

Reflections



**Georgia African American
Historic Preservation Network**

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AS ABOVE SO BELOW: THE PROMISED LAND OF GWINNETT COUNTY

John McLaughlin, Contributor

Candidate for Masters of Arts, Anthropology with emphasis in Archaeology, Georgia State University



Freedman Robert Livsey transformed the Maquire Farm worked by enslaved ancestors into a haven for Black economic mobility.

Photo Credit: HPD/Melissa Jest

At first glance, it would be easy to consider the Maguire-Livsey House as just another old, country, home in need of repair in its suburban location just outside of Snellville, Georgia. Yet the history and legacy of this African American farmstead is remarkable and irreplaceable for its time and its potential as an archaeological resource.

With nearly 200 years of cultivation and occupation, the Promised Land has a rich historical value testifying to all periods of the African and African American experience. This also suggests that the site may serve as a significant archaeological site, perhaps even garnering listing on the National Register under its Criterion D. The historic main house and adjacent farm was owned by the Livsey family since 1920 until it was sold to the Gwinnett County

government in 2016.¹ Over time, the Livseys built a thriving community that supported the local Black residents with access to food, education, spirituality, and day to day services. With Gwinnett County currently attempting to preserve the farm, also known as The Promised Land, it is important to spotlight the individuals that created it this oasis in the middle of the Jim Crow era.

The Maguire-Livsey farm was originally established by Thomas Maguire, a white Irish immigrant who came to America in 1818. He acquired 250 acres in the 1820 Georgia land lottery² and

1 Yeomans, Curt. "Promised Land house purchase seen as big win for Gwinnett history." *Gwinnett Daily Post*. [Promised Land house purchase seen as big win for Gwinnett history | News | gwinnettdaily.com](https://www.gwinnettdaily.com/news/promised-land-house-purchase-seen-as-big-win-for-gwinnett-history/). Accessed 4/14/2021

2 Livsey, Tom. "There is a Real Promised Land in Georgia!" *Black Gwinnett Magazine*. Gwinnett

constructed a plantation that produced cotton, corn, wheat, cattle and livestock. The property was one of the few that survived the destruction of the Civil War, and in fact, Maguire's diary informed much of Margrett Mitchell's novel "Gone With the Wind."³ Maguire retained ownership of the property until 1886.

After a period of serving as a tenant farm,⁴

County's Black History: The Promised Land – Black Gwinnett Magazine. Accessed 4/18/2021.

3 Estep, Tyler. "Gwinnett's Promised Land, a plantation turned beloved Black community." *Atlanta Journal Constitution*. [Gwinnett restoring plantation home that became hub of black life \(ajc.com\)](https://www.ajc.com/story/news/gwinnett/2021/04/14/gwinnetts-promised-land-a-plantation-turned-beloved-black-community/7044440002/). Accessed 4/14/2021.

4 Tenants typically bring their own tools and animals. To that extent it is distinguished from being a sharecropper, which is a tenant farmer who usually provides no capital and pays fees with crops. Wikipedia contributors (2021 June 5), "Tenant farmer," Wikipedia, The Free Encyclopedia, https://en.wikipedia.org/w/index.php?title=Tenant_farmer&oldid=1027054925 (accessed June 22, 2021).

ARCHAEOLOGY AT PARKER PLANTATION ENGAGES SOCIAL MEDIA

Quinn-Monique Ogden, *Special Contributor*
Registered Professional Archaeologist, Georgia

Before the plantation economies existed in the Georgia Colony, the enslavement of Africans was illegal, unlike in the neighboring Carolinas. No longer able to enforce the ban on slavery, Georgia Colony trustees lifted the ban in 1751. From then on, the Georgia colony (and later state) economy relied on the labor of captive west Africans and their descendants.¹

From the late 18th through the mid 19th centuries, every aspect of agricultural plantations were built by a captive labor force as well as infrastructure (roads, railways, etc.), and buildings. The plantation of Dr. William Henry Parker, just outside of Savannah's city limits, was no exception.² An archaeology study currently underway is investigating the people who lived and worked on Parker's plantation in the late 1700s and early 1800s.

