



The Lester and Sally Entin הפקולטה למדעי הרוח  
Faculty of Humanities ע"ש לסטר וסאלי אנטין  
Tel Aviv University אוניברסיטת תל אביב

DEPARTMENT OF ENGLISH AND AMERICAN STUDIES החוג לאנגלית ולימודים אמריקניים

## Society and Culture in the Modern South

Dr. Yael Sternhell  
Fall 2018  
Monday + Thursday, 10:00-12:00  
Gilman 277

### Advanced Course

The South is in many ways America's greatest enigma. Plagued by violence, racism, and poverty, the region has also been the birthplace of America's greatest cultural treasures. This course will explore the history of the South from the end of the Civil War to the aftermath of the Civil Rights Movement through a wide selection of historical, literary, musical, and visual texts. We will think of the South as a cohesive region but also delve deeply into the divisions of race, class, and gender that have shaped its torturous history; we will explore the tension between continuity and change and the omnipresence of the Southern past in the lives of individuals and of the region as a whole; and we will consider the South both as a distinctive section and a formative power in the making of the modern United States.

### Week 1: What is/was the South?

James C. Cobb, *Away Down South: A History of Southern Identity* (New York: Oxford University Press, 2005), 1-8.

Joel Chandler Harris, *Uncle Remus: His Songs and His Sayings The Folk-Lore of the Old Plantation* (New York: A.D. Appelton, 1881), [excerpts].

## **Week 2: Reconstruction and the Remaking of Southern Society**

Regulations for Freedmen in Louisiana (1865)

Proceedings of the Ku Klux Trials at Columbia, South Carolina (1871)

Stephen Kantrowitz, "One Man's Job is Another Man's Militia: Violence, Manhood, and Authority in Reconstruction South Carolina," in Jane Dailey ed. *Jumpin' Jim Crow: Southern Politics from Civil War to Civil Rights* (Princeton: Princeton University Press, 2000), 67-87.

## **Week 3: A New Economy**

A Freedmen's Bureau Agent Discusses Labor Relations (1867)

A Crop Lien (1876)

Testimonies of Sharecroppers and Tenants (1887-1889)

Mother Jones on Mill Life (1901)

Jacquelyn Dowd Hall, Robert Kosrted, and James Leloudis, "Work, Community, and Protest in the Textile South, 1880-1940" *American Historical Review* 91 (April 1986) [excerpts]

## **Week 4: Southern Politics and the Revolt of the 1890s**

C. Vann Woodward, *The Strange Career of Jim Crow* (1955), [excerpts]

"To the People of Virginia," *The Virginia Sun*, June 1, 1892

Thomas E. Watson, "The Negro Question in the South" (1892)

## **Week 5: Race, Class and Gender in the Segregated South**

Atticus G. Haygood "The Black Shadow in the South" *The Forum* 16, (1893-1894), 167-175.

Ralph Ellison, "A Party at the Square" (1940)

Mia Bay, "From the 'Ladies' Car to the 'Colored' Car: Black Female Travelers in the Segregated South" in Stephanie Cole and Natalie J. Ring, eds.

*The Folly of Jim Crow: Rethinking the Segregated South* (College Station: Texas A&M University Press, 2012), 150-174.

## **Week 6: Religion and Spirituality**

Lillian Smith, *Killers of the Dream* (1961), 99-113.

W.E.B. Du Bois, *The Souls of Black Folk* (1903), ch. 10.

T.T. Martin "Hell and High Schools" (1923)

### **Week 7: The South's Musical Worlds**

Marybeth Hamilton, "Sexual Politics and African-American Music: Or, Placing Little Richard in History" *History Workshop Journal* 46 (Autumn 1998), 160-176.

*Lost Highway: The Story of Country Music*, episode 1 (BBC, 2003)

### **Week 8: The Southern Literary Renaissance**

Erskine Caldwell, "Kneel to the Rising Sun" (1935)

12 Southerners, *I'll Take My Stand: The South and the Agrarian Tradition* (1930), xix-xxx.

Zora Neale Hurston, "How It Feels to Be Colored Me" (1928 )

### **Week 9: The Great Depression and the Documentary Impulse**

James Agee, *Let Us Praise Famous Men* (1941) [excerpts]

Marcie Cohen Ferris, *The Edible South: The Power of Food and the Making of an American Region* (Chapel Hill: University of North Carolina Press, 2014), 166-187.

Elizabeth Anne Payne, Louise Boyle, "The Lady Was a Sharecropper: Myrtle Lawrence and the Southern Tenant Farmers' Union," *Southern Cultures* 4 (1998), 5-27.

### **Week 10: The South and Popular Culture**

Karen L. Cox, *Dreaming of Dixie: How the South Was Created in American Popular Culture* (Chapel Hill: University of North Carolina, 2011), 34-57.

David O. Selznick, *Gone with the Wind* (MGM, 1939), select scenes.

### **Week 11: The South and the Second World War**

Agnes E. Meyer, *Journey Through the Chaos* (1943), [excerpts]

H. Clarence Nixon, "The South After the War," *Virginia Quarterly Review* 20 (1944), [excerpts]

Letters from Black Soldiers to Newspapers (1943-1944)

W.E.B Du Bois, A Petition to the Human Rights Commission of the Social and Economic Council of the United Nations (1949)

## **Week 12: The Civil Rights Revolution**

*The Southern Manifesto* (1956)

Jason Sokol, *There Goes My Everything: White Southerners in the Age of Civil Rights, 1945-1975*, (New York: Vintage, 2007), 56-64.

Rosa Parks and Jo Ann Robinson, Interviews (1955-6)

Martin Luther King, "Letter from Birmingham Jail" (1963)

*Eyes on the Prize*, episode 4 (PBS, 1987)

## **Week 13: Reinventing the South**

Mark Kemp, *Dixie Lullaby: A Story of Music, Race, and New Beginnings in the New South* (2004), xvii-xxii, 3-19.

John Shelton Reed, *My Tears Spoiled My Aim and Other Reflections on Southern Culture* (New York: Harcourt, 1993), 54-64.

### Course Rules:

\*\*Attendance, preparation, and participation are mandatory. A student who will be absent more than **3 times** during the semester without an acceptable reason (illness, reserve service, family crisis, etc.) will not receive a passing grade in the class.

\*\* Final grade - paper: 40%, final exam: 40%, class participation 20%. Students in the English department are required to write in English. Everyone else may write in Hebrew. Students who have trouble participating in class and would rather send in brief thoughts in writing may do so before each relevant class meeting.

\*\* The use of cellphones in class is strictly forbidden. At the beginning of each class all students will be asked to put away their phones until class adjourns. Students using laptops are kindly asked to close all browser windows and email software during class time. If the use of laptops/ipads in class will prove to be a problem, I reserve the right to ban all electronics from the classroom.

\*\* There will be no class meeting on November 19 as I will be traveling for a conference. The makeup class will be on Friday, November 30, at 10:00. I apologize for the inconvenience and ask that you make arrangements to attend the makeup class.