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## Chapter 12

# The South Expands: Slavery and Society 1820–1860

### Teaching Resources

#### Chapter Instructional Objectives

After you have taught this chapter, your students should be able to answer the following questions:

1. How did the domestic slave trade function in the United States, and how did it impact African American people?
2. How was power distributed in southern white society?
3. In what ways did African Americans express spirituality during the slavery era?
4. What were the most important aspects of slave society and culture?
5. What were the challenges and opportunities experienced by the free black community?

#### Chapter Annotated Outline

- I. Creating the Cotton South
  - A. The Domestic Slave Trade
    1. By 1817 the southern plantation system was rapidly expanding, as was the demand for slave labor.
    2. By 1860 the slave frontier extended into Texas.
    3. The federal government played a major role in this expansion of slavery by securing Louisiana from the French in 1803, removing Indians from the southeastern states in the 1830s, and annexing Texas and Mexican territories in the 1840s.
    4. To cultivate this vast area, white planters turned first to Africa for slaves and then to the Chesapeake region.
  - B. The Dual Cultures of the Planter Elite
    1. Westward movement had a profound impact on the small elite of approximately three thousand wealthy planter families of southern society.
    2. The plantation elite consisted of two groups: traditional aristocrats of the Old South, and the market-driven entrepreneurs who made their wealth in the cotton industry.
5. Throughout the Old South the African American population was growing rapidly from natural increases, an average of 27 percent per decade, creating a surplus of slave laborers.
6. After the War of 1812 the internal slave trade expanded rapidly in size and scope, boosting the southern economy.
7. High demand for slaves created a forced migration that was massive in scale, leading to the transfer of one million African Americans from the upper to the New South.
8. By 1860 a majority of African Americans lived and worked in the New South.
9. The internal slave trade took two forms: a coastal system through the Atlantic seaports and inland commerce using river and roads.
10. The impact on slave families was profound, including breaking up families and destroying one in four marriages.
11. Despite sales, slave families remained strong. Many slave marriages remained unbroken, and the majority of children lived with one or both parents until puberty.
12. Few southern whites questioned the morality of the domestic slave trade.

3. Tobacco and rice cultivation in the Chesapeake and Carolinas produced a wealthy class of southern planters by 1700.
  4. Planters identified themselves with the English landed gentry and viewed their lives as embodiments of classical republican values; this was their justification for practicing slavery.
  5. Most planters criticized the increasingly democratic polity and egalitarian society of the Northeast and Midwest, preferring a society led by wealthy men of talent.
  6. To maintain their identity, aristocratic planters entertained lavishly and married their sons and daughters to one another, teaching them to follow in their footsteps.
  7. As the nineteenth century progressed, rice planters remained at the top of the plantation aristocracy.
  8. In tobacco-growing regions, the lives of planter aristocracy developed differently, in part based on the diffuse ownership of slaves.
  9. Planters defended slavery as a benevolent social system and a “positive good” based on Christian ideology. Slavery produced a civilized lifestyle for whites and tutelage for blacks, planters argued.
  10. Based on the desire to control their workers, extend Christian teachings, and counter abolitionism, planters increasingly intervened in the lives of their slaves, requiring them to attend religious services.
  11. Among the entrepreneurial slave masters, less religious justifications and more capitalistic calculations dictated treatment of slaves.
  12. Cotton was a demanding crop because of its long growing season, which motivated planters during the 1820s to begin to use a **gang-labor system**, a disciplined system of assigning work “gangs” closely supervised by black drivers and white overseers.
  13. Cotton planters’ use of gang labor had mixed results. The increase in cotton cultivation exhausted the soil and reduced output per acre. Still, the system produced enormous wealth for whites, approximately four million bales of cotton each year.
- C. Planters, Smallholding Yeomen, and Tenants
1. Although slavery impacted all of southern society, most whites did not own slaves. In 1830, 36 percent of southern whites owned slaves. By 1860 less than 25 percent did.
  2. Slave ownership varied by region: in the cotton belt, 40 percent of whites owned slaves, compared to only 10 percent in the hilly Appalachian Mountains.
3. In 1860 the richest planter families, which constituted 5 percent of the South’s white population, held over twenty or more slaves each. Along with the rest of the southern aristocracy, they collectively owned 50 percent of all slaves.
  4. Middle-class planters owned 40 percent of the slave population. Most pursued dual careers as skilled artisans or professional men.
  5. Smallholders constituted the majority of slave owners. They were similar to the yeomen of the north because they worked the land themselves along with their slaves. They held from one to five black slaves.
  6. Influenced by the patriarchal ideology of the planter class, these yeomen farmers ruled their smallholdings with a firm hand.
  7. Most yeomen lived and died hardscrabble farmers, working alongside their slaves in the field and moving regularly in search of new lands to farm.
  8. Some whites became propertyless due to debts, enjoying few of the benefits of slavery and suffering many of its ill consequences. Many fled the slavery region to work farms in the free labor region of the Appalachian hill country and further west.
- D. The Politics of Democracy
1. Despite their economic and social prominence, the slave-owning elite did not dominate the political life of the Cotton South.
  2. Planters lived in a republican society with democratic institutions that had granted suffrage to all white men, and provided for a **secret ballot** and apportionment based on population. Thus they had to compete with other classes of whites for popular favor.
  3. Southern Democrats endorsed low taxes to curry popular support while Whigs advocated government support for banks, high taxes, and internal improvements.
  4. Most southern state legislatures enacted policies that reflected the interest of the slave-owning population, since the overwhelming majority of legislators were slave owners. But most were careful not to alienate non-slave-owning whites, and taxed slaves as a result.
  5. In some southern states, wealthy planters divided the white population along class lines by influencing legislators to exempt taxes on slaves and luxury goods.