Before this land became a plantation, Native Americans occupied the area and were forced out by the early colonists. The first colonial occupant on the land was Henry Parker. Parker was among the first colonists led by General James Oglethorpe in 1733. That year the Trustees appointed Henry Parker as the first constable. He became the first vice president of the colony in 1750, and succeeded William Stevens as president in 1751. This plantation was part of an original land grant to Parker historically known as "Brewham" or "Bruham." Brewham originally consisted of 500 acres granted to Parker by the Trustees in September 1757.³

The Brewham land was surrounded by the early plantations of Beech Hill, Rockingham, and Oakland in Christ Church Parish.⁴ The land was passed down to Dr. William Parker, the grandson of Henry Parker, who owned the property from 1796-1836. According to the tax digest of 1833, Dr. Parker was known to have enslaved 69 West African people on two properties in Savannah--the Brewham plantation on the Little Ogeechee River and his residence on Isle of Hope.

1 Hemperley, Marion R. 1974. *English Crown Grants in Christ Church Parish in Georgia 1755-1777*. The State of Georgia: Surveyor General Department. ; Butler, C. Scott, Patricia Stallings, and Andrew A. Pappas. 2008. *Cultural Resources Survey and Evaluation of Rockingham Farms Tract*. Savannah, Georgia: Brockington and Associates.

2 Ibid.

3 Ibid.

4 Platen, Charles G. 1875. *Map of Chatham County, Georgia*. Savannah, GA: Charles G. Platen



Excavated artifacts like an intact metal bowl and wine bottles were likely used by enslaved African laborers held at Parker Plantation near Savannah. Courtesy of Quinn-Monique Ogden

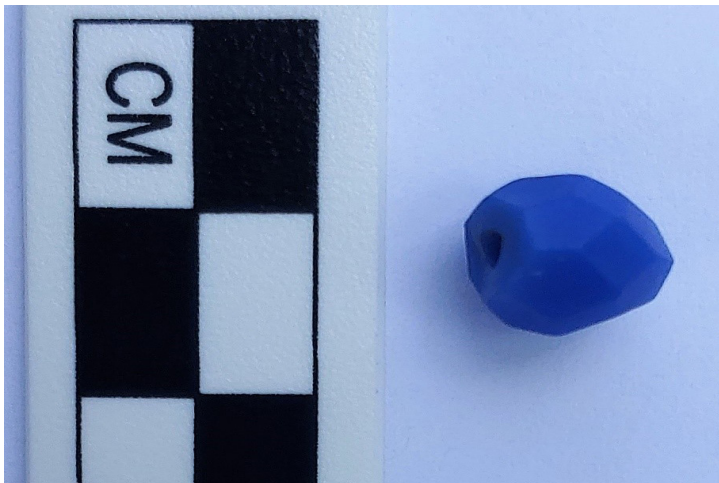
Recently, the Brewham property was purchased by commercial developers. To move forward with development, the developers must acquire federal permits which requires an archaeological study before any construction can occur. Archaeology is the study of past human cultures that looks at the physical objects and imprints of human activities left behind. By using archaeological methods, we can learn more about past people whose experiences were neither recorded nor popularized. Archaeology, like many other sciences, is done in phases. The first phase is a survey to test if there are archaeological remains in an area. This phase was done on the former Parker plantation in 2008 to assess if there was any intact archaeological evidence beneath the ground surface. The archaeologists concluded that there was intact archaeological evidence, and the objects and features (features are stains of past human activities such as the stain left from a fire or building imprint) observed were from the colonial and pre-Civil War eras.

This first excavation recovered more than one thousand artifacts. These artifacts mostly consisted of pieces of ceramic plates, bowls, mugs, cups and other pottery vessels, table glasses and cups, bottle glass for storing wine and other liquids, smoking pipes made of kaolin clay (long stemmed white ceramic pipes), and handwrought nails. They also found a number of brass buttons, farming implements, fishing net weights, musket balls, coins, table utensils, and other personal objects. Because of the density of objects and their locations, archaeologists thought these might be remains of the enslaved workers quarters, an overseer cabin and plantation outbuildings.

