emancipation. Writing in 1893, Elizabeth Hyde Botume, a former missionary to South Carolina's freedpeople, accurately recalled that they “regarded the return of the former owners as an inauguration of the old slavery times, with the worst consequences” (*First Days Amongst the Contrabands* [New York, 1893, reprint 1968], 196). The federal government had denied the ex-slaves their right to the land.

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Maintaining Segregation: Children and Racial Instruction in the South, 1920-1955. By LeeAnn G. Reynolds. Baton Rouge: Louisiana State University Press, 2017. xi, 223 pp. \$45.00. ISBN 978-0-8071-6564-5.

In this well-written, deeply analytical monograph, LeeAnn Reynolds examines the “racial conditioning” that black and white children experienced in their southern homes, schools, and churches in the years between the end of World War I and the *Brown v. Board of Education* decisions. She seeks to augment both the Long Civil Rights movement narrative, as first advanced by Jacquelyn Dowd Hall, and

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the historiography of everyday forms of resistance, associated most closely with Robin D.G. Kelley. She argues that racial conditioning, or lessons learned about segregation from adults, created a “culture of silence” and encouraged children to “meet the demands of segregation” (3, 8). It thus “prevented critiques of segregation from permeating popular perceptions and effecting change,” which explains why “opposition to segregation before the mid-1950s ... did not effectively undermine the system” (7). While this analysis may short-change the long development of the litigious challenge to Jim Crow, this is nonetheless a deftly conceptualized and compelling book that should interest scholars of race and civil rights.

Reynolds allows that “active, intentional, effective resistance to segregation in the decades before 1950” was “vital to building the institutional apparatus and activist networks upon which the civil rights movement would draw.” But she believes historians have overstated its impact and have “neglected the voices” of black southerners “who remembered having come to terms with segregation in light of the overwhelming opposition they faced” (8). She insists that uncovering the “obstacles” to activism in the pre-*Brown* years is “vital” both to “understanding segregation” and to appreciating fully what the Civil Rights Movement eventually accomplished (8-9). Reynolds argues that white liberals’ efforts to educate-away segregation gradually would never have been successful without “the interposition of an active, black-led civil rights movement,” which itself required developing an understanding of how children had been racially conditioned (147). Armed with this knowledge, and a willingness to engage in direct confrontation, the movement made whites realize that at least some elements of segregation were harming *them*, and it convinced blacks that nonviolent direct action could be successful.

Reynolds juxtaposes her work with that of other scholars who, in examining segregation, have focused on child-rearing, notably Jennifer Ritterhouse in *Growing up Jim Crow: How Black and White Southern Children Learned about Race* (University of North Carolina Press, 2006) and Kristina DuRocher in *Raising Racists: The Socialization of White Children in the Jim Crow South* (University Press of Kentucky,

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2011). Challenging them on chronology and the nature of racial instruction, Reynolds argues that racial conditioning explains segregation's endurance in an era when violence, especially in the form of public lynchings, was less common than when Jim Crow was being established or when the movement openly challenged the system in the 1950s and 1960s. The generation born after the Great War learned about segregation "by rote" and by developing "unexamined emotional consequences," and the institutions Reynolds examines discouraged any "troubling questions" about racial inequality (10).

In exploring racial instruction in homes, Reynolds relies almost exclusively upon autobiography. This skews the source pool of white children toward those who experienced a "racial awakening," toward black children who ended up participating in the movement, and toward those, black and white, of privileged upbringing. Regardless, Reynolds makes a strong case that many children found their questions about Jim Crow met with dismissive remarks or admonition from parents. Segregation was something that just *was*, and it was not to be questioned or even discussed. For parents, the primary motivation in approaching racial instruction in this way was ensuring the safety of their children.