6. As the top 10 percent of white southerners grew rich from cotton, the standard of living for most southerners did not improve over time. In fact, compared to the North, the South lagged far behind in average income.
  7. Southerners invested most of their wealth in land and slaves, neglecting economic diversification and industrial investment in favor of short-term profits. Only 10 percent of the nation's manufactured goods were produced in the South. Few planters invested in railroads, and only to service cotton regions.
  8. Slavery worked in other ways to deter industrialization. Fearing competition from slave labor, European immigrants avoided the South, depriving the region of needed free workers to reclaim the land for development.
  9. Thus the South remained an economic colony of Europe and the North, and did not enjoy real economic independence and diversity despite outward signs of wealth and prosperity.
- II. The African American World
- A. Evangelical Black Protestantism
    1. The emergence of a black form of Evangelical Christianity exemplified the synthesis of African and European culture that composed a new African American culture.
    2. Evangelical Protestantism came to the South in the late eighteenth century with the Second Great Awakening and the conversion of thousands of whites and blacks.
    3. Until the Second Great Awakening, the overwhelming majority of African American slaves retained an African religious culture.
    4. Many assimilated blacks crusaded for Protestantism, and after being traded to the Deep South, spread evangelical Christianity to slaves there.
    5. Enslaved blacks and unofficial black ministers reinterpreted the teachings of Christianity to emphasize oneness of people and the anti-slavery ethos of Christ and God.
    6. Despite believing in a European religion, black slaves expressed their spirituality in African ways, including the use of ring shouts and the creation of a joyous brand of Protestant worship to sustain them under slavery.
  - B. Slave Society and Culture
    1. By 1820 most black slaves in America had been born in the United States, helping to create a homogenous black culture based on evangelical Christianity, English as a common language, and labor in a slave regime.
    2. Although the black population was becoming more homogeneous, African cultural influences remained important, such as dancing, marriage, and religion.
    3. Unlike white marriages, slave marriages were not recognized in law, and followed African forms of union, such as jumping the broomstick, the naming of children, and adopting older unrelated slaves as aunts and uncles.
    4. The creation of fictive kinship networks was part of a complex community building process of order in which family and community values remained intact despite slave trade and slavery itself.
    5. Planters worried constantly that enslaved African Americans would rebel against them.
    6. African American resistance severely limited a master's power. Slaves slowed the pace of work by feigning illness, breaking tools, and running away.
    7. Fear of slave resistance reduced a white master's use of violence and increased the use of positive incentives and work discipline as control mechanisms.
    8. The violence of the slave regime, such as rape and beatings, meant that violent slave resistance was infrequent.
    9. Coordinated large-scale slave revolts, such as the Prosser revolt (1800) and Turner revolt (1831), were rare.
    10. Blacks realized the futility of violent resistance, and favored escape instead. But escape was difficult since families would be left behind and the distance to the North was great, leading some blacks to escape to Florida or form hidden communities in swamps and woods and intermarry with Indians.
    11. Given these limitations, most slaves created the best possible lives for themselves and their families, in part by demanding from masters a greater share of the fruits of their labor as slaves, such as the right to have a garden or time off.
  - C. The Free Black Population
    1. Some enslaved blacks found freedom through escape or manumission. In 1790 the proportion of free blacks in the total black population was 8 percent. Between