Because of this site's potential to help understand more about Georgia's past, archaeologists recommended that the site be further investigated with large scale excavations.

This spring, a geotechnical engineering firm began the large-scale archaeological excavation at Parker Plantation Site. The firm's archaeologists focused their excavations in the areas where the most artifacts were recovered in 2008. The field crew discovered four trash pits containing architectural materials, animal remains, pieces of glass, metal and ceramic objects from the Dr. Parker Plantation era (1796-1836). In addition to these trash pits, the archaeologists discovered a clay surface thought to have been the dirt floor of a building. The soils contained pieces of household objects like plates and bowls, as well as architectural materials such as nails and a hinge.

Near one of the large trash pits, the crew recovered a blue glass bead. This bead is a small faceted wound bead likely from Venice, Italy. These items are often associated with the African Slave Trade as European slavers used such beads to trade for captive west Africans. Trade beads are found throughout English colonial sites through the Americas and US Lowcountry.⁵ Women and children of west African descent during the colonial period used beads to adorn their body, decorate their hair, and as jewelry on their everyday clothes.⁶



This small bead may be a significant clue to origins of the African people enslaved at Parker Plantation. Courtesy of Quinn-Monique Ogden.

These beautiful beads were deeply meaningful to the people who wore them; if they were not brought with captured west Africans, the beads were acquired through bartering or earned as money by these Africans through side jobs worked

5 Marcoux, John Bernard. 2012. "Glass Trade Beads From the English Colonial Period in the Southeast Ca A.D. 1607-1783." *Southeastern Archaeology* 31 (2): 157-184.

6 Stine, Linda France, Melanie A. Cabak, and Mark D. Groover. 1996. "Blue Beads as African American Cultural Symbols." *Historical Archaeology* 30 (3): 49-75.

between their scheduled labor.⁷ The meaning of the color blue in West African folklore tells of the protective properties of the color.⁸

The engineering firm has developed an educational interactive media available to educators, students, and wider public. A Facebook portal presents teaching resources to help teachers and parents connect the ongoing results of the excavation to classroom and home-school learning. Daily social media updates share the project fieldwork and provide weekly learn-at-home activities for elementary, middle school, and high school students. Students and teachers can access a weekly video update from the archaeology lab about the on-going artifact analysis. This web portal welcomes questions from students and general public. Answers will be posted through written or video posts. To follow the ongoing excavations, use this link--<https://www.facebook.com/2021ArchaeologyatParkerPlantation>. In addition to the Facebook portal, all excavation videos will be archived on a YouTube Channel. A written report will also be submitted to the Bull Street branch of the Live Oak Public Library by 2023.

Anyone with information or familial connection to Brewham (Bruham) plantation is invited to contact project archaeologists via the Facebook portal. It is important during this study of the Parker Plantation site that oral histories, passed-down memories, and family knowledge are included in what becomes known about this place. The study findings about the everyday lives of the enslaved people at Brewham Plantations will be of value to descendants and local communities today. For more information about the excavation study and current findings or to share descendant information, contact Quinn-Monique Ogden at qogden@smeinc.com or (843)972-0100.

Quinn-Monique Ogden is a resident of Effingham County, Georgia and Registered Professional Archaeologist with the Register of Professional Archaeologists (RPA). RPA is a community of professional archaeologists whose mission is to establish and adhere to standards and ethics that represent and adapt to the dynamic field of archaeology and to provide a resource for entities who rely on professional archaeology services. Quinn-Monique Ogden is serving as the Principal Archaeologist for this excavation and has 17 years of experience conducting cultural resources investigations.

7 Stine, Linda France, Melanie A. Cabak, and Mark D. Groover. 1996. "Blue Beads as African American Cultural Symbols." *Historical Archaeology* 30 (3): 49-75.

