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Chapter 1 : Race and the Origins of Plantation Slavery - Oxford Research Encyclopedia of American History

This paper and the three following were read before the section on Race Relations in the South at the Fifth Annual Meeting of the Southern Sociological Society in Knoxville, Tennessee, April 6,

Library of Congress His old home in Beaufort “ at Prince St “ is marked a historical site and it is, in many ways, a perfect monument to post-reconstruction race relations in America. Smalls bought the home in a tax sale when he returned after the war. His mother had worked there raising the McKee children even though her own son, Robert, had been sent away. Now he was back and he legally owned the house. She wandered her way back to the house where she had lived for many years. She came to the door and Smalls, of course, recognised her. She wanted to come in and he allowed her to do so “ she was quite ill and quite demented and had no idea the house had been sold. But we can imagine the horror of those conversations as Smalls tried to gently remind this woman, day after day, again and again, that they were equals, he was in the legislature, and he was not her property. In many ways, the story of Robert Smalls and Mary McKee is the story of race relations in America for the last years. In order to awaken ourselves “ and I write this as a white male born and raised in South Carolina “ perhaps we need a new reconstruction. We were awakened and reminded again of the error of our ways during the civil rights movement, but quickly drifted into a new form of the dementia as the drug war and mass incarceration followed through. The question “ who was her favorite president “ was an attempt to catch her between Obama and her husband Bill. Instead, she tripped into another hole when she chose that safest of presidential heroes, Abraham Lincoln. We had people in the south feeling totally discouraged and defiant. So, I really do believe he could have very well put us on a different path. Eric Foner, a professor of history at Columbia University and the author of numerous books on the subject, said: They reverberate today “ the notion that giving rights to black people is a punishment to whites in some way. How do you deal with terrorism? And the right to vote? In other words, we are seeing issues of Reconstruction really fought out right now. For the last 16 years, Foner has been working to convince the National Park Service to create a monument to Reconstruction. And Beaufort, South Carolina, is the place for it. And if Beaufort is the microcosm of Reconstruction, Robert Smalls is its central figure.

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It is the ethnic relations in which groups retain their cultural and much structural distinctness but participate on an equal basis in a common political and economic system also called accommodation (separate but equal).

Maroon Indians At the Congress of Angostura in , liberator Simon Bolivar was elected president of Venezuela and planned a strategy that would free the Americas of European domination. The larger part of the Native population has disappeared, Europeans have mixed with the Indians and the Negroes, and Negroes have mixed with the Indians. We were all born of one mother America, though our fathers had different origins, and we all have differently colored skins. This dissimilarity is of the greatest significance. Today just about every African-American family tree has an Indian branch. The number of Afro-Americans with an Indian ancestor was once estimated at about one third of the total. In Latin America the percentage is much higher. This means that an important page in history has been missing. Three great races - red, white, and black - built the Americas together. Their contributions and their interrelationships have filled libraries with scholarly studies, history texts, and novels. William Loren Katz In the lower south, mulattoes appeared later and built their numbers slowly but continuously in the eighteenth and nineteenth centuries. An important number were born of well-to-do white fathers, and many of these were recognized and sponsored by their fathers, sometimes as slaves, sometimes as free. Mulattoes in the lower South before the Civil War never became so numerous as those in the upper South, and not nearly so many of them were free. Yet when they were free, they tended to dominate the free Negro community both in numbers and influence until emancipation became general. It was the elite of the free mulattoes who touched most intimately the skin of white society. In the upper South, whites came to regard the lightest of free mulattoes as often dissolute and difficult people. Especially in South Carolina around Charleston and in lower Louisiana- the places where free mulattoes were most numerous, most affluent, and most cultivated- were they appreciated. But until then free mulattoes in these enclaves enjoyed a status markedly elevated above that of the black mass, slave and free. In the lower South mulatto relations had a distinct West Indies into eastern Carolina and lower Louisiana during the first years of colonization and continuing contact between the islands and the continent. Unlike early settlement in the Chesapeake world, first settlement in the lower South was characterized by great plantations employing large numbers of Negro slaves. Our Ancestors The great number of slaves gave abundant sexual opportunity to white masters and overseers. Those liaisons produced children, but not so many as in the upper South because the number of whites involved was limited to a relatively small number of white men. Some of these children the masters cared for and made free. Some they established in trades or business in the cities. Many remained slaves and filled the ranks of domestic servants. Over time free mulattoe clans emerged, especially in Charleston and New Orleans, interlocking rings of families almost as prosperous, nearly as cultured, and fully as exclusive as those of their planter kin. Just as the planter class dominated white culture, the elite free people of color dominated free Negro culture. Mulatto planters in Louisiana were an impressive group, but it was in New Orleans that the continuing interchange between blacks and whites, sexual and otherwise, reached the highest and most fascinating level. As in Latin America, there was a steady surplus of whites males and mulatto females in the city. If his offer was accepted, the woman was established in a household of her own, less than a wife and a bit more than a concubine. Sometimes the arrangement evolved into a permanent one; more often it endured a matter of months or years. Liaisons also occurred between white woman and mulatto men, but, true to the Latin pattern, these were notably less frequent. The period between and marked a grand changeover in race relations in America. It was a time in which America switched from what might be called a slave paradigm of race relations to one that was characterized by separation and greater freedom. Essentially, what happened in the changeover was that the dominant white society moved from semiacceptance of free mulattoes, especially in the lower South, to outright rejection. As mulatto communities in the s confronted an increasingly hostile white world implementing increasingly stringent rules against them in the form either of

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laws or of social pressures, they themselves moved from a position of basic sympathy with the white world to one of guarded antagonism. In the movement the mulatto elite gave up with alliances and picked up black alliances. The change accelerated in the Civil War, took its set during the critical year , and continued through Reconstruction, post-Reconstruction, and into the twentieth century. By the end of the period, roughly in the two decades between and , mulattoes led by the mulatto elite had allied themselves rather totally with the black world. Meanwhile the white world had arrived at an almost total commitment to the one-drop rule. In white eyes, all Negroes came to look alike. The great fact about mulattoes that emerges from a comparison of the census of with that of is a massive increase in the number of mulattoes who were slaves. While black slavery increased in numbers only The raw number of slaves visibly mulatto grew impressively from ,, to ,, and their percentage in the total slave population increased from 7. Scrap Mulatto freedom was the other side of the coin, and the statistics there offered no encouragement. In the South the count of free mulattoes hardly grew at all, rising from , to , Without doubt, some mulattoes had gone underground and others had fled. The total number of mulattoes, rising from , to ,, was keeping pace with the increase of population in the United States as a whole, but the rapid rise in mulatto slavery and the less than average increase of free mulattoes portended a dismal future for mulattoes in America. On the other hand, they went into a rage against white blood mixed with black and being free. During the decade whites attacked the free mulatto population in the South with unprecedented virulence. As the lower South joined the upper South in the assault on free mulattoes, the line between the two, the line that had been formed by a Latin-like tolerance of mulattoes in the lower South, tended to dissolve.

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Chapter 3 : Chapter Reconstruction and the New South

The planter in the pattern of race relations in the South. The natural history of agricultural labor in the South. Purpose and tradition in Southern rural society.