- 1820 and 1840 it became 13 percent, then dropped to 11 percent by 1860 because of southern white restrictions on black avenues to freedom.
- Half of all free blacks lived in the North. Most were southern refugees. A minority were the offspring of families that had been free for generations.
  - Even in the North, few free blacks enjoyed a truly free existence.
  - Most whites viewed blacks as socially inferior economic competitors, so confined them to low-paying menial work. In rural areas they were farm laborers. In urban areas they worked as domestic servants and day laborers. Only a small number owned any land.
  - Only a few states allowed free black men to vote, attend public schools, and sit next to whites in churches. Only in Massachusetts could blacks testify against whites in court. The federal government forbade blacks from being employed in postal service, claiming public lands, or holding a U.S. passport.
  - Despite limitations, a few free blacks amassed relative wealth. Mathematician Benjamin Banneker, painter Joshua Johnston, and merchant Paul Cuffee achieved public distinction for their work for whites.
  - To improve American institutions and give blacks a sense of autonomy, prominent blacks formed groups to create churches, orphanages, and fellowship groups. One of the most famous was the African Methodist Episcopal Church, founded by Bishop Richard Allen.
  - Class distinctions developed in the black community based on elite appeals to white beneficence and working-class rejection of white violence and oppression.
  - Most free blacks in the South (225,000 in 1860, up from 94,000 in 1810) lived in large coastal cities, especially in the Upper South.
  - Free southern blacks consisted almost entirely of the artisan class of skilled workers, due in part to the lack of European immigration to the South.
  - Free southern blacks accused of crimes were often denied a jury trial and were sometimes forced back into slavery.
  - Free blacks had to possess freedom papers, and could be resold or kidnapped without them.

- Some wealthy, free southern blacks distanced themselves from working class free blacks and identified more with the planter aristocracy, even owning slaves.
- Most free blacks found racial solidarity with other blacks and worked toward the end of slavery by helping fugitive slaves, officially supporting the antislavery movement, plotting insurrection, or entering black politics.

## Key Terms

**gang-labor system** A system of work discipline used on southern cotton plantations in the mid-nineteenth century. White overseers or black drivers constantly supervised gangs of enslaved laborers to enforce work norms and achieve greater productivity. (373)

**secret ballot** Before 1890 most Americans voted “in public.” That is, voters either announced their vote to a clerk or handed in a ballot that had been printed by—and so was recognizable as the work of—a political party. Voting “in private” or “in secret” was first used on a wide scale in Australia. When the practice was adopted in the United States, it was known as the Australian ballot. (376)

## Lecture Strategies

- How was power distributed in the southern white community before 1860? Write a lecture that answers this question. Divide the content by focusing on each social group in the South, including elite planters, middle-class planters, yeomen who owned a few slaves, and non-slaveholders and propertyless whites. You might also devise a lecture strategy based on economic, social, and political categories of relationship between the southern classes. The goal is to explain how slavery impacted the political and social aspects of white southern society.
- The internal or domestic slave trade has become a new topic of interest and research for historians of the United States. Write a lecture that traces fictional slaves as they are sold from the Upper South and travel to the New South to labor on a southern rice plantation. What challenges and opportunities do they face? How does the experience impact their lives? Be sure to explain why the domestic slave trade developed and how it shaped the southern economy and the black family.
- Write a lecture that explains the ways in which slave society and culture evolved between 1790 (or 1820) and 1860. Highlight key factors of slave family life,

such as work, religion, marriage, entertainment, resistance, and other aspects of daily existence. You might create a fictional slave family and describe their living conditions on a large cotton plantation. Then contrast this experience with African Americans held on small farms or as individual slaves. The goal is for students to examine the challenges of slavery on a cultural level. Showing a film clip from *Roots* always rivets students and helps them look for cues to themes from the chapter.