8 Ibid.

COURAGEOUS LIVING IN A GEORGIA MOUNTAIN TOWN - HALL COUNTY

Nedra Deadwyler, Contributor

with special contribution by Reverend Rose Johnson of the Newtown Florist Club, Gainesville, Georgia



The Mrs. Ruby Wilkins Community Garden honors the activist who helped found the Newtown Florist Club of Gainesville.

Credit: Melissa Jest/HPD

Reverend Rose Johnson joined the Newtown Florist Club when she was 12 years old after she and her mom moved into the neighborhood. When Rev. Johnson arrived in Newtown, she began attending Newtown Florist Club's afterschool programs; even though her mom had a job, she did not earn a living wage and relied on the social support of the Club. Before living in Newtown, she and her mother lived with her maternal grandparents in a nearby neighborhood. Her mom worked in a poultry plant in Gainesville. Rev. Johnson said her home life was a protective environment that sheltered her from the realities of inequalities Black people faced in racially segregated Gainesville in the mid-1960s. Black communities such as Cooley Drive, Newtown, Coverdale, Desoto, Morningside Heights, and Fair Street, were compacted together on the southside of Gainesville, south of the train tracks. Today Rev. Johnson said these same neighborhoods remain Black and Latinx.

The homes in Newtown were built in 1938.¹ The neighborhood was constructed atop the trash left from the destruction of the 1936 tornado, one of the most-deadly tornados in history.^{2,3} Newtown was constructed to provide housing for Black folks displaced by the tornado.⁴

1 Yen-Kohl, Ellen & The Newtown Florist Club Writing Collective (2016) "We've Been Studied to Death, We Ain't Gotten Anything": (Re)claiming environmental knowledge production through the praxis of writing collectives, *Capitalism Nature Socialism*, 27:1, 52-67, DOI: 10.1080/10455752.2015.1104705

2 Ibid, 54.

3 "The 1936 Gainesville Tornado: Disaster and Recovery" Digital Library of Georgia, Last modified June 30, 2008. <http://dlg.galileo.usg.edu/tornado/>

4 Watson, Nick. 2020. "How after 70 years Newtown Florist Club keeps advocating for health of historic Black community." *The Times*, February 1, 2020. <https://www.gainesvilletimes.com/news/health-care/how-after-70-years-newtown-florist-club-keeps-advocating-health-historic-black-community/>

Moving to the neighborhood marked another transition in young Johnson's life as she gained awareness of what Black folks living around her experienced. She described listening to the women of the Newtown Florist Club talk about what was going on inside their neighborhood. The women, Rev. Johnson described, "were incredibly connected." She said these relationships were extensions of bonds formed working together in the fields as sharecroppers. Gainesville and Hall County is largely agricultural and is complemented by the industry located in the city.⁵ Rev. Johnson referenced conversations shared about civil rights issues such as police violence, employment discrimination, and environmental justice concerns such as toxic air pollution from neighboring industrial plants and noise pollution from a scrap yard. Rev. Johnson said she learned how to "address issues head on" from being part of the Club. She recalled how the women together developed solutions to create opportunity for youth recreation; Mrs. Ruby Wilkins, Club founder and long-time leader, turned her home into a recreation center. Mrs. Wilkins set a basketball court up her driveway and hosted other youth clubs.

The New Town Florist Club was founded in 1950 after a neighborhood collection failed to raise enough money to buy flowers for a funeral.⁶ The husband of one of the founding women suggested they form a club, and eleven women organized this mutual aid organization.⁷ The Club provided "far-reaching support networks in racially segregated Gainesville," giving social support and solidarity where needed. And these pioneers were among the first to recognize that there was a connection between the high rates of cancer, lupus, their resulting deaths and the environmental injustice at the hand of the industrial companies.⁸ By the late 1970s and early 1980s, Newtown Florist Club was fighting to protect neighborhood families through advocacy for civil rights and environmental justice.⁹ In 1998, Newtown was described as a neighborhood of "seventy-five homes... built atop an old dump, are surrounded by thirteen toxic industries, two identified potentially hazardous sites, numerous hazardous waste generators, and a rat-infested junkyard."¹⁰ Residents were exposed to fine particulate, air pollution.