Some white parents bolstered the white supremacist order by educating their kids in Lost Cause mythology – the notion that an idyllic antebellum South had been destroyed by "Yankees" and ruled over by "carpetbaggers," "sklawags," and "ignorant" freedmen until the Ku Klux Klan restored "law and order." Using the autobiographies of Alabamian John Lewis and others, Reynolds reveals how black parents attempted to shield their children from this and other realities of segregation. When children had encounters that painfully revealed those realities to them, their parents had to make compromises. They had to explain that segregation was a "fact of southern life," so their children might avoid the negative consequences associated with mounting a challenge, while at the same time trying to foster a sense of pride in their heritage (61). As the case of Lewis and the impact of the indignities of Jim Crow demonstrate, they were not always successful.

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Reynolds identifies schools as a “key socializing agent” that could either reinforce or undermine lessons learned at home. For most white children, school reinforced lessons in white supremacy. History texts featured the Lost Cause mythology and omitted any positive contributions by black people. White students also sang the anthem of the Lost Cause, “Dixie,” and went to see *Gone with the Wind* and *Birth of a Nation*. Black teachers had to supplement the white supremacist curriculum by adding lessons about Booker T. Washington, W.E.B. Dubois, Sojourner Truth, and Harriet Tubman and by celebrating “Negro History Week.” Some used the “politics of respectability” to teach their students to be polished and well-mannered in the hope that this would “inoculate” them from some of the effects of segregation.

Black churches served many of the same functions as black schools. Most emphasized equality in the hereafter and focused on “respectability,” hoping to undermine segregation by proving that African Americans “deserved equal rights” (101). Reynolds cleverly mined the papers of Alabama governor Gordon Persons, among others, to help understand the white religious approach. When whites attempted to pressure the obdurate Persons into joining the state legislature in combatting *Brown*, they argued that segregation was divinely ordained, usually by citing the “curse of Ham” myth – whites believed God put a curse upon Cain and made Ham and his children black “servants of servants” in Africa (in the actual scripture, Noah put a curse on Canaan, and nothing is said of skin color). White churches did sometimes advocate for helping African Americans uplift themselves, but Reynolds rightly identifies these efforts as paternalistic.

The book’s final chapter examines racial “awakenings,” or realizations that segregation, long a tolerable “fact of life,” was actually intolerable. These awakenings typically followed experiences like traveling outside the South, serving in the military, going to college, or facing the “rituals of segregation” head-on (119). Reynolds returns here to autobiographies, augmented by oral history, to explain how some began to “see through their racial conditioning” (120). For

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whites, this usually meant realizing that segregation was “costing them something,” beginning with a singular moment which slowly grew into a full-fledged critique. As Alabama’s Virginia Durr described, that moment was “the origin of a doubt” (134). The movement in the 1950s and 1960s would provide the “outlet” for developing that doubt into a rejection of the system.

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The Gulf: The Making of an American Sea. By Jack E. Davis. New York: Liveright Publishing Corporation, 2017. 557 pp. \$29.95. ISBN 978-0-8714-0866-2.

Jack Davis’s Pulitzer Prize-winning book, *The Gulf*, is a beautifully-written, wide-ranging synthesis representing the best of what environmental history offers to both academia and the general reading public. The delightful prose and frequent use of intimate, person-centered narratives provide an entertaining package for Davis’s thorough research, innovative interdisciplinary discussions, and deft handling of chronological and geographical scale. As most environmental histories do, this work blurs the line between human and non-human narratives in a way that restores the “natural struts of our existence” (9). Yet what could have been a standard, declensionist tale of nature’s ruination at the hands of farmers, real estate developers, and oil men, is, in Davis’s hands, a story of resilience and hope, focusing on the ways the Gulf “has long been and will continue to be a gift to humankind” (11). Of course, the coastline of the Gulf of Mexico encompasses a variety of environments and histories, and Davis is careful not to artificially conflate the history of Florida’s Mangrove Coast with that of southern Texas or Louisiana. Zooming in to focus on developments in one area does not prevent the author from discussing more general developments across the Gulf states. Thus, he manages to produce a local, regional, and national history

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