4. Slave resistance is always a topic that interests students in history courses. Write a lecture that answers the question of how slaves rebelled, and why they rebelled in certain ways and not others. Define resistance in broad terms, ranging from passive vs. active forms. Be sure to explain the relative lack of large-scale rebellions. Read the selection from Frederick Douglass's narrative about his fight with his master. You might also compare slave resistance in North America with its counterpart in the rest of the Americas in economic, social, and political categories.
  5. The free black population represents a unique part of the African American experience before 1865. Write a lecture that explains the complex social, economic, and political challenges and opportunities faced by free blacks. Compare and contrast the experience in both the North and the South. Break down black exploitation based on legal vs. customary forms in rural and urban areas. You might also create a fictional free person and explain their daily existence in New York City, also pointing out the comparative experience of black women, children, the elderly, and elite families in the urban North.
- The federal government expanded slavery and slave trade by securing Louisiana from the French in 1803, removing Indians, and annexing Texas and other lands taken from Mexico during 1840s.
  - The end of international slave trade in 1809 closed off a source of supply of slaves.
  - The African American population was increasing naturally, making more slaves available for internal sale.
2. By 1860, what different groups made up the South's increasingly complex society? How did these groups interact in the political arena?
    - Groups included elite planters, middle-class planters, and yeomen, as well as propertyless whites.
    - In some states, slaveholding and nonslaveholding whites competed in the political arena over taxation of land, slaves, and luxury goods. In other states, the white classes cooperated in economic areas to create a race-based society that empowered all whites to become land and slave owners.
    - Many poor and nonslaveholding whites fled slave-based regions to create free labor counties in the hill regions of the Appalachian mountains.
  3. Why in 1860 did the South remain committed to the institution of slavery and its expansion?
    - A proslavery argument formed that held slavery to be a positive good for society, and that it adhered to republican values.
    - Slavery brought short-term profits based on cotton cultivation.
    - Abundant land in the South encouraged the continuation of slavery.
    - The European and northern U.S. need for cotton in the Industrial Revolution generated a great demand for southern cotton.
    - A slave society based on race privileged all whites and reinforced superior identity, despite (or perhaps because of) the low status of most of the southern white population.

### Reviewing the Text

These questions are from the textbook and follow each main section of the narrative. They are provided in the Computerized Test Bank with suggested responses, for your convenience.

#### *Creating the Cotton South (pp. 364–378)*

1. How would you explain the large and expanding domestic trade in slaves between 1800 and 1860? What combination of factors produced this result?
  - The domestic slave trade expanded as a result of the exhaustion of the soil of tobacco regions in the Chesapeake, which created a pool of surplus slaves.
  - The opening of new lands taken from Indians in the Southeast and Southwest provided new opportunities for white economic development and new demands for black slave labor.

#### *The African American World (pp. 378–387)*

1. Compare the religion and culture of enslaved African Americans with those of the other groups in southern society. What similarities do you find? How were they different?
  - *Similarities in religion and culture:* The Second Great Awakening influenced whites and blacks in the South to embrace evangelical spirituality. The similarity of geographical conditions pro-

duced similar diet and environmental conditions for whites and blacks.

- *Differences:* An African background injected African traits into African American culture, while whites, though influenced by blacks, drew from a European and primarily Scots-Irish and Anglo background. Differences of wealth also impoverished African American people while elevating the standard of living of whites, particularly with regard to housing, food, and clothing.
2. How do you explain the persistence in America of certain African practices (the ring shout and incest taboos, for example) and the gradual disappearance of others (among them ritual scarring)?
    - Some cultural traits from Africa were useful, such as incest taboos to prevent inbreeding on large-scale plantations, and easily replicated, such as the ring shout, in the new circumstances of slavery in America. The passage of time further eroded some less important aspects of the culture, such as ritual scarring, but preserved the values of African marriage. Masters also shaped cultural development by allowing for certain behaviors like the practice of religion, and prohibiting others, such as mutilation of slaves by fellow slaves.
  3. Describe the place of free blacks in America. Where in the South in the mid-nineteenth century would free blacks most likely be found? What kind of work would they have been doing?
    - Free blacks enjoyed a very precarious existence: whites considered them racially inferior and economic competition, so relegated them in custom and law into low-paying jobs. Free blacks were not considered citizens, could not claim public lands, could not vote, could not serve on juries, could not testify against whites in court, could not work for the postal service, and were denied entrance into unions and political parties. As a result, free blacks created their own institutions in the North and South. Only a few amassed wealth. Ironically, a few free blacks owned slaves.
    - Free blacks in the South lived primarily in large coastal cities where they worked primarily as day laborers (particularly associated with waterfront occupations) and domestic servants.

## Chapter Writing Assignments

These questions appear at the end of Chapter 12 in the textbook. They are provided in the Computerized Test Bank with suggested responses, for your convenience.

