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Chapter 1 : History of women in the United States - Wikipedia

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Visit Website Did you know? At Chancellorsville, Jackson was shot by one of his own men, who mistook him for Union cavalry. His arm was amputated, and he died from pneumonia eight days later. In , the U. Congress passed the Kansas- Nebraska Act, which essentially opened all new territories to slavery by asserting the rule of popular sovereignty over congressional edict. On April 12, after Lincoln ordered a fleet to resupply Sumter, Confederate artillery fired the first shots of the Civil War. Border slave states like Missouri , Kentucky and Maryland did not secede, but there was much Confederate sympathy among their citizens. Though on the surface the Civil War may have seemed a lopsided conflict, with the 23 states of the Union enjoying an enormous advantage in population, manufacturing including arms production and railroad construction, the Confederates had a strong military tradition, along with some of the best soldiers and commanders in the nation. They also had a cause they believed in: McClellanâ€”who replaced the aging General Winfield Scott as supreme commander of the Union Army after the first months of the warâ€”was beloved by his troops, but his reluctance to advance frustrated Lincoln. The combined forces of Robert E. Lincoln refused, and instead withdrew the Army of the Potomac to Washington. Halleck, though he remained in command of the Army of the Potomac. On the heels of his victory at Manassas, Lee began the first Confederate invasion of the North. Despite contradictory orders from Lincoln and Halleck, McClellan was able to reorganize his army and strike at Lee on September 14 in Maryland, driving the Confederates back to a defensive position along Antietam Creek, near Sharpsburg. Total casualties at Antietam numbered 12, of some 69, troops on the Union side, and 13, of around 52, for the Confederates. The Union victory at Antietam would prove decisive, as it halted the Confederate advance in Maryland and forced Lee to retreat into Virginia. After the Emancipation Proclamation Lincoln had used the occasion of the Union victory at Antietam to issue a preliminary Emancipation Proclamation , which freed all slaves in the rebellious states after January 1, He justified his decision as a wartime measure, and did not go so far as to free the slaves in the border states loyal to the Union. Still, the Emancipation Proclamation deprived the Confederacy of the bulk of its labor forces and put international public opinion strongly on the Union side. Some , black soldiers would join the Union Army by the time the war ended in , and 38, lost their lives. The Confederates gained a costly victory in the battle that followed, suffering 13, casualties around 22 percent of their troops ; the Union lost 17, men 15 percent. Over three days of fierce fighting, the Confederates were unable to push through the Union center, and suffered casualties of close to 60 percent. Also in July , Union forces under Ulysses S. Grant took Vicksburg Mississippi , a victory that would prove to be the turning point of the war in the western theater. Despite heavy Union casualties in the Battle of the Wilderness and at Spotsylvania both May , at Cold Harbor early June and the key rail center of Petersburg June , Grant pursued a strategy of attrition, putting Petersburg under siege for the next nine months. For most of the next week, Grant and Meade pursued the Confederates along the Appomattox River, finally exhausting their possibilities for escape. On the eve of victory, the Union lost its great leader:

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Chapter 2 : Uncle Tom's Cabin

Title: The Family Militant: Domesticity Versus Slavery in "Uncle Tom's Cabin" Created Date: Z.

What happened when Thomas Jefferson and other slaveholders tore apart the families they owned. They make a case study of one famous plantation, Monticello, the Virginia estate owned by Thomas Jefferson. Then they take a closer look at how slavery tore families apart, and the emotional history of that trauma. They begin their conversation by remembering the life of Joseph Fossett , a Monticello blacksmith. It would be 10 years before Joseph could reunite with his wife and 10 children. For more information on how to subscribe to your Slate Plus podcast feed, go here. Our guests this episode are: Annette Gordon-Reed, professor of legal history at Harvard University. Heather Andrea Williams, presidential professor and professor of Africana studies at the University of Pennsylvania. Here are some of the links discussed in Episode 4: Thomas Jefferson on race , excerpted from Notes on the State of Virginia. Wikipedia is a good starting point for learning more about the slave narratives recorded by the WPA in the s. Elsewhere in the Slate Academy, check out this haunting animation that maps the journeys of more than 15, slave ships. Access all features of the Slate Academy at Slate. Who was Joseph Fossett? In , Thomas Jefferson inherited ownership of Elizabeth Hemings. He married Edith Hern in ; soon after, she was sent to Washington, D. In , Fossett traveled to Washington to see his wife without permission. Jefferson objected, considering Joseph a fugitive and chastising him for the action. When Jefferson died in , he freed only five enslaved people, including Fossett. Joseph Fossett set up a blacksmith shop in Charlottesville. It would take him more than 10 years to earn the money he needed to buy back his wife, five children, and four grandchildren. The group moved to Ohio together in Joseph Fossett died in Cincinnati in Find the complete Episode 4 transcript soon at Slate. Your homework, should you choose to accept it: You can post your feedback on this episode in the comments section below or email us at historyacademy slate. And you can talk to other Academy classmates in our members-only Facebook group. Rebecca Onion is a Slate staff writer and the author of Innocent Experiments.

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Chapter 3 : The Cult of Domesticity “ America in Class “ resources for history & literature teachers

Stowe, Catharine Esther and Harriet Beecher Stowe. The American Woman's Home: or Principles of Domestic Science: being a Guide to the Formation and Maintenance of Economical, Healthful, Beautiful, and Christian Home. Hartford: Stowe-Day Foundation, Stowe, Charles Edward. Harriet Beecher Stowe in Europe: the Journal of Charles Beecher. Ed.