5 Yen-Kohl & The Newtown Florist Club Writing Collective 2016, 56.

6 Watson, 2020.

7 Yen-Kohl & The Newtown Florist Club Writing Collective 2016, 55.

8 Ibid, 54.

9 Griffith, Ellen. 1998. "The Newton Story: One Community's Fight for Environmental Justice." *Southern Changes: The Journal of the Southern Regional Council, 1978- 2003* 20, no. 4: 12- 15. http://southernchanges.digitalscholarship.emory.edu/sc20-4_1204/sc20-4_004/

10 Griffith, Ellen. 1998. "The Newton Story: One Community's Fight for Environmental Justice." *Southern Changes: The Journal of the Southern Regional Council, 1978- 2003* 20, no. 4: 12- 15.



*Sign at the local Social/Environmental organization's headquarters
Photo Credit: Melissa Jest/HPD*

Companies like Purina Mills, Cargill and Land O' Lakes Purina, from 2002 to 2017, were fined less than \$22,000 by the Environmental Protection Division (EPD) for various violations related to air quality at their locations in the Newtown area.¹¹ During the 1990s Black communities like Newtown were fighting for environmental justice and relied on the hard work of Black women who used culture to empower the community.¹² The advocacy work of the women even reached the children who attended the programs and the youth who were mentored to participate in the women's advocacy work, as recalled by Rev. Johnson. When she joined the Club and began earning about the social issues, Johnson and other students her age attended and spoke at public meetings and helped to carry out campaigns. She reflected on 70 years of community work that strategically included partners such as National Council of Churches, Racial Justice Group, academic researchers at Vanderbilt University and University of Georgia, and a host of other local groups and individuals. Newtown Florist Club created "teachable moments" on the "toxic tours" organized and led by Newtown Florist Club. Members such as Mrs. Bush and others addressed soil contamination, toxic air pollution, noise pollution and documented its long-term impact on children and adults who were disproportionately diagnosed with cancers and lupus.¹³

Rev. Johnson carries on the legacy of the Newtown Florist Club. And to drive home the point, she emphasized that "Newtown Florist Club was at the center of social change in the area, and there are not any issues affecting African Americans we have not worked on." Rev. Johnson stressed the need to recognize the sacrifice these leaders continue to make and to have a deep knowledge that this type of leadership "has not been easy."

¹¹ Watson, 2020.

¹² Griffith 1998.

¹³ Yen-Kohl & The Newtown Florist Club Writing Collective 2016, 54.

When asked what was the most profound event that changed Black life in Gainesville, Rev. Johnson said the "most devastating impact" to the community was school desegregation. E. E. Butler High School was the "nucleus that held everything together" in Gainesville's Black community, she said, where administrators and teachers helped create determined, academically-excellent students who were also uplifted by the interconnectedness of the community.

Rev Johnson said of the negative impact of school desegregation and majority-to-minority school busing to achieve equal schooling is "a story yet to be told." The trauma that the Black community experienced was so profound that the people are just now beginning to recover. She said young people today have no understanding of what was lost-- economic losses, mental health losses, social and academic losses from years of upheaval and transition in an effort to integrate a segregated society. Once again Rev. Johnson acknowledges the sacrifice Black people made as important to remember as Gainesville aims to heal as it remembers its their heritage.

E.E. Butler High School was built in 1961 on Old Athens Highway as a modern school building and opened in 1962 as the segregated Black high school for those who attended Fair Street School.¹⁴ The new school was named after Dr. Emmett Ethridge Butler (1908-1955), a medical doctor in Gainesville and the first Black appointed to the local Board of education. The school closed in 1969 under desegregation of public schools. Black students were re-assigned county schools and E.E. Butler high did not have enough students to remain open.¹⁵ Rev. Johnson said Fair Street-E.E. Butler High School Alumni Association is very active and maintains the memory of the school's significance to the community. Johnson said she is a graduate of the last class. ■



The Butler Gym still stands on the former E.E. Butler High campus in Gainesville. Photo Credit: Melissa Jest/HPD

¹⁴ Duncan, Dallas. 2011. "EE Butler High was full of community pride." *The Times* November 23, 2011. <https://www.gainesvilletimes.com/news/ee-butler-high-was-full-of-community-pride/>

¹⁵ Ibid.