1. How did plantation crops and the slavery system change between 1800 and 1860? Why did these changes occur?
  - Cotton became the principal plantation crop of the South after Eli Whitney's invention of the cotton gin. It dominated the southern economy even after slavery ended in 1865, but made the South a colony dependent on the fortunes of the northern United States and Europe, which imported cotton from monocrop South.
  - The slavery system spread to the Deep South over time after 1812, through a domestic slave trade that brought over one million African Americans to the New South by 1860. The slavery regime increased in harshness and severity as a result of violence, slave resistance, and justification by white planters. Economic diversification and industrial development lagged far behind the North because of planters' investment in land, cotton, and slaves for short-term profits.
2. Based on what you've learned so far in Part Three, compare and contrast society in the American South with that of the North. Is it fair to say that by 1860, America was, in fact, two distinct societies?
  - It is fair to say that by 1860 North and South were two distinct societies based on the impact of slavery on the society, politics, and economy of the two regions. Although African Americans were present and considered inferior in law and custom in both regions, southern society contained 90 percent of the black population, creating a race-based society different from the free labor North.
  - A free labor North based on religious diversity, European immigration, and the Industrial Revolution contrasted with an antidemocratic slave-labor South based on the racial subjection of half the population, the lack of industrial and transportation development, and the desire to politically extend slavery to new states to benefit the nation.

## Class Discussion Starters

1. **What were the most important factors in the development of the domestic slave trade? How did the trade impact black people?**

*Possible answers*

- a. After the War of 1812 the southern plantation system was rapidly expanding as a result of cotton cultivation, increasing the demand for slave labor.

- b. The federal government expanded slavery by securing Louisiana from the French in 1803, removing Indians from the southeastern states in the 1830s, and annexing Texas and Mexican territories in the 1840s.
- c. Throughout the Old South, the African American population was growing rapidly from natural increase, creating a surplus of slave laborers.
- d. High demand for slaves created a forced migration of 1 million African Americans from the Upper to the New South.
- e. The internal slave trade took two forms: a coastal system through the Atlantic seaports and inland commerce using river and roads.
- f. The impact on slave families was profound, including the breaking up of families. However, despite sales, slave families remained strong.

## 2. Did all whites own slaves in the South?

### *Possible answers*

- a. Although slavery impacted all of southern society, most whites did not own slaves. In 1830 roughly 36 percent of southern whites owned slaves; by 1860 less than 25 percent did.
- b. Slave ownership varied by region: in the cotton belt, 40 percent of whites owned slaves, while only 10 percent did in the hilly Appalachian Mountains.
- c. In 1860 the richest planter families, who constituted 5 percent of the South's white population, held over twenty or more slaves each. Along with the rest of the southern aristocracy, they collectively owned 50 percent of all slaves.
- d. Middle-class planters owned 40 percent of the slave population. Most pursued dual careers as skilled artisans or professional men.
- e. Smallholders constituted the majority of slave owners. They were similar to the yeomen of the North because they worked the land themselves along with their slaves. They held from one to five black slaves.
- f. Some whites became propertyless due to debts, and enjoyed few of the benefits of slavery and suffered many of its ill consequences. Many fled the slavery region to work farms in the free labor region of the Appalachian hill country and further west.

## 3. How did African slaves create an American identity and culture?

### *Possible answers*

- a. By 1820 most black slaves in America had been born in the United States, helping to create a homogenous black culture.
- b. African cultural influences remained important, such as dancing, naming practices, marriage, and religion.
- c. Unlike white marriages, slave marriages were not recognized in law, and followed African forms of union such as jumping the broomstick.
- d. The creation of fictive kinship networks was part of a complex community building process of order in which family values remained intact.
- e. African American resistance severely limited masters' power. Slaves slowed pace of work by feigning illness, breaking tools, and running away.

## 4. How did whites treat free blacks in the North and South? How did blacks respond?

### *Possible answers*

- a. Most whites viewed blacks as socially inferior economic competitors, so confined them to low-paying menial work.
- b. In rural areas free blacks were farm laborers. Only a small number owned any land.
- c. In urban areas they worked as domestic servants and day laborers.
- d. Only a few states allowed free black men to vote, attend public schools, and sit next to whites in churches.
- e. Only in Massachusetts could blacks testify against whites in court.
- f. The federal government prohibited blacks from employment in the postal service, claiming public lands, or holding a U.S. passport.
- g. To improve American institutions and give blacks a sense of autonomy, prominent blacks formed groups to create churches, orphanages, and fellowship organizations.