Cooking, needlework, making beds, and tending flowers were considered naturally feminine activities, whereas reading anything other than religious biographies was discouraged. According to Welter, an ideal True Woman was "frail", too mentally and physically weak to leave her home. The care of her home supposedly made her feminine, and she depended on men to protect her within the shelter of it. Cogan, however, described an overlapping but competing ideology that she called the ideal of "Real Womanhood," in which women were encouraged to be physically fit and active, involved in their communities, well educated, and artistically accomplished, although usually within the broader idea that women were best suited to the domestic sphere. The conflation of "Domesticity" and "True Womanhood" can be misleading in that dedication to the domestic sphere did not necessarily imply purity, submission, or weakness. Fashion was also stressed because a woman had to stay up to date in order to please her husband. Instructions for seamstresses were often included in magazines. It also equated womanhood with motherhood and being a wife, declaring that the "perfection of womanhood Hale promoted Vassar College, advocated for female physicians, and published many of the most important female writers of the nineteenth century. Consequently, in , 4. Within the home, however, they gained symbolic power. Arguments of significant biological differences between the genders and often of female inferiority led to pronouncements that women were incapable of effectively participating in the realms of politics, commerce, or public service. Women were seen as better suited to parenting. Also, because of the expected behaviors, women were assumed to make better teachers of younger children. One estimate says that, with the growth of public education in the northern tier of states, one-quarter of all native-born Massachusetts women in the years between and were schoolteachers at some point in their lives. In the era after World War II, many of the ideas of the "Cult of Domesticity" were stressed again as American society sought to integrate veterans and emphasize the revival of family life. Once the troops returned home, men were encouraged to embrace family life and enter companionship marriages, uniting the brothers and sisters who helped to defeat fascism abroad. Veterans returned home to be the head of the family and women who had been involved in high-paying and high-skilled wartime jobs were pushed back into the home. The remaking of the private life was central to this era. Anticommunism structured much of the American life, emphasizing the free enterprise system which brought about a period of economic prosperity and a consumer culture. However, this image of separate spheres disguised the reality that all groups of women continued to work for pay; many did not stop working after the men returned home from the war, they were instead forced into lower-paying jobs. Wages were low and there was little room for advancement. Women that did enter into professional fields were under intense scrutiny for going against the feminine domestic ideal. At the same time, women had independent lives during the day and were often active in volunteer and community activities, particularly around issues of education, health, children, and welfare. The "Cult of Domesticity" shaped an idealized myth of the family and paved the way for the nuclear family. Opposition to those ideas influenced the second wave of feminism.

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Chapter 4 : Cult of Domesticity - Wikipedia

4. *The Family Militant - Domesticity versus Slavery in Uncle Tom's Cabin* 5. *Banned in Concord - Adventures of Huckleberry Finn and Classic American Literature.*

Upper class – The upper class in modern societies is the social class composed of the wealthiest members of society, who also wield the greatest political power. According to this view, the class is generally distinguished by immense wealth which is passed on from generation to generation. Prior to the 20th century, the aristocracy was widely used. The term is used in conjunction with terms like upper-middle class, middle class. Upper-class status commonly derived from the position of one's family. Much of the population that composed the upper consisted of aristocrats, ruling families, titled people. These people were born into their status and historically there was not much movement across class boundaries. This is to say that it was harder for an individual to move up in class simply because of the structure of society. The Transatlantic Slave Trade also helped create a class of white Europeans while maintaining a lower class of black Europeans, Americans and Africans. This fact is often edited out of academic research both in publications and online ones such as Wikipedia. In many countries, the upper class was intimately associated with hereditary land ownership. Political power was often in the hands of the landowners in many pre-industrial societies despite there being no legal barriers to land ownership for other social classes. Upper-class landowners in Europe were often members of the titled nobility, though not necessarily. Some upper classes were almost entirely untitled, for example, the Szlachta of the Polish-Lithuanian Commonwealth, in England, Wales, Scotland, and Ireland, the upper class traditionally comprised the landed gentry and the aristocracy of noble families with hereditary titles. The vast majority of post-medieval aristocratic families originated in the merchant class and were ennobled between the 14th and 19th centuries while intermarrying with the old nobility and gentry. Since the Second World War, the term has come to encompass rich, members of the English gentry organized the colonization of Virginia and New England and ruled these colonies for generations forming the foundation of the American upper class or East Coast Elite. In this respect, the US differs little from such as the UK where membership of the upper class is also dependent on other factors. United States – Forty-eight of the fifty states and the federal district are contiguous and located in North America between Canada and Mexico. The state of Alaska is in the northwest corner of North America, bordered by Canada to the east, the state of Hawaii is an archipelago in the mid-Pacific Ocean. It is one of the world's most ethnically diverse and multicultural nations, paleo-Indians migrated from Asia to the North American mainland at least 15,000 years ago. European colonization began in the 16th century, the United States emerged from 13 British colonies along the East Coast. On July 4, 1776, during the course of the American Revolutionary War, the war ended in with recognition of the independence of the United States by Great Britain, representing the first successful war of independence against a European power. The current constitution was adopted in 1787, after the Articles of Confederation, the first ten amendments, collectively named the Bill of Rights, were ratified in 1791 and designed to guarantee many fundamental civil liberties. During the second half of the 19th century, the American Civil War led to the end of slavery in the country. By the end of the century, the United States extended into the Pacific Ocean. The end of the Cold War and the dissolution of the Soviet Union in 1991 left the United States as the sole superpower. It ranks highly in several measures of performance, including average wage, human development, per capita GDP. The Irish Sea lies between Great Britain and Ireland, with an area of 230,000 square kilometres, the United Kingdom is the 78th-largest sovereign state in the world and the 11th-largest in Europe. It is also the 21st-most populous country, with an estimated 63 million inhabitants. The United Kingdom is a monarchy with a parliamentary system of governance. The United Kingdom consists of four countries – England, Scotland, Wales, the last three have devolved administrations, each with varying powers, based in their capitals, Edinburgh, Cardiff and Belfast, respectively. The relationships among the countries of the UK have changed over time, Wales was annexed by the Kingdom of England under the Laws in Wales Acts 1534 and 1542. These are the remnants of the British

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Empire which, at its height in the s, British influence can be observed in the language, culture and legal systems of many of its former colonies. The UK is considered to have an economy and is categorised as very high in the Human Development Index. It was the worlds first industrialised country and the worlds foremost power during the 19th, the UK remains a great power with considerable economic, cultural, military, scientific and political influence internationally. It is a nuclear weapons state and its military expenditure ranks fourth or fifth in the world. The UK has been a permanent member of the United Nations Security Council since its first session in and it has been a leading member state of the EU and its predecessor, the European Economic Community, since However, on 23 June , a referendum on the UKs membership of the EU resulted in a decision to leave. White people