Reconstruction and the New South, Reconstruction, Reconstruction under Abraham Lincoln The original Northern objective in the Civil War was the preservation of the Union—a war aim with which virtually everybody in the free states agreed. As the fighting progressed, the Lincoln government concluded that emancipation of the slaves was necessary in order to secure military victory; and thereafter freedom became a second war aim for the members of the Republican Party. The more radical members of that party—men like Charles Sumner and Thaddeus Stevens—believed that emancipation would prove a sham unless the government guaranteed the civil and political rights of the freedmen; thus, equality of all citizens before the law became a third war aim for this powerful faction. The fierce controversies of the Reconstruction era raged over which of these objectives should be insisted upon and how these goals should be secured. After The United States after As the Southern states were subdued, he appointed military governors to supervise their restoration. The most vigorous and effective of these appointees was Andrew Johnson, a War Democrat whose success in reconstituting a loyal government in Tennessee led to his nomination as vice president on the Republican ticket with Lincoln in In December Lincoln announced a general plan for the orderly Reconstruction of the Southern states, promising to recognize the government of any state that pledged to support the Constitution and the Union and to emancipate the slaves if it was backed by at least 10 percent of the number of voters in the presidential election. Lincoln-Johnson campaign banner Campaign banner for Republican presidential candidate Abraham Lincoln and running mate Andrew Johnson, lithograph, Library of Congress, Washington, D. The Radicals put forth their own plan of Reconstruction in the Wade-Davis Bill, which Congress passed on July 2, ; it required not 10 percent but a majority of the white male citizens in each Southern state to participate in the reconstruction process, and it insisted upon an oath of past, not just of future, loyalty. Finding the bill too rigorous and inflexible, Lincoln pocket vetoed it; and the Radicals bitterly denounced him. Reconstruction under Andrew Johnson At first it seemed that Johnson might be able to work more cooperatively with Congress in the process of Reconstruction. A former representative and a former senator, he understood congressmen. A loyal Unionist who had stood by his country even at the risk of his life when Tennessee seceded, he was certain not to compromise with secession; and his experience as military governor of that state showed him to be politically shrewd and tough toward the slaveholders. Wade assured the new president on the day he took the oath of office. The new president was, first of all, himself a Southerner. He was a Democrat who looked for the restoration of his old party partly as a step toward his own reelection to the presidency in On May 29, , Johnson made his policy clear when he issued a general proclamation of pardon and amnesty for most Confederates and authorized the provisional governor of North Carolina to proceed with the reorganization of that state. Shortly afterward he issued similar proclamations for the other former Confederate states. In each case a state constitutional convention was to be chosen by the voters who pledged future loyalty to the U. The conventions were expected to repeal the ordinances of secession, to repudiate the Confederate debt, and to accept the Thirteenth Amendment, abolishing slavery. The president did not, however, require them to enfranchise African Americans. Varying from state to state, these codes in general treated African Americans as inferiors, relegated to a secondary and subordinate position in society. Their right to own land was restricted, they could not bear arms, and they might be bound out in servitude for vagrancy and other offenses. The conduct of white Southerners indicated that they were not prepared to guarantee even minimal protection of African American rights. Civil rights legislation Watching these developments with forebodings, Northern Republicans during the congressional session of 1866 inevitably drifted into conflict with the president. Their first effort was the passage of the Fourteenth Amendment, which guaranteed the basic civil rights of all citizens, regardless of colour, and which tried to

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persuade the Southern states to enfranchise African Americans by threatening to reduce their representation in Congress. Andrew Johnson; photo from the Brady-Handy Collection. The president, the Northern Democrats, and the Southern whites spurned this Republican plan of Reconstruction. Johnson tried to organize his own political party in the National Union Convention, which met in Philadelphia in August ; and in August and September he visited many Northern and Western cities in order to defend his policies and to attack the Republican leaders. Victorious in the fall elections, congressional Republicans moved during the 67th session to devise a second, more stringent program for reconstructing the South. After long and acrimonious quarrels between Radical and moderate Republicans, the party leaders finally produced a compromise plan in the First Reconstruction Act of 1867. Expanded and clarified in three supplementary Reconstruction acts, this legislation swept away the regimes the president had set up in the South, put the former Confederacy back under military control, called for the election of new constitutional conventions, and required the constitutions adopted by these bodies to include both African American suffrage and the disqualification of former Confederate leaders from officeholding. Under this legislation, new governments were established in all the former Confederate states except Tennessee, which had already been readmitted ; and by July Congress agreed to seat senators and representatives from Alabama , Arkansas , Florida , Louisiana, North Carolina, and South Carolina. By July the remaining Southern states had been similarly reorganized and readmitted. Suspicious of Andrew Johnson, Republicans in Congress did not trust the president to enforce the Reconstruction legislation they passed over his repeated vetoes, and they tried to deprive him of as much power as possible. When Johnson continued to do all he could to block the enforcement of Radical legislation in the South, the more extreme members of the Republican Party demanded his impeachment. Stanton from the Cabinet, in apparent defiance of the Tenure of Office Act, provided a pretext for impeachment proceedings. The House of Representatives voted to impeach the president, and after a protracted trial the Senate acquitted him by the margin of only one vote. Senate

The South during Reconstruction In the South the Reconstruction period was a time of readjustment accompanied by disorder. Southern whites wished to keep African Americans in a condition of quasi-servitude, extending few civil rights and firmly rejecting social equality. African Americans, on the other hand, wanted full freedom and, above all, land of their own. Inevitably, there were frequent clashes. Some erupted into race riots, but acts of terrorism against individual African American leaders were more common. During this turmoil, Southern whites and blacks began to work out ways of getting their farms back into operation and of making a living. Indeed, the most important developments of the Reconstruction era were not the highly publicized political contests but the slow, almost imperceptible changes that occurred in Southern society. African Americans could now legally marry, and they set up conventional and usually stable family units; they quietly seceded from the white churches and formed their own religious organizations, which became centres for the African American community. Without land or money, most freedmen had to continue working for white masters; but they were now unwilling to labour in gangs or to live in the old slave quarters under the eye of the plantation owner. Sharecropping gradually became the accepted labour system in most of the South's planters, short of capital, favoured the system because it did not require them to pay cash wages; African Americans preferred it because they could live in individual cabins on the tracts they rented and because they had a degree of independence in choosing what to plant and how to cultivate. The section as a whole, however, was desperately poor throughout the Reconstruction era; and a series of disastrously bad crops in the late s, followed by the general agricultural depression of the s, hurt both whites and blacks. There were no black governors, only two black senators and a handful of congressmen, and only one legislature controlled by blacks. Those African Americans who did hold office appear to have been similar in competence and honesty to the whites. It is true that these Radical governments were expensive, but large state expenditures were necessary to rebuild after the war and to establish for the first time in most Southern states a system of common schools. Corruption there certainly was, though nowhere on the scale of the Tweed Ring , which at that time was busily looting New York City ; but it is not possible to show that Republicans were more guilty than Democrats, or blacks than

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whites, in the scandals that did occur. More frequently it was manifested through support of the Democratic Party, which gradually regained its strength in the South and waited for the time when the North would tire of supporting the Radical regimes and would withdraw federal troops from the South. Grant administrations, 77 During the two administrations of President Grant there was a gradual attrition of Republican strength see U. As a politician the president was passive, exhibiting none of the brilliance he had shown on the battlefield. His administration was tarnished by the dishonesty of his subordinates, whom he loyally defended. Blaine, men devoid of the idealistic fervour that had marked the early Republicans. At the same time, many Northerners were growing tired of the whole Reconstruction issue and were weary of the annual outbreaks of violence in the South that required repeated use of federal force. Efforts to shore up the Radical regimes in the South grew increasingly unsuccessful. The adoption of the Fifteenth Amendment, prohibiting discrimination in voting on account of race, had little effect in the South, where terrorist organizations and economic pressure from planters kept African Americans from the polls. Nor were three Force Acts passed by the Republicans 71, giving the president the power to suspend the writ of habeas corpus and imposing heavy penalties upon terroristic organizations, in the long run more successful. If they succeeded in dispersing the Ku Klux Klan as an organization, they also drove its members, and their tactics, more than ever into the Democratic camp. Growing Northern disillusionment with Radical Reconstruction and with the Grant administration became evident in the Liberal Republican movement of 1874, which resulted in the nomination of the erratic Horace Greeley for president. Though Grant was overwhelmingly reelected see U. Hayes of Ohio, a moderate Republican of high principles and of deep sympathy for the South, marked the end of the Radical domination of the Republican Party. In an election marked by widespread fraud and many irregularities, the Democratic candidate, Samuel J. Tilden, received the majority of the popular vote; but the vote in the electoral college was long in doubt. Tilden, candidate in the disputed United States presidential election of 1876, Library of Congress neg. For the next 13 years the South was under the leadership of white Democrats whom their critics called Bourbons because, like the French royal family, they supposedly had learned nothing and forgotten nothing from the revolution they had experienced. For the South as a whole, the characterization is neither quite accurate nor quite fair. In most Southern states the new political leaders represented not only the planters but also the rising Southern business community, interested in railroads, cotton textiles, and urban land speculation. Even on racial questions the new Southern political leaders were not so reactionary as the label Bourbon might suggest. Though whites were in the majority in all but two of the Southern states, the conservative regimes did not attempt to disfranchise African Americans. Partly their restraint was caused by fear of further federal intervention; chiefly, however, it stemmed from a conviction on the part of conservative leaders that they could control African American voters, whether through fraud, intimidation, or manipulation. Indeed, African American votes were sometimes of great value to these regimes, which favoured the businessmen and planters of the South at the expense of the small white farmers. The care of state prisoners, the insane, and the blind was also neglected; and measures to safeguard the public health were rejected. At the same time these conservative regimes were often astonishingly corrupt, and embezzlement and defalcation on the part of public officials were even greater than during the Reconstruction years. The small white farmers resentful of planter dominance, residents of the hill country outvoted by Black Belt constituencies, and politicians excluded from the ruling cabals tried repeatedly to overthrow the conservative regimes in the South. During the 1870s they supported Independent or Greenback Labor candidates, but without notable success. In the Readjuster Party in Virginia—so named because its supporters sought to readjust the huge funded debt of that state so as to lessen the tax burden on small farmers—gained control of the legislature and secured in the election of its leader, Gen. William Mahone, to the U. In that year, with Alliance backing, Benjamin R. Tillman was chosen governor of South Carolina and James S. Hogg was elected governor of Texas; the heyday of Southern populism was at hand.