## Classroom Activities

1. Select from the course materials a relevant map, series of images, or tables that will help students understand the themes of the chapter on slavery. Before you bring the material into class, delete the relevant description that accompanies the data. After you distribute the photocopied material, ask

the students to explain what the creators of the map or figures are attempting to impart. You might also ask students to relate the information to the larger themes expressed in the lecture and the readings.

2. Bring into class excerpts from the slave narratives of the nineteenth century, and read to the students selected passages from both men and women. After each passage, ask a series of questions based on the point the writer is trying to make to the readers. Also, ask the students how the document reveals key aspects of slave life, such as resistance, the free black population, and slave society and culture.
3. Divide the class into the following three groups: elite planters, middle-class planters, and property-less whites in the South—or, alternatively, a racist white nativist from the northern states, a proslavery white southerner, and a free African American. Instruct the three groups to prepare talking points based on their specific group's perspectives, and then engage in a debate.
4. The following exercise is based on the film *Roots*. List the characters from an episode that is set between 1800 and 1860, distribute the list to students, and ask them to select a particular character to observe in the film. Each student will later be asked to explain the viewpoint and behavior of that character, and how the character relates to the themes discussed in your lecture and the textbook chapter. Be sure to remind the class that they should take notes on all of the characters to facilitate a general discussion after the film.

### Oral History Exercise

- Based on your reading of the textbook chapter, explain why the following statement is true: African American people relied significantly on oral history as slaves and as free people in the United States.

### Working with Documents

#### COMPARING AMERICAN VOICES

#### Slaves and Masters (p. 384)

1. How strong is this evidence? Is there any reason to question its accuracy? Mollie Dawson was eighty-five when she was interviewed. How reliable do you think her memory was? Louisa Picquet's account was published by an abolitionist as an in-

dictment of slavery. Is his account trustworthy? Is Bennett Barrow's diary a more reliable source than the other two? Explain your answer.

- The advanced age of former slaves, their fears, and the long passage of time, as well as bias of interviewers, may make the Dawson recollections less than accurate.
  - Picquet's account may have been exaggerated by the abolitionist's need to portray her struggles as worse than other slaves, or to fit a preconceived idea of what slavery was like.
  - Darrow's diary is equally as important and revealing as the recollections of former slaves. Its creation and absence of bias during the time period in question gives it great accuracy. Problems inherent to the diary might include a narrow focus, self-deception, and the lack of detail.
2. Were you surprised by any of these accounts? If so, why? What did they tell you about day-to-day life under slavery that you did not know?
    - Surprises include the frankness of the interviewees, their ability to retain details, and the horrors of slavery, such as recurrent sale of family members.
    - Surprises reveal that slavery was a brutal and violent regime in which whites and blacks largely despised one another, though some developed fondness in close-knit quarters. The lives of small slaveholders resembled those of yeoman farmers in the North.
  3. Why do you suppose Picquet was freed in 1848?
    - She was freed because either abolitionists purchased her at the death of her master at an estate sale or her master freed her before his death.

#### VOICES FROM ABROAD

#### Bernhard, Duke of Saxe-Weimar-Eisenach: The Racial Complexities of Southern Society (p. 372)

1. What does this passage suggest about the effect of racial slavery on white marriages?
  - Slavery impacted white marriages by producing a color-conscious society that made it illegal for whites and blacks to marry, thereby increasing the social importance of "pure" racial marriages.
  - White men often sought black or octoroon mistresses as a result of racial taboos against mixed marriages.

2. Why were France and French fashions so important in the lives of the white and “quarteron” population of New Orleans?
  - European nations and fashions demonstrated wealth and high status, indicating a distinct class of powerful aristocrats separate from the lower social classes of whites and black slaves whose poor clothing indicated low-born status.
  - New Orleans was a former French colony and somewhat tolerant of mixed-race people as a result of French heritage, leading many white plantation fathers to send their mixed-race children to France to avoid criticism in Americanized New Orleans.
3. How does Bernhard’s account help explain the values and outlook of the free black population in the Slave South?
  - The free black population attempted to live their lives freely even while under close scrutiny of whites.
  - Free blacks attempted to improve their wealth and education, and be accepted in the social circles of white society.
  - Some free blacks attempted to pass as white to fit into the white-dominated aristocracy of the South.