White people is a racial classification specifier, used for people of Europid ancestry, with the exact implications dependent on context. The contemporary usage of people or a white race as a large group of populations contrasting with black, American Indian. It is today used as a racial classifier in multiracial societies, such as North Africa, United States. The term white race or white people entered the major European languages in the later 17th century, in the context of racialized slavery, description of populations as white in reference to their skin color predates this notion and is found in Greco-Roman ethnography and other ancient sources. Scholarship on race generally distinguishes the concept from pre-modern descriptions of collective difference. In the literature of the Ancient Near East and Classical Antiquity and we know that Egyptians were not oblivious to skin color, however, because artists paid attention to it in works of art, to the extent the pigments at the time permitted. Classicist James Dee states the Greeks do not describe themselves as white people or as anything else because they had no word in their color vocabulary for themselves. Peoples skin color did not carry meaning, what mattered is where they lived. Religious conversion was sometimes described figuratively as a change in skin color, similarly, the Rigveda uses krsna tvac black skin as a metaphor for irreligiosity. The Egyptians are depicted as a reddish brown, the Nubians as black skinned, the Semites from the Levant and Canaan as light skinned. Herodotus described the Scythian Budini as having blue eyes and bright red hair. Later Xenophon described the Aethiopians as black and the Persian troops as white compared to the skin of Greek troops. These color adjectives are found in contrast to the standard set by the own group. According to historian Irene Silverblatt, Race thinking made social categories into racial truths, Alastair Bonnett argues that white identity, as it is presently conceived, is an American project, reflecting American interpretations of race and history. According to Gregory Jay, a professor of English at the University of WisconsinMilwaukee, Before the age of exploration, group differences were based on language, religion. Protestantism

Protestantism is a form of Christianity which originated with the Reformation, a movement against what its followers considered to be errors in the Roman Catholic Church. It is one of the three divisions of Christendom, together with Roman Catholicism and Orthodoxy. The term derives from the letter of protestation from German Lutheran princes in against an edict of the Diet of Speyer condemning the teachings of Martin Luther as heretical. Although there were earlier breaks from or attempts to reform the Roman Catholic Church notably by Peter Waldo, John Wycliffe, Protestants reject the notion of papal supremacy and deny the Roman Catholic doctrine of transubstantiation, but disagree among themselves regarding the real presence of Christ in the Eucharist. The Five solae summarize the reformers basic differences in theological beliefs, in the 16th century, Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, the Baltic states, and Iceland. Protestants developed their own culture, which made major contributions in education, the humanities and sciences, the political and social order, the economy and the arts, some Protestant denominations do have a worldwide scope and distribution of membership, while others are confined to a single country. A majority of Protestants are members of a handful of families, Adventism, Anglicanism, Baptist churches, Reformed churches, Lutheranism, Methodism. Nondenominational, evangelical, charismatic, independent and other churches are on the rise, and constitute a significant part of Protestant Christianity. During the Reformation, the term was used outside of the German politics. The word evangelical, which refers to the gospel, was more widely used for those involved in the religious movement. Nowadays, this word is still preferred among some of the

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historical Protestant denominations in the Lutheran and Calvinist traditions in Europe, above all the term is used by Protestant bodies in the German-speaking area, such as the EKD. In continental Europe, an Evangelical is either a Lutheran or a Calvinist, the German word evangelisch means Protestant, and is different from the German evangelikal, which refers to churches shaped by Evangelicalism. The English word evangelical usually refers to Evangelical Protestant churches, and it traces its roots back to the Puritans in England, where Evangelicalism originated, and then was brought to the United States. Protestantism as a term is now used in contradistinction to the other major Christian traditions, i. Initially, Protestant became a term to mean any adherent to the Reformation movement in Germany and was taken up by Lutherans. Even though Martin Luther himself insisted on Christian or Evangelical as the only acceptable names for individuals who professed Christ, French and Swiss Protestants preferred the word reformed, which became a popular, neutral and alternative name for Calvinists 6. Northeastern United States – The Northeast is one of the four regions defined by the Census Bureau for the collection and analysis of statistics. The Census Bureau-defined region has an area of , sq mi with , square miles of that being land mass. Though lacking a unified identity, the Northeastern region is the nations most economically developed, densely populated. Of the nations four census regions, the Northeast is the second most urban, with 85 percent of its residing in urban areas. The region is subdivided into New England and the Mid-Atlantic States and this definition has been essentially unchanged since and is widely used as a standard for data tabulation. Similarly, the Geological Society of America defines the Northeast as these same states but with the addition of Maryland, the narrowest definitions include only the states of New England. Delaware, Maryland, Washington, D. Among the many tribes that inhabited this area were those made up the Iroquois nations. In the United States of the 21st century, 18 federally recognized tribes reside in the Northeast, the two cultural and geographic regions that form parts of the Northeastern region have distinct histories. The first Europeans to settle New England were Pilgrims from England, the Pilgrims arrived by the Mayflower ship and founded Plymouth Colony so they could practice religion freely. In , colonists established Connecticut Colony and Providence Plantations, Providence was founded by Roger Williams, who was banished by Massachusetts for his beliefs in freedom of religion, and it was the first colony to guarantee all citizens freedom of worship. Anne Hutchinson, who was banished by Massachusetts, formed the town of Portsmouth. Although the first settlers of New England were motivated by religion, in recent history. In a Gallup survey, less than half of residents in Vermont, New Hampshire, Maine, and Massachusetts reported religion as an important part of their daily life. Black people – As such, the meaning of the expression varies widely both between and within societies, and depends significantly on context. For many other individuals, communities and countries, black is also perceived as a derogatory, outdated, reductive or otherwise unrepresentative label, different societies apply differing criteria regarding who is classified as black, and these social constructs have also changed over time. In a number of countries, societal variables affect classification as much as skin color, in the United Kingdom, black was historically equivalent with person of color, a general term for non-European peoples. In South Africa and Latin America, mixed-race people are not classified as black. In other regions such as Australasia, settlers applied the term black or it was used by local populations with different histories and ancestral backgrounds. The Romans interacted with and later conquered parts of Mauretania, a state that covered modern Morocco, western Algeria. The people of the region were noted in Classical literature as Mauri, numerous communities of dark-skinned peoples are present in North Africa, some dating from prehistoric communities. In the 18th century, the Moroccan Sultan Moulay Ismail the Bloodthirsty raised a corps of , black slaves, called his Black Guard and he claims that black-looking Arabs, much like black-looking Latin Americans, consider themselves white because they have some distant white ancestry. Egyptian President Anwar Sadat had a mother who was a dark-skinned Nubian Sudanese woman, in response to an advertisement for an acting position, as a young man he said, I am not white but I am not exactly black either. My blackness is tending to reddish, due to the patriarchal nature of Arab society, Arab men, including during the slave trade in North Africa, enslaved more black women than men. They used more black female slaves in domestic service and agriculture than males,

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the men interpreted the Quran to permit sexual relations between a male master and his female slave outside of marriage, leading to many mixed-race children. When an enslaved woman became pregnant with her Arab masters child, she was considered as umm walad or mother of a child, the child was given rights of inheritance to the fathers property, so mixed-race children could share in any wealth of the father. Because the society was patrilineal, the children took their fathers social status at birth and were born free, some succeeded their fathers as rulers, such as Sultan Ahmad al-Mansur, who ruled Morocco from to He was not technically considered as a child of a slave, his mother was Fulani. Such tolerance for black persons, even when technically free, was not so common in Morocco, the long association of sub-Saharan peoples as slaves is shown in the term abd, it is still frequently used in the Arabic-speaking world as a term for black people. In early , non-Arabs of the Zaghawa tribe of Sudan attested that they were victims of an intensifying Arab apartheid campaign, Sudanese Arabs, who controlled the government, were widely referred to as practicing apartheid against Sudans non-Arab citizens.