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Chapter 4 : HISTORY OF THE UNITED STATES OF AMERICA

Describe the pattern of race relations in the South from the end of the Civil War to the turn of the century in

Various definitions, including that of the Census Bureau of the East and West South Central United States; [37] in another informal definition, Tennessee, Arkansas, Mississippi, and sometimes adjoining areas of other states. Missouri, Kentucky, Maryland, and Delaware were states on the outer rim of the Confederacy that did not secede from the United States in the s, but did have significant numbers of residents who joined the Confederate armed forces. Kentucky and Missouri had Confederate governments-in-exile and were represented in the Confederate Congress and by stars on the Confederate battle flag. These states share commonalities of history and culture that carry on to the present day. Oklahoma was not a state during the Civil War, but all its major Native American tribes signed formal treaties of alliance with the Confederacy. Most of the south—except for the higher elevations and areas near the western, southern and some northern fringes—fall in the humid subtropical climate zone. Crops grow readily in the South; its climate consistently provides growing seasons of at least six months before the first frost. Another common environment occurs in the bayous and swamplands of the Gulf Coast, especially in Louisiana and in Texas. History of the Southern United States Native American culture The first well-dated evidence of human occupation in the south United States occurs around BC with the appearance of the earliest documented Americans, who are now referred to as Paleo-Indians. Several cultural stages, such as Archaic ca. Natives had elaborate and lengthy trading routes connecting their main residential and ceremonial centers extending through the river valleys and from the East Coast to the Great Lakes. Other peoples whose ancestral links to the Mississippian culture are less clear but were clearly in the region before the European incursion include the Catawba and the Powhatan. European colonization Benjamin Hawkins, seen here on his plantation, teaching Creek Native Americans how to use European technology painted in European immigration resulted in a corresponding die off of Native Americans who had not been exposed to various diseases. In the 17th century, most voluntary immigrants were of English origins who settled chiefly along the coastal regions of the Eastern seaboard but had pushed as far inland as the Appalachian Mountains by the 18th century. The majority of early English settlers were indentured servants, who gained freedom after enough work to pay off their passage. The wealthier men who paid their way received land grants known as headrights, to encourage settlement. The Spanish settled Florida in the 16th century, reaching a peak in the late 17th century. In the British colonies, immigration began in and continued until the outbreak of the Revolution in Settlers cleared land, built houses and outbuildings, and on their own farms. The rich owned large plantations that dominated export agriculture and used slaves. Many were involved in the labor-intensive cultivation of tobacco, the first cash crop of Virginia. Tobacco exhausted the soil quickly, requiring that farmers regularly clear new fields. They used old fields as pasture, and for crops such as corn and wheat, or allowed them to grow into woodlots. They were the largest group of non-English immigrants from the British Isles before the American Revolution. Those living in the backcountry were more likely to encounter Creek Indians, Cherokee, and Choctaws and other regional native groups. Presidents Jefferson, Monroe and Tyler, all from Virginia. Indeed, the entire region dominated politics in the First Party System era: The two oldest public universities are also in the South: American Revolution 1st Maryland Regiment holding the line at the Battle of Guilford in North Carolina With Virginia in the lead, the Southern colonies embraced the American Revolution, providing such leaders as commander in chief George Washington, and the author of the Declaration of Independence, Thomas Jefferson. In and, the British largely halted reconquest of the northern states, and concentrated on the south, where they were told there was a large Loyalist population ready to leap to arms once the royal forces arrived. The British took control of Savannah and Charleston, capturing a large American army in the process, and set up a network of bases inland. There were many more Loyalists in the South than in the North, [49] but they were concentrated in larger coastal cities and were not great enough in number to overcome the revolutionaries. There were

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numerous battles large and small, with each side claiming some victories. By 1781, however, British General Cornwallis moved north to Virginia, where an approaching army forced him to fortify and await rescue by the British Navy. The British Navy did arrive, but so did a stronger French fleet, and Cornwallis was trapped. American and French armies, led by Washington, forced Cornwallis to surrender his entire army in Yorktown, Virginia in October 1781, effectively winning the North American part of the war. Many others were removed by Loyalist owners and became slaves elsewhere in the Empire. They were moved by the principles of the Revolution, and Quaker and Methodist preachers worked to encourage slaveholders to free their slaves. Planters such as George Washington often freed slaves by their wills. In the upper South, more than 10 percent of all blacks were free by 1780, a significant expansion from pre-war proportions of less than 1 percent free. After the invention of the cotton gin, short staple cotton could be grown more widely. This led to an explosion of cotton cultivation, especially in the frontier uplands of Georgia, Alabama and other parts of the Deep South, as well as riverfront areas of the Mississippi Delta. Migrants poured into those areas in the early decades of the 19th century, when county population figures rose and fell as swells of people kept moving west. From the 1790s through the 1850s, more than one million enslaved Africans were transported to the Deep South in forced migration, two-thirds of them by slave traders and the others by masters who moved there. Planters in the Upper South sold slaves excess to their needs as they shifted from tobacco to mixed agriculture. Many enslaved families were broken up, as planters preferred mostly strong males for field work. One of these issues concerned the protective tariffs enacted to assist the growth of the manufacturing sector, primarily in the North. In 1828, in resistance to federal legislation increasing tariffs, South Carolina passed an ordinance of nullification, a procedure in which a state would, in effect, repeal a Federal law. Soon a naval flotilla was sent to Charleston harbor, and the threat of landing ground troops was used to compel the collection of tariffs. Horse racing at Jacksonville, Alabama, The second issue concerned slavery, primarily the question of whether slavery would be permitted in newly admitted states. The issue was initially finessed by political compromises designed to balance the number of "free" and "slave" states. The issue resurfaced in more virulent form, however, around the time of the Mexican-American War, which raised the stakes by adding new territories primarily on the Southern side of the imaginary geographic divide. Congress opposed allowing slavery in these territories. Before the Civil War, the number of immigrants arriving at Southern ports began to increase, although the North continued to receive the most immigrants. Huguenots were among the first settlers in Charleston, along with the largest number of Orthodox Jews outside of New York City. Germans also went to New Orleans and its environs, resulting in a large area north of the city along the Mississippi becoming known as the German Coast. Still greater numbers immigrated to Texas especially after 1840, where many bought land and were farmers. Many more German immigrants arrived in Texas after the Civil War, where they created the brewing industry in Houston and elsewhere, became grocers in numerous cities, and also established wide areas of farming. By 1850, New Orleans was the wealthiest city in the country and the third largest in population. The success of the city was based on the growth of international trade associated with products being shipped to and from the interior of the country down the Mississippi River. New Orleans also had the largest slave market in the country, as traders brought slaves by ship and overland to sell to planters across the Deep South. The city was a cosmopolitan port with a variety of jobs that attracted more immigrants than other areas of the South. People relied most heavily on river traffic for getting their crops to market and for transportation. Civil War Main articles: The states in stripes were considered "border states", and gave varying degrees of support to the Southern cause although they remained in the Union. This illustration depicts the original, trans-Allegheny borders of Virginia, thus does not show West Virginia separately. Although members of the Five Tribes in Indian Territory today part of Oklahoma aligned themselves with the Confederacy, the region is not shaded because at the time it was a territory, not a state. By 1860, the South had lost control of Congress, and was no longer able to silence calls for an end to slavery which came mostly from the more populated, free states of the North. The Republican Party, founded in 1854, pledged to stop the spread of slavery beyond those states where it already existed. After Abraham Lincoln was elected the first Republican president in 1860, seven