AS ABOVE SO BELOW: THE PROMISED LAND OF GWINNETT COUNTY

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Robert Livsey, a freedman whose family were enslaved by Maquire at the farm here, bought the main house and surrounding 100 acres for \$1,500 in 1920.⁵

Robert Livsey came to call the main house where he and his family lived “The Big House,” and over the ensuing decades, Livsey, his family and other Blacks would create a segregated African American community aptly named the Promised Land for the opportunity and safety it provided its residents. The land continued to be farmed by the Livseys, raising many of the same crops that were grown and harvested by their ancestors enslaved by Maguire.⁶ Other Blacks contributed to the Promised Land such as Thomas Anderson who built the first African-American grocery store in the area in the 1930s.⁷

The Promise Land provided the only

5 Chelsea Thomas. “Plantation and its owners give glimpse into Gwinnett’s remarkable history.” *Gwinnett Daily Post*. [Plantation and its owners give glimpse into Gwinnett’s remarkable history | Archive | gwinnettdaily.com](#). Accessed 4/20/2021.

6 Ibid. Accessed 4/20/2021.

7 Tyler Estep. “Gwinnett’s Promised Land, a plantation turned beloved Black community.” *Atlanta Journal Constitution*. [Gwinnett restoring plantation home that became hub of black life \(ajc.com\)](#). Accessed 4/14/2021.

African American school in the area; today, the local elementary school just down the road from the Big House is duly named the Anderson-Livsey Elementary School after these two pioneers.⁸

In 1969 Thomas Livsey, Robert’s son, returned home from living in Chicago and would reinvigorate the community with his entrepreneurial spirit. Under his stewardship, fourteen homes were built along with the Promised Land Grocery Store which is still open today (under a different name). Thomas Livsey also would open a barbershop, a gas station, a car wash, a laundromat, a restaurant, and other ventures that served the people of the Promised Land community.⁹

The Gwinnett County government purchased the Big House and surrounding 1.5 acres in 2016 and an additional 2 acres in 2019. According to public reports, the county has proposed the property be used for a park and museum with educational tours.

Since the County’s purchase of the home, community members and neighbors watch

8 Crystal Huskey. “Snellville’s Past: Spotlight on the Livseys.” *Patch.com*. [Snellville’s Past: Spotlight on the Livseys | Snellville, GA Patch](#). Accessed 4/20/2021.

9 Ibid. Accessed 4/14/2021.

the historic Big House for activity that would mark the start of its repair.

A drive through the Promised Land today will not reveal it to be particularly different from most other neighborhoods. That, in and of itself, lends credence to the idea that Black history is American history. This seemingly ordinary American community stands as evidence to African contributions, to African American entrepreneurship, and to human achievement--all despite hostile oppression. The Promise Land in Gwinnett County is a clear testament to the importance of historic preservation of resources both above and below grounds as a means of honoring this legacy in our lives today. ■



Modern changes to the Maguire-Livsey House, also known as "the Big House", chronical its evolutions as a farm homestead.
Photo Credit:HPD/Melissa Jest

ANNOUNCEMENTS

Nearly 100 Community Advocates attend GAAHPN's Learn to Fish Virtual Training

More than \$400 billion was donated to nonprofit causes by private individuals last year. So the GAAHPN steering board invited professional fundraiser Robert Bull to demystify fundraising for several grassroots historic/cultural preservation advocates across the state. The workshop, entitled "Learn to Fish" attracted representatives from about 50 organizations from 30 Georgia counties who spent a day learning the keys to raising funds from a 25-year industry veteran.