## Reading American Pictures

### How Did Slaves Live on Cotton Plantations? (p. 381)

1. Who is harvesting the cotton in the picture at the top? Slaves of all ages, male and female, worked at picking cotton. Although the work was physically demanding, children had an advantage in terms of their height. Note the posture of the adult pickers. What were the physical effects of working like this all day?
  - Blacks of all ages and both genders harvested cotton.
  - Stoop labor damaged backs, cotton picking damaged hands, and hot sun led to heat exhaustion.
2. How would you describe the religious service pictured in the engraving *Family Worship in a Plantation in South Carolina*? How is the audience reacting to the minister’s message? Is it significant that the minister is black? How do we know that he is literate?
  - Whites and blacks sit together listening to the preacher’s message while the white master sits on an elevated platform observing the audience reaction.
  - The audience listens intently and dutifully but without emotional reaction.
  - The significance of the black minister is in its symbolic suggestion of the impact of the Second Great Awakening in increasing black evangelical Christianity. White masters allowed a black minister to preach to convince blacks of the positive good of slavery. He is literate because he is using a Bible placed in front of him.
3. Whites are present in both images: an overseer in the photograph, and the master and mistress of the plantation and their children in the engraving. What is the effect of their presence on the African American workers and worshippers? What is the posture of the white onlookers? Is this significant? Why or why not?
  - Both white men are in positions of authority and control of the black population, including by beatings and selling away of family members. Blacks appear dutiful, and obediently do their work or the wishes of the master in both images.
  - The posture of white onlookers is physically elevated and intensely observant, symbolizing the white superiority held over blacks in the slave South.
4. Would either of these images have been useful to abolitionists to support their demands for immediate emancipation? Would either image have furthered the cause of authors who extolled slavery? Imagine you are an advocate first of abolition and then of slavery. How would you fashion an argument using these pictures as evidence?
  - *Antislavery argument*: Slaves of all ages and both genders are mentally and physically oppressed in the fields; they are under constant white supervision and lack individual freedom even in worship.
  - *Proslavery argument*: Inferior black slaves learn Christianity and the importance of labor under proper white supervision. They are also well-clothed and have time off for worship, and are even able to listen to a fellow black act as preacher.

## Electronic Media

### Web Sites

- *Documenting the South: The Church in the Southern Black Community*

<http://docsouth.unc.edu/church/index.html>

This site provides primary documents on the role of religion and the church in African American society before and after slavery.

- *The African-American Mosaic*

[www.loc.gov/exhibits/african/intro.html](http://www.loc.gov/exhibits/african/intro.html)

A Library of Congress site that provides visual and written documents regarding key developments and people that created African American history before and after the Civil War.

- *American Memory: Slaves and the Courts, 1740–1860*

<http://lcweb2.loc.gov/ammem/sthtml/sthome.html>

A Library of Congress site that examines the intersection of African American slavery and the U.S. court system.

- *The African-American Mosaic: Abolition*

[www.loc.gov/exhibits/african/afam005.html](http://www.loc.gov/exhibits/african/afam005.html)

This Library of Congress site focuses on key black abolitionists.

## Films

- *Slavery and the Making of America* (2005, PBS series, 240 minutes)

Directed by Leslie D. Farrell, this PBS mini-series focuses on the role of slavery in U.S. history. See also the accompanying Web site, <http://www.pbs.org/wnet/slavery/>

- *Roots* (1997, Warner Bros. mini-series, 12 hours)

Directed by Marvin J. Chomsky, this multi-part series is perhaps the best re-creation of slavery on film.

- *Africans in America: America's Journey Through Slavery* (1998, WGBH Boston mini-series distributed by PBS, 240 minutes)

Directed by Orlando Bagwell, this documentary traces the impact of slavery on the United States and the African American people.

## Literature

- Edward Ball, *Slaves in the Family* (New York: Ballantine, 2001)

Winner of a National Book Award, this is the story of Ball's attempt to come to terms with his slaveholding ancestors.

- William Brown, *The Narrative of William W. Brown, a Fugitive Slave* (New York: Dover, 1969)

One of many firsthand accounts of slave life by an African American who escaped to freedom

in the northern states. See also Frederick Douglass, *Narrative of the Life of Frederick Douglass* (1844).

- Frederick Law Olmsted, *The Cotton Kingdom* (New York: Bobbs-Merrill, 1971)

A firsthand account of the slave South by a northern free-labor advocate and traveler to the southern states.