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cotton states declared their secession and formed the Confederate States of America before Lincoln was inaugurated. The United States government, both outgoing and incoming, refused to recognize the Confederacy, and when the new Confederate President Jefferson Davis ordered his troops to open fire on Fort Sumter in April, there was an overwhelming demand, North and South, for war. Only the state of Kentucky attempted to remain neutral, and it could only do so briefly. When Lincoln called for troops to suppress what he referred to as "combinations too powerful to be suppressed by the ordinary" judicial or martial means, [59] four more states decided to secede and join the Confederacy which then moved its capital to Richmond, Virginia. Although the Confederacy had large supplies of captured munitions and many volunteers, it was slower than the Union in dealing with the border states. By March, the Union largely controlled Maryland, West Virginia, Kentucky and Missouri, had shut down all commercial traffic from all Confederate ports, had prevented European recognition of the Confederate government, and was poised to seize New Orleans. In the four years of war 1861-65 the South was the primary battleground, with all but two of the major battles taking place on Southern soil. Union forces relentlessly squeezed the Confederacy, controlling the border states in 1861, the Tennessee River, the Cumberland River and New Orleans in 1862, and the Mississippi River in 1863. Lee beat off attack after attack in its defense of their capital at Richmond. But when Lee tried to move north, he was repulsed and nearly captured at Sharpsburg and Gettysburg. The Confederacy had the resources for a short war, but was unable to finance or supply a longer war. The Union blockade stopped most commerce from entering the South, and smugglers avoided the tax, so the Confederate tariff produced too little revenue to finance the war. Inflated currency was the solution, but that created distrust of the Richmond government. Because of low investment in railroads, the Southern transportation system depended primarily on river and coastal traffic by boat; both were shut down by the Union Navy. The small railroad system virtually collapsed, so that by internal travel was so difficult that the Confederate economy was crippled. The Confederate cause was hopeless by the time Atlanta fell and William T. Sherman's army moved into the South. All the Confederate forces surrendered, and the region moved into the Reconstruction Era. The South suffered much more than the North overall, as the Union strategy of attrition warfare meant that Lee could not replace his casualties, and the total war waged by Sherman, Sheridan and other Union armies devastated the infrastructure and caused widespread poverty and distress. The Confederacy suffered military losses of 95,000 men killed in action and 400,000, who died of disease, for a total of 495,000, [60] out of a total white Southern population at the time of around 5 million. It established military districts and governors to rule over the South until new governments could be established. Many white Southerners who had actively supported the Confederacy were temporarily disenfranchised. Rebuilding was difficult as people grappled with the effects of a new labor economy of a free market in the midst of a widespread agricultural depression. In addition, what limited infrastructure the South had was mostly destroyed by the war. At the same time, the North was rapidly industrializing. To avoid the social effects of the war, most of the Southern states initially passed black codes. Eventually, these were mostly legally nullified by federal law and anti-Confederate legislatures, which existed for a short time during Reconstruction. Other freed people moved from plantation areas to cities or towns for a chance to get different jobs. At the same time, whites returned from refuges to reclaim plantations or town dwellings. In some areas, many whites returned to the land to farm for a while. Some freedpeople left the South altogether for states such as Ohio and Indiana, and later, Kansas.

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Enjoy the Famous Daily The shattered south: The north has more of each and loses more of each: But this is money spent on the war, not the cost of the destruction of buildings and of industrial and agricultural capacity. These other costs fall almost entirely on the south, where nearly all the fighting takes place even before the devastation caused by Sherman in By contrast the industries of the north go through a boom period, servicing the war effort at government expense. Both sides introduce income tax for the first time to pay for the war. Other forms of tax, tariff and duty are raised to unprecedented heights. Government bonds are issued to bring in money. But there is more private wealth in the north for the government to borrow. The south has to resort more recklessly to printing money. The result is crippling inflation. By the end of the war a Confederate dollar is worth 1. Inflation, starvation and physical ruin are frequently the aftermath of a major war. But in the south in there are other unprecedented problems. The whole economic basis of southern life has been transformed. Some four million slaves have been freed. In addition the planters now have to pay wages to the former slaves working their plantations, and the amount of work which can be extracted from them is much reduced. Previously they slaved from dawn to dusk. This change in itself reduces by as much as a third the productivity of the great cotton plantations. Meanwhile the world price of cotton has been falling, with rival supplies from India and elsewhere undercutting the southern product. The riches which once supported the life style of the southern planters are no longer available. The rest of the whites, many of them poor, suffer in the economic depression. For them a large free black labour force also represents an economic threat. Add deeply ingrained racial prejudice and an enhanced resentment of the north, and it is clear that the south is a somewhat intractable problem for the federal government. On what terms and with what status are the secessionist states to be readmitted to congress? Lincoln refuses to accept this. At the time of his death the issue is unresolved. This amendment, passed by congresss early in , outlaws slavery in the USA. By the end of the year nearly all the southern states have fulfilled these terms. On paper the situation looks promising. But a crisis erupts when congress reconvenes, in December , with the newly elected southern representatives. The immediate shock for the Republicans of the northern states is seeing the delegates now returned to congress from the south. If there is moral outrage in the section of the party known as the Radical Republicans, there is also sound political sense. The Republicans have no support as yet in the south. After winning the war, they do not now intend to lose their control of congress to southern Democrats. The moral element in the Republican response has considerable justification. To protect white supremacy, southern state governments have been passing measures which negate in almost every practical sense the emancipation of the slaves. These measures, known as the Black Codes, are designed to keep African-Americans in a state of servitude as close as is legally possible to slavery. Laws are passed which apply only to African-Americans in relation to employment, possession of alcohol or firearms, penalties for vagrancy or insolence, and even the imposition of curfews. Terror to reinforce the message is never far away. There are corresponding moves by congress on behalf of the African-Americans. In the same year congress proposes the 14th Amendment ratified in which declares that all people born or naturalized in the United States have equal rights as citizens. By this time the Radical Republicans in congress are at loggerheads with their Republican president. To try and keep members of their faction in the administration, they pass in a Tenure of Office Act. This act declared unconstitutional in states that a president needs senate approval to dismiss certain senior office-holders. When President Johnson defies congress in by sacking his secretary of war Edwin M. Stanton , the house of representatives votes within three days to impeach him. Johnson escapes impeachment by just one vote in the senate, where a two-thirds majority is required, but he is by now completely at odds with his own Republican party. He wins and is president for two terms, from to The effect of these acts is to impose belated military rule on the defeated south, in marked contrast to the mood of reconciliation offered by Johnson in The secessionist states are