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Chapter 5 : Readings at the Edge of Literature, Jehlen

In writing the book, Stowe drew up on her personal experiences: she was familiar with slavery, the antislavery movement, and the underground railroad because Kentucky, across the Ohio River from Cincinnati, Ohio, where Stowe had lived, was a slave state.

One of the first martyrs to the cause of American patriotism was Crispus Attucks, a former slave who was killed by British soldiers during the Boston Massacre of 1770. Some 5, black soldiers and sailors fought on the American side during the Revolutionary War. But after the Revolutionary War, the new U. Cotton Gin In the late 18th century, with the land used to grow tobacco nearly exhausted, the South faced an economic crisis, and the continued growth of slavery in America seemed in doubt. Around the same time, the mechanization of the textile industry in England led to a huge demand for American cotton, a southern crop whose production was unfortunately limited by the difficulty of removing the seeds from raw cotton fibers by hand. But in 1793, a young Yankee schoolteacher named Eli Whitney invented the cotton gin, a simple mechanized device that efficiently removed the seeds. Congress outlawed the African slave trade in 1808, the domestic trade flourished, and the slave population in the U. By 1860 it had reached nearly 4 million, with more than half living in the cotton-producing states of the South. History of Slavery Slaves in the antebellum South constituted about one-third of the southern population. Most slaves lived on large plantations or small farms; many masters owned fewer than 50 slaves. Slave owners sought to make their slaves completely dependent on them, and a system of restrictive codes governed life among slaves. They were usually prohibited from learning to read and write, and their behavior and movement was restricted. Many masters took sexual liberties with slave women, and rewarded obedient slave behavior with favors, while rebellious slaves were brutally punished. A strict hierarchy among slaves from privileged house slaves and skilled artisans down to lowly field hands helped keep them divided and less likely to organize against their masters. Slave marriages had no legal basis, but slaves did marry and raise large families; most slave owners encouraged this practice, but nonetheless did not usually hesitate to divide slave families by sale or removal. Slave Rebellions Slave rebellions did occur within the system— notably ones led by Gabriel Prosser in Richmond in 1800 and by Denmark Vesey in Charleston in 1822—but few were successful. The slave revolt that most terrified white slaveholders was that led by Nat Turner in Southampton County, Virginia, in August 1831. Abolitionist Movement In the North, the increased repression of southern blacks only fanned the flames of the growing abolitionist movement. Free blacks and other antislavery northerners had begun helping fugitive slaves escape from southern plantations to the North via a loose network of safe houses as early as the 1790s. This practice, known as the Underground Railroad, gained real momentum in the 1830s and although estimates vary widely, it may have helped anywhere from 40,000 to 100,000 slaves reach freedom. Although the Missouri Compromise was designed to maintain an even balance between slave and free states, it was able to help quell the forces of sectionalism only temporarily. Kansas-Nebraska Act In 1854, another tenuous compromise was negotiated to resolve the question of slavery in territories won during the Mexican-American War. Four years later, however, the Kansas-Nebraska Act opened all new territories to slavery by asserting the rule of popular sovereignty over congressional edict, leading pro- and anti-slavery forces to battle it out—with considerable bloodshed—in the new state of Kansas. In 1857, the Dred Scott decision by the Supreme Court involving a slave who sued for his freedom on the grounds that his master had taken him into free territory effectively repealed the Missouri Compromise by ruling that all territories were open to slavery. The insurrection exposed the growing national rift over slavery: Brown was hailed as a martyred hero by northern abolitionists, but was vilified as a mass murderer in the South. Civil War The South would reach the breaking point the following year, when Republican candidate Abraham Lincoln was elected as president. Within three months, seven southern states had seceded to form the Confederate States of America; four more would follow after the Civil War began. Abolition became a goal only later, due to military necessity, growing anti-slavery sentiment in the North and the

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self-emancipation of many African Americans who fled enslavement as Union troops swept through the South. When Did Slavery End? Despite seeing an unprecedented degree of black participation in American political life, Reconstruction was ultimately frustrating for African Americans, and the rebirth of white supremacy—including the rise of racist organizations such as the Ku Klux Klan KKK—had triumphed in the South by Almost a century later, resistance to the lingering racism and discrimination in America that began during the slavery era would lead to the civil rights movement of the s, which would achieve the greatest political and social gains for blacks since Reconstruction.

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Chapter 6 : Table of contents for Library of Congress control number

The culture of domesticity (often shortened to cult of domesticity) or cult of true womanhood is a term used by some historians to describe what they consider to have been a prevailing value system among the upper and middle classes during the nineteenth century in the United States and the United Kingdom.