- John Blassingame, ed., *Slave Testimony: Two Centuries of Letters, Speeches, Interviews, and Autobiographies* (Baton Rouge: Louisiana State Univ. Press, 1977)

One of the most extensive collections of slavery-related primary documents available, covering a very wide spectrum.

## Additional Bedford/St. Martin's Resources for Chapter 12

### FOR INSTRUCTORS

#### Transparencies

The following maps and images from Chapter 12 are available as full-color acetates:

- Generations in Slavery
- Map 12.1 Distribution of the Slave Population in 1790, 1830, and 1860
- Picking Cotton
- Family Worship at a Plantation in South Carolina

#### Instructor's Resource CD-ROM

The following maps, figures, and images from Chapter 12, as well as a chapter outline, are available on disc in both PowerPoint and jpeg formats:

- Map 12.1 Distribution of Slave Population in 1790, 1830, and 1860
- Figure 12.1 The Surge in Cotton Production, 1835–1860
- Figure 12.2 Estimated Movement of Slaves from the Upper South to the Lower South, 1790–1860
- Generations in Slavery
- The Business of Slavery
- The Inherent Brutality of Slavery
- Picking Cotton
- Family Worship in a Plantation in South Carolina

#### Using the Bedford Series with *America's History, Sixth Edition*

Available online at [bedfordstmartins.com/usingseries](http://bedfordstmartins.com/usingseries), this guide offers practical suggestions for incorporat-

ing volumes from the Bedford Series in History and Culture into the U.S. History Survey. Relevant titles for Chapter 12 include

- *NARRATIVE OF THE LIFE OF FREDERICK DOUGLASS, AN AMERICAN SLAVE, WRITTEN BY HIMSELF*, Second Edition, Edited with an Introduction by David W. Blight, *Yale University*
- *William Lloyd Garrison and the Fight against Slavery: Selections from THE LIBERATOR*, Edited with an Introduction by William E. Cain, *Wellesley College*
- *Margaret Fuller: A Brief Biography with Documents*, by Eve Kornfeld, *San Diego State University*
- *THE CONFESSIONS OF NAT TURNER and Related Documents*, Edited with an Introduction by Kenneth S. Greenburg, *Suffolk University*
- *Women's Rights Emerge within the Antislavery Movement, 1830–1870: A Brief History with Documents*, by Kathryn Kish Sklar, *Binghamton University, State University of New York*

## FOR STUDENTS

### Documents to Accompany *America's History*

The following documents and illustrations are available in Chapter 12 of the companion reader by Melvin Yazawa, *University of New Mexico*:

1. Leonard Covington, *The Slaveholder's Frontier: Moving to Mississippi* (1808–1809)
2. *Forced Migration to the Cotton South: The Narrative of Charles Ball* (1837)
3. William Chambers, *Slave Auction in Richmond, Virginia* (1854)
4. Frederick Law Olmstead, *Slave Management on a Mississippi Plantation* (1852)
5. James Coles Bruce, *Inventory of Slave Property* (1849)
6. Edmund Ruffin *Defends Slavery* (1853)

7. *Memories of a Slave Childhood*
8. Frances Anne Kemble, *The Plight of Female Slaves* (1839)
9. Nat Turner, *Religion in the Quarters* (1832)
10. John Thompson, *A Slave Named Ben* (c. 1826)
11. *The Enslavement of Solomon Northup* (1841)

### Online Study Guide at [bedfordstmartins.com/henretta](http://bedfordstmartins.com/henretta)

The Online Study Guide helps students synthesize the material from the text as well as practice the skills historians use to make sense of the past. The following visual and documents activities are available for Chapter 12:

#### Visual Activity

- Reading American Pictures: *How Did Slaves Live on Cotton Plantations?*

#### Reading Historical Documents Activities

- Comparing American Voices: *Slaves and Masters*
- Voices from Abroad: Bernhard, Duke of Saxe-Weimar-Eisenach: *The Racial Complexities of Southern Society*

### Critical Thinking Modules at [bedfordstmartins.com/historymodules](http://bedfordstmartins.com/historymodules)

These online modules invite students to interpret maps, audio, visual, and textual sources centered on events covered in the U.S. history survey. Relevant modules for Chapter 12 include

- *Who Freed the Slaves?: Frederick Douglass and the Freedman's Monument*, 1876
- *Voices from Slavery: The Letters of Hannah Valentine and Lethe Jackson*, 1837–1838