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divided into five military districts, each commanded by a major-general from the federal army. The political aim of the Radical Republicans, who push through these measures, is to keep control of congress by ensuring a sufficiently strong Republican vote in the south. Crucial to this scheme is the African American franchise. From the first drafting of the Constitution it has been an accepted principle that the extent of the franchise is the concern of each individual state. Originally this meant setting the property qualification to become an elector. From the early 19th century new states admitted to the union have tended to opt for universal white male suffrage. But no state, including even northern states during the Civil War with a significant population of free African-Americans, has shown any inclination to extend the suffrage beyond the white electorate. Now, in the hope of creating a Republican south, congress alters this situation at a stroke. In addition, in the south, anyone who voluntarily took up arms in the Confederate cause during the Civil War is now disenfranchised. The resulting state governments during the s are made up of three groups: The southern establishment, deeply resentful of what is happening, quickly finds abusive names for the two white groups in this new power structure. During the s African-Americans play for the first time a part in US politics, though not yet a large one. For a while in South Carolina they have a majority in the lower house. And sixteen serve in congress in Washington, two of them as senators. Economic power remains in the hands of disenfranchised Confederate planters, burning with resentment at the artificial Republican state governments foisted upon them by congressional measures. They continue to do everything they can to ensure that the freed slaves remain in what they consider their proper place, regardless of the contrary efforts made in the north. In a Massachusetts senator introduces a bill in congress to outlaw segregation in public transport, in public places such as hotels and restaurants, and in schools. After much opposition it is passed in , but without the provision concerning schools. This act is largely ignored in the south, particularly after when the last federal troops of the military occupation are withdrawn. The experiment in radical reconstruction is over. Democrats regain control of every southern state government. Far from the Republicans establishing a strong presence in the region, the south becomes an area of one-party politics until the second half of the 20th century. With power back in traditional hands, steps are soon taken to restore as far as possible the old status quo. To supplement the illicit methods of organizations such as the Ku Klux Klan, legal restrictions are enacted to keep the African-American in his place. In the US Supreme Court declares the act against segregation to be unconstitutional. This gives state governments in the south all they need. By the end of the century legislation has been passed requiring segregation of African-Americans and whites in hospitals, gaols and cemeteries, on public transport and in nearly all places of public assembly. Even the 15th Amendment is cunningly subverted. Each state can set its own requirements for the franchise, but the Amendment outlaws discrimination by colour or race. A device introduced in Louisiana in achieves the difficult task of giving the vote even to illiterate whites while denying it to all who are black. Literacy tests have by this time been introduced in several states. A typical example requires would-be voters to be able to read and explain any part of the state constitution. But this has the effect of also excluding large sections of the white population. Anyone whose grandfather was on the electoral register in January is now excused the literary test. This simple device enfranchises many illiterate whites. Whether a less racially divided south could be achieved after the trauma of the Civil War is debatable. But the policy of radical reconstruction during the s, followed by the effective abandonment of the southern African-Americans to their fate, plunges the American south into a century of resentful misery and poverty - and stokes up the fires of the civil rights and desegregation struggles of the later 20th century. Martin Luther King, when his time comes, is a martyr to the dark history of the southern states. And this large-scale movement of people is of an entirely new kind. It is not only that the reason now is primarily economic. When ethnic groups have migrated in the past, whether they be Celts or Goths or Huns , the underlying motive has also been economic; they are looking for places where food or wealth is more easily available. But for the most part they have moved as a group rather than on individual impulse. The difference in the 19th century is that the migration is an economic decision made separately by thousands of young men or married couples, seeking a better life for themselves or their families in another place. A founding father in

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this tradition is surely the Viking who sets off with his family in to settle in Iceland. The Irish are the first in this new stream of people across the Atlantic, escaping the devastation of the Great Famine of They are soon followed by large numbers of migrants from Germany, where reactionary regimes threatened by revolution as seen in the turmoil of give the ambitious and the prudent a double motive to leave. Once the first wave of immigrant families is established, their success encourages others to follow them. So the Irish and the Germans soon become a significant proportion of the American population. The figures are striking.

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Chapter 6 : Digital History

The plantation: background and definition
Mines and plantations and the movements of peoples
Comparative education in colonial areas, with special reference to plantation and mission frontiers
The climatic theory of the plantation
The plantation: the physical basis of traditional race relations
The plantation as a race-making.

Local factors[edit] Since , the majority of the population of the South Carolina colony were enslaved Africans, as importation of laborers from Africa had increased in recent decades with labor demand for the expansion of cotton and rice cultivation as commodity export crops. Historian Ira Berlin has called this the Plantation Generation, noting that South Carolina had become a "slave society," with slavery central to its economy. As planters had imported many slaves to satisfy the increased demand for labor, most slaves were native Africans. With the increase in slaves, colonists tried to regulate their relations, but there was always negotiation in this process. Slaves resisted by running away, work slowdowns, and revolts. At the time, Georgia was still an all-white colony, without slavery. South Carolina worked with Georgia to strengthen patrols on land and in coastal areas to prevent fugitives from reaching Spanish Florida. Spanish Florida offered freedom to slaves escaped from British colonies; the Spanish had issued a proclamation and had agents spread the word in the British colonies about giving freedom and land to slaves who reached Florida. Lastly, historians have suggested the slaves organized their revolt to take place on Sunday, when planters would be occupied in church and might be unarmed. The Security Act of which required all white males to carry arms even to church on Sundays had been passed in August of that year in response to earlier runaways and minor rebellions, but it had not fully taken effect. Local officials were authorized to mount penalties against white men who did not carry arms after 29 September. Thornton has noted that, because of patterns of trade, he was more likely from the Kingdom of Kongo in west Central Africa , which had long had relations with Portuguese traders. The slaves were described as Catholic, and some spoke Portuguese , learned from the traders operating in the Kongo Empire at the time. The patterns of trade and the fact that the Kongo was a Catholic nation point to their origin there. The nation had independent relations with Rome. Slavery was still practiced as late as the s. The Portuguese-speaking slaves in South Carolina were more likely to have learned about offers of freedom by Spanish agents. They would also have been attracted to the Catholicism of Spanish Florida. In the early 18th century, Kongo had been undergoing civil wars, leading to more people being captured and sold into slavery, including trained soldiers. It is likely that Jemmy and his rebel cohort were such military men, as they fought hard against the militia when they were caught, and were able to kill 20 men. Smith argues that taking action on the day after the Feast of the Nativity of Mary connected their Catholic past with present purpose, as did the religious symbols they used. Raising a flag, the slaves proceeded south toward Spanish Florida , a well-known refuge for escapees. They burned six plantations and killed 23 whites along the way. Rallying a militia of planters and minor slaveholders, the colonists traveled to confront Jemmy and his followers. The next day, the well-armed and mounted militia, numbering 199 men,[citation needed] caught up with the group of 76 slaves at the Edisto River. In the ensuing confrontation, 23 whites and 47 slaves were killed. While the slaves lost, they killed proportionately more whites than was the case in later rebellions. The colonists mounted the severed heads of the rebels on stakes along major roadways to serve as warning for other slaves who might consider revolt.

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Chapter 7 : "Ideology and Race in American History", by Barbara Fields

Pattern of intergroup relations where there is a retention or strengthening of differences among ethnic groups. Example: In Canada, language law mandates all public signs must be in both English and French, so as to represent both groups equally in the public realm.