United States Expansion, Leah S. Glaser On the eve of the Civil War, economic changes generated new ideological, social, cultural, and political issues that further divided the nation along moral and regional lines. Reformers tried to address these issues. The Slave Society of the South By , the population of the South had reached four million, with over one-third of that number enslaved. Most southerners lived in a rural and agrarian environment, rather than an urban one. Southern society justified its institution in various ways. Both religious arguments and racist ones indicated that blacks were simply not fit to enjoy the privileges of citizenship due to inherent incompetence, laziness and "uncontrollable" urges. Many argued that emancipation would be irresponsible and wreak chaos and havoc on society. Scholars such as Eugene D. Genovese and Kenneth Greenberg have argued that the slave system formed a distinct regional society of particular relationships regarding class, race, and gender. Others, including Robert Fogel and Stanley Engerman, have further emphasized that slavery was ingrained into the economic development of the nation as a whole. The largest planters held the most political power, dominating public office. Smaller farmers who owned few or no slaves, and were often quite poor, also depended on the slave system. They sold more diversified crops for the neighboring planters and the planters often hired them as overseers. However, because of this dependence, the southern yeoman farmer had a particularly tense relationship with slaves, some of whom lived in similar economic circumstances or better. Furthermore, most poor southern whites realized that slavery protected them from the menial work required of slaves. While the slave system was ingrained in the economic, political, and cultural life of the southern society, research and scholarship has shown that, rather than acting as passive victims, many slaves continued to resist the institution. Frequently, slaves ran away, causing considerable financial losses to their owners. Events like this ignited further uprisings and fueled the growing abolitionist movement in the North, convincing southerners that agitation from outsiders was precipitating the unrest. Although the term might suggest the same meaning, the word "free" had nothing to do with bondage or working for no wage, but rather indicated concepts of freedom, independence, and self-reliance. The concept emphasized an egalitarian vision of individual human potential, the idea that anyone could climb the ladder of success with hard work and dedication. Such concepts and confidence in individual potential sprung from, or were at least supported by, the religious revivalism of the era known as the Second Great Awakening. At the same time, secular American philosophers like Ralph Waldo Emerson and Henry David Thoreau were stressing ideas of self-reliance through concepts like transcendentalism. Like it had done in Europe years before, industrialization changed the nature of work and production in the Northeast. In the "Agrarian Republic" of early America, the home was the center of manufacture and production. Skilled workers learned specialized trades through apprenticeships. Industry moved the workplace to the factory where machinery required far fewer skills from laborers. The textile mills in Massachusetts stand as the most classic example of early American industrialization. The industrial changes of the early nineteenth century fueled an uneasy relationship between the North and the South. As illustrated by the Lowell Mills, the two enjoyed a reciprocal economic relationship with the South providing the raw material for manufacturing in the North. Thus, the slave system literally supported the Lowell Mills. Located in a rural area, the primary fuel was clean, hydroelectric power. At its height, the operation comprised forty mill buildings, , spindles, 10, looms, and employed 10, workers to operate it all. The mills at Lowell had several advantages over the cotton manufacturers in Britain including its proximity to the cotton of the south and natural energy sources. One advantage Britain had was its access to cheap labor. Eventually, managers replaced these women for an even less expensive immigrant workforce. Immigration and Nativism The economic changes of industrialization

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created a concentration of wealth and distinctive new middle and working classes. The need for cheap labor invited unprecedented waves of immigrants in the 1840s and 50s, particularly those fleeing from the potato famine in impoverished Ireland. The willingness of these people to work for low wages eventually convinced the factory managers, like those at the Lowell Mills, to replace its local labor with chiefly immigrant labor by the 1850s. The Irish served as the primary labor force in the construction of infrastructure like the Erie Canal as well. German immigrants, while also poor, differed from the Irish in that they had money to buy land, settled largely in the west, and for the most part were skilled artisans. The influx of immigrants prompted a reaction known as "Nativism. The two groups-the Irish and free blacks-often competed for the lowest-paying jobs in the industrial North. Many prominent people of the day observed that working conditions for immigrants in the North, although based on the "free labor" ideology, were just as deplorable as those of the slaves. Like slavery, nativism also spread as the country expanded. Women and the Reform Movement Historian Sean Wilentz suggests that in addition to creating class distinctions, the Victorian idea of "separate spheres" to distinguish the social roles of men and women also grew out of the economic changes of the Jacksonian Era. Since growing manufacturing separated work from the home, marriage no longer served as an economic partnership. Already classified by the U. Constitution as citizens with no political rights, women now found themselves with even less of a public role in society since industrialism defined "work" as competitive wage labor and entrepreneurship. Historians such as Sara Evans have also argued that because the work that women performed was unpaid and outside the public eye, it was relegated to a "separate sphere" from that of men. Within this "separate sphere," women came to embody the virtues that the new order threatened to destroy. Women continued, as Evans and others have explained, to work in public spaces. Poor women labored in factories like Lowell, and middle and upper class white women embraced their "virtuous" reputations and dominated the reform movement through public, political action. Between 1840 and 1860, middle-class women and men created voluntary associations on a new scale, carving out a space located between the private sphere of the home and public life of formal government institutions as part of reform movements. Advancement in communications and the dissemination of information helped contribute to their unity. By the 1850s, women dominated the teaching profession not only because they worked for lower salaries than men, but also because the role of teacher fit into the new sensibility of the age that women had the appropriate moral authority for the job. In addition to teaching, middle-class women exercised their moral authority through reform movements that focused upon controlling abhorrent behavior such as sexual sin and alcoholic consumption. The Temperance Movement gained strength from the religious ideals of the Second Great Awakening and the impact of immigration. New England women blamed the increase in alcoholic consumption which had steadily risen in the decades leading up to the 1850s more on the influx of German and Irish immigrants than the changes of industrialization. However, leisure drinking cut across class lines as taverns and saloons became a place of masculine camaraderie. Most drinking, by both men and women, occurred in the home, yet the reform movement saw alcohol as corruptive and a contributing factor to domestic violence. In 1829, Lyman Beecher founded the American Temperance Society, which condemned drinking as a moral vice leading to poverty, idleness, crime, family violence. By 1850, the organization had 6,000 affiliates across the country and over one million members. Millions of Americans took temperance pledge to abstain from strong drink by the mid-1850s decreasing alcohol intake by 25 percent. Like the Temperance Movement, abolitionism also grew out of a much wider wave of reform efforts to control the changes of industrialization. The values imbued in the "free labor" system and the Second Great Awakening fueled abolitionist sentiment. The Beechers were a classic example of a family that embodied the most dominant reforming trends of the era. Lyman Beecher was a famed preacher in the popular religious movement and his two daughters were active in other aspects of reform. Women like Harriet Beecher Stowe extended their moral authority to the most debated question of the day: In 1852, women founded the Female Anti-slavery Society in Philadelphia. As a whole, however, the abolitionist movement, which included white men like William Lloyd Garrison publisher of *The Liberator* and free blacks like Frederick Douglass, remained deeply divided on the issue of women. All of this reform activity would