The day-long virtual training included an interactive presentation and small group breakouts. Attendees also crafted their "Perfect Ask" statement to turn affluent individuals into their donors. Bull told the 94 attendees, "... it's really about building relationships." In closing, he encouraged all to light a fire in their organizations and begin planning their "friend-raising" campaign. After the training, one attendee from the Coastal region wrote, "I have attended seminars for a long time but this one is foremost in my mind. Rob Bull was excellent in his delivery. [H]e knew his business."

The GAAHPN steering board co-hosted "Learn to Fish" to support grassroots advocates committed to saving the historic places that tell of Black life and contributions in Georgia. Share your feedback <https://www.surveymonkey.com/r/LearnToFishGAAHPN>

For information on GAAHPN and upcoming sessions, contact your regional GAAHPN rep or HPD liaison Melissa Jest at 404 486 6395 or melissa.jest@dca.ga.gov.

Photo Courtesy of Robert Bull/The Compass Group



Follow GAAHPN on Facebook, Instagram: New Social Media Intern Launches pages

This month GAAHPN launches its social media presence with support from Camille Reed, GAAHPN special intern and welcomes networkers and preservation community to "Like" us!

Find the new main Facebook (FB) page @GAAHPNetwork. Look for regular announcements, updates and news on preservation.

Join the new FB Group page titled "GAAHPN Speaks" created as a chat room and forum.

On Instagram, follow GAAHPN and watch for posts on preservation projects and innovations later this month.

To share ideas for posts about African American preservation, please email to Camille.reed@dca.ga.gov.

Image credit: Melissa Jest/Georgia HPD



Build A Better Network Survey needs YOU: Share ideas, input this Fall

The Georgia African American Historic Preservation Network (GAAHPN) is more than 3,000 strong ---

Let us hear from you!

With your input, the GAAHPN volunteer board can empower more constituents in all 12 regions to document little-known historic places that add to Georgia's story. This fall, watch your E-mailbox for a survey link and share your ideas for future webinars or content for social media posts.

Thanks in advance for your participation in building a better network and a stronger preservation movement for Georgia.

Email questions on the Build A Better Network initiative to HPD liaison Melissa Jest, melissa.jest@dca.ga.gov.

Image credit: Melissa Jest/Georgia HPD



ABOUT REFLECTIONS

Since its first issue appeared in December 2000, *Reflections* has documented hundreds of Georgia's African American historic resources. Now all of these articles are available on the Historic Preservation Division webpage <https://www.dca.ga.gov/georgia-historic-preservation-division/historic-resources/historic-african-american-resources>. Search for your topic by categories: cemeteries, churches, districts, farms, lodges, medical, people, places, schools, and theatres. You can subscribe to *Reflections* by email to HPD staff. *Reflections* is a recipient of a *Leadership in History Award* from the American Association for State and Local History.



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Programs Coordinator
Reflections Editor
Voice 404/486-6395
Fax 404/679-0667
melissa.jest@dca.ga.gov

ABOUT GAAHPN



Georgia African American
Historic Preservation Network

The Georgia African American Historic Preservation Network (GAAHPN) was established in January 1989. It is composed of representatives from neighborhood organizations and preservation groups. GAAHPN was formed in response to a growing interest in preserving the cultural and built diversity of Georgia's African American heritage. This interest has translated into a number of efforts which emphasize greater recognition of African American culture and contributions to Georgia's history. The GAAHPN Steering Committee plans and implements ways to develop programs that will foster heritage education, neighborhood revitalization, and support community and economic development.

The Network is an informal group of over 3,000 people who have an interest in preservation. Members are briefed on the status of current and planned projects and are encouraged to offer ideas, comments and suggestions. The meetings provide an opportunity to share and learn from the preservation experience of others and to receive technical information through workshops. Members receive a newsletter, *Reflections*, produced by the Network. Visit the Historic Preservation Division webpage at www.dca.ga.gov/georgia-historic-preservation-division. Preservation information and previous issues of *Reflections* are available online. Membership in the Network is free and open to all.

Reflections

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