From *Region, Race, and Reconstruction: Essays in Honor of C. Morgan Kousser and James M. Oxford* University Press, , pp. Fields The notion of race has played a role in the way Americans think about their history similar to that once played by the frontier and, if anything, more durable. Long after the notion of the frontier has lost its power to do so, that of race continues to tempt many people into the mistaken belief that American experience constitutes the great exception in world history, the great deviation from patterns that seem to hold for everybody else. Elsewhere, classes may have struggled over power and privilege, over oppression and exploitation, over competing senses of justice and right; but in the United States, these were secondary to the great, overarching theme of race. Questions of color and race have been at the center of some of the most important events in American experience, and Americans I completed this essay while a guest scholar at the Woodrow Wilson International Center for Scholars, Smithsonian Institution. During that period I was supported by a fellowship from the Ford Foundation. For their comments on the manuscript I would like to thank the following people: Genovese, Steven Hahn, Thomas C. Holt, James Horton, James A. It would be absurd and frivolously provocative to deny this, and it is not my intention to do so. It is my intention to suggest that Americans, including many historians, tend to accord race a transhistorical, almost metaphysical, status that removes it from all possibility of analysis and understanding. Ideologies, including those of race, can be properly analyzed only at a safe distance from their terrain. TQ assume, by intention or default: The first false move in this direction is the easiest: A recent newspaper article about the changing composition of the population of Washington, D. Recent statistics equivalent to those for racial groups are not available for Hispanics, who are an ethnic group rather than a separate racial category. Presumably, the fact that, while they share a language no one, surely, would suppose that Hispanics all share a single culture , they do not comprise a single physical type and they originate from different countries. But, on that reasoning, black and white Americans constitute an ethnic group: They are not of a single physical type and they, too, come from different countries. Adhering to common usage, it is hard to see how they can be classed as either a single race or a single ethnic group: Then what about blacks? They do not look alike; they came originally from different countries, spoke different languages, and had different cultures. Slave-buying planters talked in voluble, if no doubt misguided, detail about the varied characteristics of Coromantees, Mandingoes, Foulahs, Congoes, Angolas, Eboes, Whydahs, Nagoes, Pawpaws, and Gaboons. Experienced buyers and sellers could distinguish them by sight and speech, and prices would vary accordingly. In the era of the slave trade a social fact -- that these people all came from the same exotic continent and that they were all destined for slavery -- made the similarities among them more important, in principle, than the differences. Their subsequent experience in slavery, particularly in its mainland North American form, eventually caused the similarities to overwhelm the differences in reality as well. Few, perhaps, would be as bald in this regard as Harmannus Hoetink, who speaks of "somatic norm images" as a psychosocial force that determines human behavior. Blackness became so generally associated with Africa that every African seemed a black man. But surely other circumstances account more powerfully than the psychological impact of color as such for the fact that the English did not tarry over gradations in color. Not the least was the fact that with all their variations in appearance, these people were all inhabitants of the same strange and distant continent. Jordan returns to much firmer ground when he remarks: Ideas about color, like ideas about anything else, derive their importance, indeed their very definition, from their context. They can no more be the unmediated reflex of psychic impressions than can any other ideas. It is ideological context that tells people which details to notice, which to ignore, and which to take for granted in translating the world around them into ideas about that world. It does not bother Americans

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of the late-twentieth century that the term "black" can refer to physically white people, because an ideological context of which they are generally unaware has long since taught them which details to consider significant in classifying people. And the rules vary. Everyone knows, or at least every black person knows, that there are individuals who would be unhesitatingly classified as black in Louisiana or South Carolina and just as unhesitatingly "mistaken" for white in Nebraska or Idaho or the Upper Peninsula of Michigan. According to a story that is probably apocryphal but nonetheless telling, an American journalist once asked the late Papa Doc Duvalier of Haiti what per centage of the Haitian population was white. Duvalier assured him that he had heard and understood the question perfectly well, and had given the correct answer. Struggling to make sense of this incredible piece of information, the American finally asked Duvalier: To this process Biblical tradition, folk superstition, and the lore of the ages certainly contributed. But the key reference points are most immediately given by the social circumstances under which contact occurs. People are quicker than social scientists sometimes believe to learn by experience, and much slower than social scientists usually assume to systematize what they have learned into logically consistent patterns. They are thus able to "know" simultaneously what experience has taught and what tradition has instilled into them, even when the two are in opposition. Learning to live and function in a world dominated by that reality, they also of necessity eventually learned to appreciate some of the cultural nuances of societies in which they were fully aware of being tolerated guests. Even if they were capable of speaking, then or in retrospect, in terms of superiority over their African hosts, they knew better. Or, more accurately, they simultaneously believed and did not believe in their own superiority, and were not greatly troubled by the contradiction. They were capable, as are all human beings, of believing things that in strict logic are not compatible. No trader who had to confront and learn to placate the power of an African chief could in practice believe that Africans were docile, childlike, or primitive. In attenuated form this activity continued in the context of the slave trade. Europeans whose contact with Africans occurred on a different basis -- and the Portuguese as their basis changed -- naturally made a different synthesis of their contradictory notions about Africans. Though the comparison with the Portuguese might have warned him against such a conclusion, Winthrop Jordan takes the absence of early missionary activity by the English in Africa to be a consequence of color. Passing rather lightly over the very important differences in the social context within which Englishmen confronted Africans in Africa and Indians in America, he concludes that "the distinction which Englishmen made as to conversion was at least in some small measure modeled after the difference they saw in skin color. The question, however, is whether it is proper to consider this a cause of their different course with respect to the one people and the other. The fact is that when Englishmen eventually went to Africa on an errand similar to that upon which they arrived in America -- namely, settlement, in direct collision with the territorial and political sovereignty of African peoples -- they engaged in missionary activity far more grandiose than anything they had directed at the hapless Indians. And the results were far more momentous. For by the nineteenth century the colonial endeavor involved plans for the African populations that would have been seriously compromised by their extermination; specifically, the creation of zones of imperial influence that would exclude rival European powers, the creation and enlargement of markets for the output of metropolitan industry, and the provision of wage labor for mines and estates. These plans would be better served by the annexation of African sovereignty than by its obliteration. The idea one people has of another, even when the difference between them is embodied in the most striking physical characteristics is always mediated by the social context within which the two come into contact. This remains true even when time-honored tradition provides a vocabulary for thinking and talking about the other people that runs counter to immediate experience. In that case, the vocabulary and the experience simply exist side by side. That is why travelers who knew Africans to come in all colors could speak of "black" Africans; why traders who enjoyed "civilized" amenities in the compounds of their African patrons could speak of "savage" Africans; why missionaries whose acquaintance included both Muslim and Christian Africans could speak of "pagan" Africans; and later why slave owners who lived in fear of insurrection could speak of "docile" Africans. An understanding of how groups of people see other groups

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in relation to themselves must begin by analyzing the pattern of their social relations --not by enumerating "attitudes" which, endowed with independent life, are supposed to act upon the historical process from outside, passing through it like neutrinos to emerge unchanged at the other end. The view that race is a biological fact, a physical attribute of individuals, is no longer tenable. From a scientific standpoint, race can be no more than a statistical description of the characteristics of a given population -- a description, moreover, that remains valid only as long as the members of that population do not marry outside the group. With a few well-publicized exceptions, no one holding reputable academic credentials overtly adheres to the view that race is a physical fact. But echoes of this view still insinuate themselves into writing on the subject. Perhaps scholars assume that since the lay public has historically considered race to be a physical fact, this is therefore a good enough working definition to use when trying to understand their ideas and behavior. A telltale sign of the preoccupation of historians, sociologists, and others with a physical definition of race is the disproportionate concern of the field of comparative race relations with the incidence and treatment of mulattoes, as though race became problematic only when the appearance of the people concerned was problematic. Let us admit that the public, composed by and large of neither statisticians nor population geneticists, cannot have held a scientific definition of race. But neither can they, being human that is, social creatures, have held a notion of race that was the direct and unmediated reflex of a physical impression, since physical impressions are always mediated by a larger context, which assigns them their meaning, whether or not the individuals concerned are aware that this is so. It follows that the notion of race, in its popular manifestation, is an ideological construct and thus, above all, a historical product. A number of consequences follow. One of the more far-reaching is that that favorite question of American social scientists -- whether race or class "variables" better explain "American reality" -- is a false one. Class and race are concepts of a different order; they do not occupy the same analytical space, and thus cannot constitute explanatory alternatives to each other. Even the rather diffuse definitions of applied social science -- occupation, income, status -- reflect this circumstance, though dimly. The more rigorous Marxian definition involving social relations of production reflects it directly. Of course, the objective core of class is always mediated by ideology, which is the refraction of objective reality in human consciousness. No historical account of class is complete or satisfying that omits the ideological mediations. In general, when human beings have the power, the opportunity and the need, they will mate with members of the opposite sex regardless of color or the identity of grandfather. Race, on the other hand, is a purely ideological notion. Once ideology is stripped away, nothing remains except an abstraction which, while meaningful to a statistician, could scarcely have inspired all the mischief that race has caused during its malevolent historical career. The material circumstance upon which the concept purports to rest -- the biological inequality of human beings -- is spurious: The very diversity and arbitrariness of the physical rules governing racial classification prove that the physical emblems which symbolize race are not the foundation upon which race arises as a category of social thought. All ideologies are real, in that they are the embodiment in thought of real social relations. It does mean that the reality underlying racial ideology cannot be found where the vocabulary of racial ideology might tempt us to look for it. To put it another way, class is a concept that we can locate both at the level of objective reality and at the level of social appearances. Race is a concept that we can locate at the level of appearances only: Since this distinction has important implications for understanding the role of race in American history, I shall return to it later in more detail. But the general theoretical point bears emphasizing: For the moment, let us notice a more obvious consequence of recognizing race to be an ideological and therefore historical product. What is historical must have a discernible, if not precisely datable, beginning. What is ideological cannot be a simple reflex of physical fact. The view that Africans constituted a race, therefore, must have arisen at a specific and ascertainable historical moment; and it cannot have sprung into being automatically at the moment when Europeans and Africans came into contact with each other. Contact alone was not sufficient to call it into being; nor was the enslavement of Africans by Europeans, which lasted for some time before race became its predominant justification. As Christopher Lasch pointed out many years ago, the idea of the Negro took time

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to become distinct "from related concepts of nationality and religion -- from the concepts of African, heathen, and savage.