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serve as a training ground for active women such as Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony, many of whom were active participants in the abolitionist movement, to seek their own political equality. The movement, which focused on suffrage, culminated in a meeting at Seneca Falls, New York in 1848. Women would not gain the franchise until after World War I. The Nullification Crisis, precipitated over the issue of tariffs, proved a defining political issue during the 1830s and exacerbated the already divisive sectional differences of slavery. South Carolina, which saw the tariffs as a bold extension of federal powers and a prelude to forced emancipation of slaves, led the charge to nullify the cotton tariffs. Such action would allow a state to declare a national law unenforceable within state borders, an action that could eventually spur a state to secede from the Union. President Jackson viewed nullification as a direct threat to federal power and threatened military intervention, but Congress eventually worked out a compromise that defused the issue. Still, tariffs in the 1830s would intensify the political tensions of sectionalism in the 1850s. When southern states decided to secede in the 1860s, they called the action a protest against the over-extension of federal powers that challenged the core of southern society. The antebellum period in America is a rich era of cultural, economic, and political study. In the years since the Civil War, historians have emphasized the political, economic, and technological forces that shaped the era, its competing ideologies, and the Civil War itself. Scholars of the last thirty years, however, have increasingly highlighted the actions of reformers and placed the political events into additional analytical frameworks that include racial, class, and gender models that emphasize issues of discrimination, racism, and sexism, as well as agency. A History of Women in America. The Free Press, The History of the United States. Upper Saddle River, NJ: The Political Culture of American Slavery. How the Irish Became White. A History of the United States. Hill and Wang,

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Chapter 7 : Debt Slavery: The Forgotten History of Sharecropping | The Hampton Institute

Other studies that explore the rhetorical significance of motherhood and family themes throughout the novel include the following: Myra Jehlen, "The Family Militant: Domesticity Versus Slavery in Uncle Tom's Cabin," Criticism XXXI.4 (Fall); ; Google Scholar.

Colonial era[edit] A stamp honoring Virginia Dare , who in became the first English child born in what became the U. Colonial history of the United States The experiences of women during the colonial era varied from colony to colony, but there were some overall patterns. Most of the British settlers were from England and Wales, with smaller numbers from Scotland and Ireland. Groups of families settled together in New England, while families tended to settle independently in the Southern colonies. The American colonies absorbed several thousands of Dutch and Swedish settlers. After , most immigrants to Colonial America arrived as indentured servants â€”young unmarried men and women seeking a new life in a much richer environment. Food supplies were much more abundant than in Europe, and there was an abundance of fertile land that needed farm families. However, the disease environment was hostile in the malaria-ridden South, where a large portion of the arrivals died within five years. The American-born children were immune from the fatal forms of malaria. They believed a woman should dedicate herself to rearing God-fearing children to the best of her ability. There were ethnic differences in the treatment of women. Among Puritan settlers in New England, wives almost never worked in the fields with their husbands. In German communities in Pennsylvania, however, many women worked in fields and stables. German and Dutch immigrants granted women more control over property, which was not permitted in the local English law. Unlike English colonial wives, German and Dutch wives owned their own clothes and other items and were also given the ability to write wills disposing of the property brought into the marriage. The first English people to arrive in America were the members of the Roanoke Colony who came to North Carolina in July , with 17 women, 91 men, and 9 boys as the founding colonists. On August 18, , Virginia Dare was born; she was the first English child born in the territory of the United States. Women in 17th-century New England and History of New England The New England regional economy grew rapidly in the 17th century, thanks to heavy immigration, high birth rates, low death rates, and an abundance of inexpensive farmland. Between and , about 20, Puritans arrived, settling mostly near Boston; after fewer than fifty immigrants a year arrived. The average size of a completed family â€” was 7. About 27 percent of the population comprised men between 16 and 60 years old. The growing population led to shortages of good farm land on which young families could establish themselves; one result was to delay marriage, and another was to move to new lands further west. In the towns and cities, there was strong entrepreneurship, and a steady increase in the specialization of labor. Wages for men went up steadily before ; new occupations were opening for women, including weaving, teaching, and tailoring. The region bordered New France , which used Indian warriors to attack outlying villages. Women were sometimes captured. In the numerous French and Indian Wars the British government poured money in to purchase supplies, build roads and pay colonial soldiers. The coastal ports began to specialize in fishing, international trade and shipbuildingâ€”and after in whaling. Combined with a growing urban markets for farm products, these factors allowed the economy to flourish despite the lack of technological innovation. It was optional and some towns proved reluctant. Northampton, Massachusetts, for example, was a late adopter because it had many rich families who dominated the political and social structures and they did not want to pay taxes to aid poor families. Northampton assessed taxes on all households, rather than only on those with children, and used the funds to support a grammar school to prepare boys for college. Not until after did Northampton educate girls with public money. In contrast, the town of Sutton, Massachusetts, was diverse in terms of social leadership and religion at an early point in its history. Sutton paid for its schools by means of taxes on households with children only, thereby creating an active constituency in favor of universal education for both boys and girls. School taught both, but in places without schools reading was mainly taught to boys and also a

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few privileged girls. Men handled worldly affairs and needed to read and write. Girls only needed to read especially religious materials. This educational disparity between reading and writing explains why the colonial women often could read, but could not write so they used an "X" to sign their names. Gutierrez finds a high level of illegitimacy, especially among the Indians who were used as slaves. Depending on the perspective, she has been viewed as either the civilized princess or the destructive squaw. A highly favorable image has surrounded Pocahontas, the daughter of the Native American chief Powhatan in Virginia. She was taken hostage by the colonists in 1610, when she was seventeen. She converted to Christianity and married planter John Rolfe in 1614. It was the first recorded interracial marriage in American history.

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Chapter 8 : Civil War - HISTORY

Religious: the Bible didn't condemn slavery. Historical: Greece and Rome required t, and John Locke included it in the Carolina charter. SOcially, argued slaves had better lives than "wage slaves" (factory workers) in the North because their masters cared for all aspects of their life. But they also exaggerated.