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Chapter 8 : Planter in the Pattern of Race Relations in the South* | Social Forces | Oxford Academic

The Panic of takes the focus off of civil rights and race relations and instead places it on a bust cycle in the economy that lasts from to It is during these years that a group of people known as the Redeemers form a coalition and help to repeal much of what was granted under Reconstruction from

Reconstruction and the New South 1 The Problems of Peacemaking a The Aftermath of the War and Emancipation i Southern towns and fields ruined, many whites stripped of slaves and capital, currency worthless, little property. Almost none owned land or possessions b Competing Notions of Freedom i Freedom to blacks meant end to slavery, injustice, humiliation. Rights and protections of free men also desired ii AAs differed over how to achieve freedom: Moderates in between d Plans for Reconstruction i Lincoln proposed lenient Reconstruction plan- favored recruiting former Whigs to Repubs, amnesty to white Southerners other than high Confed officials. Questions of future of freedmen deferred for sake of rapid reunification ii The occupied Louisiana, Arkansas, and Tennessee rejoined under plan in iii Radicals unhappy with mild plan. After Congress would readmit to Union. Like Wade-Davis Bill had provisional governors, constitutional convention had to revoke ordinance of secession, abolish slavery, ratify 13th Amdt. State govts, then readmission iii By end of all seceded states has new govts, waiting for Congress to recognize. No other citizenship requirements allowed, penalties for restricting male suffrage. But corruption also rampant in N- both result of economic expansion of govt services that put new strains on elected officials. Larger budgets reflected needed services previous govts had not offered: Many black agricultural laborers worked only for wages, but most worked own plots of land and paid landlords rent or share of their crop d The Crop-Lien System i Postwar years saw economic progress for African Americans, great increase in income. After war few credit institutions such as banks returned, new credit system centered on local country stores iv Farmers did not have steady cash flow so relied on credit to buy what they needed. Had to give lien claim on crops as collateral- bad years trapped them in debt cycle v Effects included leading some blacks who had gained land to lose it as they became indebted, S farmers became dependent on nearly all cash crops only possibility to escape debt. Had no political experience, apptd incompetent cabinet members, relied on party leaders and spoils system. Fish resolved claims against GB of violating neutrality by building ships for Confed. In areas of black majority whites used intimidations and violence Ku Klux Klan, ect. Worked to advance interest of those who would gain from white supremacy- mainly planter class and Democratic party. Most of all, however, economic pressure used b The Ku Klux Klan Acts i Repubs tried to stop white repression, passed Enforcement Acts known as Ku Klux Klan Acts - prohibited states from discriminating against voters on race, fed govt given power to prosecute violations. After adoption of 15th Amdt many in N felt blacks should take care of themselves. Viewed poor blacks in this light, favored little govt intervention to help. Depleted treasury led ppl to want to spend little on freedmen, poor state govts cut back on social services iii In Congressional elections of Dems won majority in House for first time since , Grant used army to maintain Repub control in SC, FL, LA d The Compromise of i In elections Repubs sought new candidate to distance from corruption and attract Liberals back- chose Rutherford B Hayes, Dems chose Sam Tilden ii Tilden won popular vote but dispute over 20 electoral votes from 3 states. Tilden one vote shy of electoral vote majority, Hayes needed all 20 votes to win. Most were women, wages much lower than in N. Subsistence farming gave way to only growth of cash crops- increased poverty. Cumming v County Board of Education - laws for separate schools valid even if no comparable school for blacks existed iii White policies shifted from subordination to segregation- black voting rights had been used by Bourbons to keep their control of Dem party, but when poor white farmers saw this they sought to disenfranchise blacks. An anti-lynching movement did emerge led by Ida B. Wells to pass national law enabling fed got to punish those responsible for lynchings v White supremacy diluted class animosities btwn poor whites and Bourbon oligarchs. Economic issues played secondary role to race, distracting ppl from social inequalities that affected blacks and whites.

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Chapter 9 : Reconstruction and race relations in the South? | Yahoo Answers

industrial and the industrial periods of race relations in the United States, the problems of subordination for certain segments of the black population and the experiences of social advance-

Personal use only; commercial use is strictly prohibited for details see Privacy Policy and Legal Notice. The legal and social status of African peoples was more flexible at first in the English colonies than it later became. Some Africans managed to escape permanent enslavement and a few Africans, such as Anthony Johnson, even owned servants of their own. There was no legal basis for enslavement in the British Americas for the first several decades of settlement and slave and servant codes emerged only gradually. Labor systems operated by custom rather than through any legal mechanisms of coercion. Most workers in the Americas experienced degrees of coercion. In the earliest years of plantation production, peoples from Africa, Europe, and the Americas often toiled alongside each other in the fields. Large numbers of Native Americans were captured and forced to work on plantations in the English Americas and many whites worked in agricultural fields as indentured and convict laborers. There were a wide variety of different kinds of coerced labor beyond enslavement in the 17th century and ideas about racial difference had yet to become as determinative as they would later be. As the staple crop plantation system matured and became entrenched on the North American mainland in the late 17th and early 18th centuries and planters required a large and regular supply of slaves, African laborers became synonymous with large-scale plantation production. The permeable boundaries between slavery and freedom disappeared, dehumanizing racism became more entrenched and U. Enslavement could be a permanent or a temporary condition and a wide range of peoples could be subject to captivity, forced labor, or enslavement as they moved through the Atlantic World. Forms of bondage and captivity were used with captives of war, as payment or collateral for debt and even as punishment for crime or as a means of moral redemption. Plantations were large-scale capitalist enterprises that were manned by forced laborers chiefly African slaves that needed to be regularly resupplied and they produced staple crops for foreign markets. They also normally had plantation populations that were not self-reproducing and, for the most part, they were subject to the political authority of European governments. They developed slave codes to help institutionalize racism and other forms of social control to buttress the plantation system. The plantation complex that had its archetype in places like Barbados in the late 17th century, or Jamaica and St. Domingue in the 18th century or Cuba in the 19th century had not fully matured in the early 17th century at the outset of English colonization in the United States. By the early 17th century, there had been a transition in the Iberian Atlantic, particularly in Brazil, towards a mature plantation complex as sugar plantations moved across the ocean from the Atlantic Islands. The production of sugar was first wed to slavery and large-scale agricultural enterprise in the Mediterranean in the 13th century and then this nascent plantation complex moved to the Atlantic Islands off the coast of Africa, closer to an emerging African labor supply for a labor-intensive and brutal crop. Although Brazilian planters continued to use Natives as labor even after such practice was banned in , they turned to the transatlantic African slave trade to supply sugar plantation labor forces that were perpetually in need of replenishing. The Brazilian model had individual cane farmers and separate mill owners for processing. The Caribbean model consolidated this division into larger landholdings in which the agricultural production of sugar and its processing at the mill was all part of one plantation, usually owned by a single plantation owner. They entrusted estate management to local white managers and overseers and, for lower managers such as the drivers or head sugar boilers, even to the enslaved Africans. These early English colonies were, for the most part, outposts perched on the edge of a powerful Iberian empire in the Americas; they were places from which the English could prey on Spanish American settlements and trade. Until the s, Native Americans were still more common as laborers in English colonies than Africans, and there were less Africans slaves in the English Caribbean than there were English slaves in North Africa. They had often come from port cities in Africa. They spoke multiple African and European languages.