Slavery By Another Name: The Convict Lease System After the close of the Civil War, many assumed that the scar of slavery had been done away with - that it was something to be put into the annals of American history, only to be brought up in classrooms. Slavery was still around, however, in a much different form. Besides the convict lease system, which kept black people as slaves within the construct of leasing them to corporations, there was also sharecropping, which kept blacks tied to the land they worked. In order to obtain a full understanding of sharecropping, the social, economic, and legal contexts under which sharecropping was instituted must first be examined. Reconstruction After the Civil War ended, the rather short-lived era of Reconstruction came about. This era brought Union troops occupying former rebel states to ensure that blacks had equal rights, and a large rise in the number of black politicians on both the local, state, and national levels. While this was good for black people, there was a dark undercurrent as Reconstruction "exacerbated sectional and political tensions and economic recovery problems. Having a wage-labor economy was near futile, economically speaking - the entire South was in shambles, especially with regards to currency as "Circulating currency was in short supply," the Confederate currency was useless, "the banking system was practically destroyed and, crucially, planters, farmers and landowners could not borrow money to pay freedmen to work their land for them. Poor harvests only exacerbated the problems as planters found themselves unable to attain sufficient crops to gain enough money to hire wage laborers. Yet, the most important factor in this was that "freed people had altogether higher aspirations than being simply wage laborers on large, centrally-organized plantations. The agency was also given the task of supervising labor contracts. Initially, Congress envisioned the Bureau "would undertake the role of umpire in ensuring that the contracts reflected the free interplay of market forces," [5] and gave Commissioner Major General Oliver Howard explicit instructions as to what contracts and contractual terms could not be dictated by the Bureau. They had to be discovered by a process of experimentation. Most planters still believed that blacks needed "supervision. Black Autonomy During slavery, the black family unit was, in a way, nonexistent due to the bitter and bleak reality that a family member could be sold off at any time, for almost any reason whatsoever. Thus, when freedom came about, it made sense that former slaves went to great lengths to seek out and reestablish their families. This collective share arrangement was adopted by both planters and former slaves. Planters considered it a group incentive scheme, and the former slaves saw it as an opportunity to decrease the amount of outside supervision. The preference blacks had for family-level sharecropping lied "in the increased effectiveness of the incentives implicit in the share arrangement, more closely matching effort and reward at the individual family level, and in the preference that freedmen showed for family farming over collective arrangements. Economics and the Law Sharecropping, while influenced by black autonomy, was overall negative for black farmers as such a system "allowed the exploitation of the small farmer by the monopolistic financial structure dominated by the local merchant. This created a cycle where the farmer was constantly behind in his paying his debt. Another factor in the economics of sharecropping was that the landowner could also provide loans to the sharecroppers. Once again, the future crop was used as collateral against the loan, yet in the s, the Tennessee legislature legalized this practice which, in part due to the corrupt local authorities and the rulings of state courts, resulted in having horrid results for the sharecroppers. Since, a law had been in place allowing for future crops to be utilized as IOUs to landlords; however, the law only applied to the collection of cash rent. While the legislature did attempt to protect sharecroppers from fraud, they were quite ineffectual as "local authorities ignored violations of the laws and state courts stripped [fraud protection laws] of their legislative intent," which resulted in landowners having the ability to carry debts over year after year. This economic power not

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only gave them better security for their loans, but also "gave them greater control over their black croppers. While such terms appeared in the contracts of both white and black farmers, they were more prevalent in the contracts of black farmers. By having the power to dictate the terms of the contract, landowners "could control black croppers during working hours and, perhaps, be situated to dominate them and their families during nonworking hours as well;" and there is evidence, "both direct and inferential, that landowners sought to use the system for this purpose. While such provisions reflected an assumption that blacks were unable to manage a commercial enterprise, it is maintained by many historians that the provisions were an "effort by white southerners in general to hold freedmen, the large majority of whom became sharecroppers, in a subordinate status after emancipation. For them, sharecropping combined the oppression of debt peonage and black patriarchy within the family. Black Women While slavery was brutal, there was actually gender equality among black men and women. Though the plantation system was based on patriarchy, "the domesticity in the enslaved cabin at the quarters was, ironically, about as close an approximation to equality of the sexes as the nineteenth century provided. An androgynous world was born, weirdly enough, not out of freedom, but out of bondage. While black female labor played a large role in producing income for families under the sharecropping model, their work was subjugated to the interests of black men as "male croppers controlled the labor of family members and, hence, held more power than women held over income and property. Many times, freedwomen rejected field work as they were paid less than men, but also due to gang and squad labor putting them in close proximity to white landowners and overseers who would abuse them. However, while family sharecropping benefited black women, it was also used as a form of control by white landowners who held the view that "Where the Negro works for wages, he tries to keep his wife at home. If he rents land, or plants on shares, the wife and children help him in the field. Black patriarchy was rather problematic for black women as "fathers could legally use corporal punishment to discipline their wives and children. Sharecropping eventually ended due to mechanization and the Great Migration [23] , yet the effects of the practice, compounded with slavery and the convict lease system, had a negative multi-generational impact on the black community as a whole. Rather than being able to work to obtain and pass down capital to aid in the economic growth of the black community, it resulted in economic stagnation that would only increase racial economic disparity. Notes [1] John J.

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Chapter 9 : Cult of Domesticity - WikiVisually

The sphere of the home and the workplace were separated the home was viewed as a "haven from a heartless world" As the society and economy become competitive and materialistic, the home became a safe place from the world, instead of an integral part of the economy.

Some husbands and wives loved each other; some did not get along. Most parents loved their children and wanted to protect them. In some critical ways, though, the slavery that marked everything about their lives made these families very different. Belonging to another human being brought unique constrictions, disruptions, frustrations, and pain. Slavery not only inhibited family formation but made stable, secure family life difficult if not impossible. Enslaved people could not legally marry in any American colony or state. Colonial and state laws considered them property and commodities, not legal persons who could enter into contracts, and marriage was, and is, very much a legal contract. This means that until when slavery ended in this country, the vast majority of African Americans could not legally marry. In northern states such as New York, Pennsylvania, or Massachusetts, where slavery had ended by , free African Americans could marry, but in the slave states of the South, many enslaved people entered into relationships that they treated like marriage; they considered themselves husbands and wives even though they knew that their unions were not protected by state laws. A father might have one owner, his "wife" and children another. Some enslaved people lived in nuclear families with a mother, father, and children. In these cases each family member belonged to the same owner. Others lived in near-nuclear families in which the father had a different owner than the mother and children. This use of unpaid labor to produce wealth lay at the heart of slavery in America. Enslaved people usually worked from early in the morning until late at night. Women often returned to work shortly after giving birth, sometimes running from the fields during the day to feed their infants. On large plantations or farms, it was common for children to come under the care of one enslaved woman who was designated to feed and watch over them during the day while their parents worked. Mulberry Plantation, South Carolina. On large plantations, slave cabins and the yards of the slave quarters served as the center of interactions among enslaved family members. Here were spaces primarily occupied by African Americans, somewhat removed from the labor of slavery or the scrutiny of owners, overseers, and patrollers. Many former slaves described their mothers cooking meals in the fireplace and sewing or quilting late into the night. Fathers fished and hunted, sometimes with their sons, to provide food to supplement the rations handed out by owners. Enslaved people held parties and prayer meetings in these cabins or far out in the woods beyond the hearing of whites. In the space of the slave quarters, parents passed on lessons of loyalty; messages about how to treat people; and stories of family genealogy. It was in the quarters that children watched adults create potions for healing, or select plants to produce dye for clothing. It was here too, that adults whispered and cried about their impending sale by owners. Family separation through sale was a constant threat. Enslaved people lived with the perpetual possibility of separation through the sale of one or more family members. A multitude of scenarios brought about sale. An enslaved person could be sold as part of an estate when his owner died, or because the owner needed to liquidate assets to pay off debts, or because the owner thought the enslaved person was a troublemaker. A father might be sold away by his owner while the mother and children remained behind, or the mother and children might be sold. These decisions were, of course, beyond the control of the people whose lives they affected most. Sometimes an enslaved man or woman pleaded with an owner to purchase his or her spouse to avoid separation. The intervention was not always successful. Historian Michael Tadman has estimated that approximately one third of enslaved children in the upper South states of Maryland and Virginia experienced family separation in one of three possible scenarios: The fear of separation haunted adults who knew how likely it was to happen. Young children, innocently unaware of the possibilities, learned quickly of the pain that such separations could cost. Many owners encouraged marriage to protect their investment in their slaves. Paradoxically, despite the likelihood of breaking up families, family formation

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actually helped owners to keep slavery in place. Owners debated among themselves the benefits of enslaved people forming families. Many of them reasoned that having families made it much less likely that a man or woman would run away, thus depriving the owner of valuable property. Some owners honored the choices enslaved people made about whom their partners would be; other owners assigned partners, forcing people into relationships they would not have chosen for themselves. Abolitionists attacked slavery by pointing to the harm it inflicted upon families. Just as owners used the formation of family ties to their own advantage, abolitionists used the specter of separation to argue against the institution of slavery. Frederick Douglass, who was enslaved in Maryland before he escaped to Massachusetts and became an abolitionist stridently working to end slavery, began the narrative of his life by examining "Eliza comes to tell Uncle Tom that he is sold and that she is running away to save her baby. Further, he lived with his grandmother, while his mother lived and worked miles away, walking to see him late at night. In his narrative, aimed at an abolitionist audience, Douglass suggested that slaveowners purposefully separated children from their parents in order to blunt the development of affection between them. Abolitionists such as Douglass and Stowe argued that slavery was immoral on many grounds, and the destruction of families was one of them. Following the Civil War, when slavery finally ended in America after nearly two hundred and fifty years, former slaves took measures to formalize their family relations, to find family members, and to put their families back together. During slavery, many people formed new families after separation, but many of them also held on to memories of the loved ones they had lost through sale. Starting in the 1840s, hundreds of people placed advertisements in newspapers searching for family members. Parents returned to the places from which they had been sold to take their children from former owners who wanted to hold on to them to put them to work. And, thousands of African American men and women formalized marriages now that it was possible to do so. Some married the person with whom they had lived during slavery, while others legalized new relationships. Guiding Student Discussion I find that the most exhilarating and meaningful discussions occur when students have an opportunity to engage with primary sources. Working with documents helps students to develop analytical and investigative skills and can give them a sense of how historians come to their understandings of the past. Interacting directly with documents can also help students to retain information and ideas. I offer a few primary sources here that should stimulate discussion and help students to imagine what life may have been like in the past. Legislation As English colonists began the process of putting slavery into place, they paid careful attention to family arrangements among enslaved people. Legislators in Virginia and Massachusetts passed laws in the 1700s making clear that the rules would be different for slaves and that family would not offer protection from slavery. Students will likely find the language of this statute a bit confusing, but will also enjoy deciphering it. Depending on the age and maturity of your students and the strictures of your school district, you may want to cut the last section regarding fornication. You can have an interesting discussion here about the role of the state or colony in this case in determining who would be a slave and who would be free. Ask students why they think slaveowners, many of whom were represented in colonial legislatures, would have wanted this provision. How did it help them? What concerns were they attempting to satisfy here? What would be the status of a child born to an enslaved mother and white, slaveowning father? What impact might this have had on black men who were being denied the right to determine the status of their children even though they lived in a patriarchal society in which men were generally dominant? Note for students that because whites were not enslaved in America, the children of a white mother and enslaved father was automatically free, but in some colonies and later states, legislation punished white women and their mixed-race children by apprenticing the children until adulthood and extending the period of service for the white woman if she was an indentured servant. What were the implications of such punishment? What message did legislatures send about the ideal racial makeup of families? Conflicts over whether parents or owners had control over enslaved children. The following paragraph is from *Incidents in the Life of a Slave Girl*, written by Harriet Jacobs, a former slave, in "My father, by his nature, as well as by the habit of transacting business as a skilful mechanic, had more of the feelings of a freeman than is common among

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slaves. My brother was a spirited boy; and being brought up under such influences, he early detested the name of master and mistress. One day, when his father and his mistress had happened to call him at the same time, he hesitated between the two; being perplexed to know which had the strongest claim upon his obedience. He finally concluded to go to his mistress. He was now to learn his first lesson of obedience to a master. You might begin the discussion by encouraging students to describe the scene in their own words. This exercise will require them to focus closely on the details of the episode. As a child Jacobs lived in Edenton, North Carolina, in the eastern, highly agricultural part of the state. Ask students to think about what the setting might have been. Why did he have to think about it? What lessons had he already learned about power as it related to him, an enslaved child? Why did he make decision that he ultimately did? This incident illuminates tensions in the roles that enslaved people had to play in their lives. He appealed to his son to recognize that their relationship made the father as important, and possibly as powerful, as their owner. Ask student to explore these tensions. What do his words tell us about his feelings? What claims was he making despite his status as a slave. Did he put his son at risk by demanding obedience? Note for the students that although many enslaved children grew up apart from their fathers, some had fathers in their homes. This is one example. How do students imagine that other enslaved parents might have handled similar dilemmas regarding obedience and loyalty? Running away to find family members. This ad is from the New Orleans Picayune, April 11, This advertisement for a teenaged boy who ran away is compelling on many levels. In this context, however, the last lines of the ad are most relevant: Encourage students to do a close reading and analysis of the ad.