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They bore Iberian names, and they had some knowledge of cultures and economies around the Atlantic basin. They were part of an emerging creole Atlantic culture. The locus of sugar production began in the areas of the Americas that were closest to Africa because of the shipping costs involved with replenishing labor forces. The English used other populations of vulnerable and exploitable laborers: white servants who were often Irish, convicts, and Native Americans largely to fill labor needs when they could not acquire or afford sufficient numbers of African slaves. Englishmen had first participated in the slave trade in the 1600s but it was only in the second half of the 17th century that the English began to develop a transatlantic trade that could supply the needs of these flourishing plantations.

Plantation Slavery in the Chesapeake

The first permanent English settlement in the Americas occurred in the Chesapeake at Jamestown in 1607. No one was certain how the colony would thrive at the outset, but tobacco took hold as a staple crop shortly thereafter. John Rolfe harvested the first tobacco in Virginia in 1611, bringing it back to the mainland with him from Trinidad, and tobacco production began on a much larger scale by the end of the decade. Some areas, such as the eastern shore, experimented with the new crop and found little gain so they transitioned quickly to mixed farming or to producing provision crops or naval stores such as turpentine, pitch, tar, and ship lumber. Tobacco production never had as significant economies of scale as sugar production or rice production in the Lowcountry. Tobacco could be grown by a small landholder with a handful of laborers on a small property, and the labor demands of tobacco did not necessarily require slaves. Compared to sugar plantations, which were the most significant plantation enterprises in the English Americas, start-up costs for tobacco planting were minimal. In the first half-century after the crop was first planted, most Chesapeake tobacco plantations were cultivated by indentured white indentured servants alongside a few Native Americans and a small minority of black laborers, whose default status was enslavement. Disease and rebellion precluded the enslavement of Native Americans on a large scale in the Chesapeake. The supply of European indentured servants to the Chesapeake failed to meet the long-term demand for plantation labor in the Chesapeake. The numbers of indentured servants arriving in the Chesapeake began to level out in the 1650s, began falling in the 1660s, and dropped sharply in the 1670s. Not only were there fewer migrants willing to leave England for the Chesapeake by the 1650s and 1660s but they had more options available when it came to choosing a colony, especially as the English expanded through the Caribbean and up the eastern seaboard of North America. But European planters and colonial architects were not willing to subject white laborers to this enslaved status, nor is there any sign they considered doing so. Until the second half of the 17th century, the English in the Americas were forced to rely heavily on other nations to deliver the slaves they needed. The slave trade emerged slowly and episodically in the Chesapeake, the only mainland colony area to develop a substantial enslaved African population before 1680. They had been seized from a Portuguese slaving vessel by an English privateer carrying a letter of marque from Holland. A few slaving ships arrived in the early 1600s but lagged during the second Anglo-Dutch Naval War of the mid-1600s. By 1680, Virginia and Maryland had been transformed from societies with some slaves to slave societies. Chesapeake planters may have been on the periphery of a flourishing Caribbean world but they began to be able to compete financially for some of the transatlantic slaves. The planter elite that would come to control the 18th-century Chesapeake had begun to emerge. Planters could hold Africans as slaves for life and enslave their offspring as well. Compared to white servants, planters could compel greater work intensity from their African slaves and control them more completely through violent and draconian measures that became institutionalized in slave codes modeled on Caribbean codes. Although nearly all Africans arrived in the Chesapeake as saleable commodities—“people with a price”—the boundaries between slavery and freedom for blacks do appear to have been quite permeable in the years before a full transition to African slavery in the region. Slaves and English and European servants were held by custom rather than by law until the transition to an African plantation labor force really began in the 1700s. Before that point, there were a few prominent examples of black slaves, especially on the eastern shore where tobacco plantations did not thrive, who gained their freedom, such as Anthony Johnson. Johnson was free by 1655 and obtained a 10-acre headright for purchasing and bringing his own servants into the colony. He even received tax relief when his plantation was burned to the ground,

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and he left sizeable estates to his heirs. The permeable boundaries between slavery and freedom for some blacks disappeared quickly after the implementation of slave codes and the transition to a predominantly African labor force. Had Africans been more readily available and more affordable relative to white indentured servants as the Chesapeake developed from the 1600s to the 1700s, Chesapeake planters clearly would have transitioned more rapidly to an African labor force in those earlier decades. This is what happened after the increasing supply of Africans and the decreasing supply of servants meant that the servant to slave price ratio started to fall sharply in the 1700s, just as the standard indentured servant contract also was shortened from seven years to four years.

Plantation Slavery in the Carolina Lowcountry

The first successful English settlement of the Carolinas came in as a proprietary colony. Whites from a small and overpopulated Caribbean island that had been completely cleared for sugar planting sought places to invest in the expansion of the plantation frontier, and they sought places that would help to act as resource satellites. However, the settlers in South Carolina always were open to other economic possibilities for the new colony. The financial success of plantation systems in the Caribbean and, to a lesser extent, in the Chesapeake motivated the proprietors and many of the wealthiest settlers with Caribbean connections to find a staple crop for another plantation frontier. They experimented with a range of economic activities. There was a boom in the production of naval stores such as tar, pitch, turpentine, and lumber between 1670 and 1730. By the middle of the 18th century, planters had learned how to use tidal cultivation to improve crop yields and soil fertility. The English settled Carolina when the pool of available indentured servants was already in decline and when the number of overseas migrants from England was also diminished because of the shrinking English population. They were, presumably, purchased in the sugar islands and then shipped quickly afterwards to the Carolinas. It is unlikely that Barbadian sugar planters, always in need of labor, would be willing to move slaves who had adapted to the disease environment of the Caribbean, survived their first year and begun to develop expertise in sugar planting. Slave trade captains went where they could fetch higher prices for their cargoes. Native American slaves helped to meet the labor demands in early Carolina until the transatlantic slave trade in Africans to the region began. The trade in Native American slaves was so large that before the Carolina colony actually exported more slaves than they imported. Somewhere between 24,000 and 51,000 Native Americans were enslaved in the colony and brought into the hands of the English. Native Americans continued to toil alongside Africans in the early years of rice planting. In the first decade of the 18th century, as Carolinians embraced rice as the staple crop, their success produced the capital necessary to compete to acquire African slaves. As a result, the colony moved rapidly toward a black majority. Between 1700 and 1750 the African slave population nearly doubled every decade, because in the deadly Lowcountry environment where imported Africans died rapidly from new diseases, malnourishment, and overwork, planters would need enormous numbers of slaves. They required significantly more capital to establish than a Chesapeake tobacco plantation but not nearly as much as a sugar plantation. As a result, Carolina plantations resembled the Caribbean plantation frontiers much more than they resembled the Chesapeake tobacco plantations. Rice work regimes intensified after the plantations were moved to the Lowcountry and then again in the middle of the 18th century when planters learned to control the tidewaters to flood and water their fields. Building the earthworks necessary to control the waters in tidal culture required about as much labor, according to some contemporaries, as building the pyramids. Russian nobles, for example, in the 18th and 19th centuries suggested that their serfs had black bones, although they were of the same ethnic group. Medieval writers spoke of the dark or black skin of their serfs and slaves and described them in dehumanizing ways as beastlike. In a variety of slave systems, slaves have been associated with or described in degraded terms as livestock. Racism justified and buttressed this system more fully perhaps than it has with any slave system. Yet, racism is an idea that changed over time. As with any historical idea, it must be contextualized rather than treated as a transhistorical essence that does not change across centuries. Early 17th-century English racism looked very different than the elaborately imagined scientific racism of the late 19th century. Scientific racism did not emerge among Europeans until the late 18th century and racial thinking was rarely articulated in depth before that point. Englishmen wondered about the extent to which physical

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differences were not innate but instead the product of environment. They also wondered about the extent to which these differences were malleable from one generation to the next. They worried about the malleability of their own bodies and temperaments as they began an era of global expansion through different climates, especially extremes of cold and heat. The evolving nature of the concept of race raises important questions about when, how, and why the particular kind of anti-black racism that was used to justify and buttress the plantation labor system emerged in the English Americas. The English clearly held deeply ingrained prejudices towards Africans and, to some extent, Native Americans when they began their successful mainland American colonization in the early 17th century.