

## Closer To Freedom Enslaved Women And Everyday Resistance In The Plantation South Gender And American Culture

It is often thought that slaveholders only began to show an interest in female slaves' reproductive health after the British government banned the importation of Africans into its West Indian colonies in 1807. However, as Sasha Turner shows in this illuminating study, for almost thirty years before the slave trade ended, Jamaican slaveholders and doctors adjusted slave women's labor, discipline, and health care to increase birth rates and ensure that infants lived to become adult workers. Although slaves' interests in healthy pregnancies and babies aligned with those of their masters, enslaved mothers, healers, family, and community members distrusted their owners' medicine and benevolence. Turner contends that the social bonds and cultural practices created around reproductive health care and childbirth challenged the economic purposes slaveholders gave to birthing and raising children. Through powerful stories that place the reader on the ground in plantation-era Jamaica, *Contested Bodies* reveals enslaved women's contrasting ideas about maternity and raising children, which put them at odds not only with their owners but sometimes with abolitionists and enslaved men. Turner argues that, as the source of new labor, these women created rituals, customs, and relationships around pregnancy, childbirth, and childrearing that enabled them at times to dictate the nature and pace of their work as well as their value. Drawing on a wide range of sources—including plantation records, abolitionist treatises, legislative documents, slave narratives, runaway advertisements, proslavery literature, and planter correspondence—*Contested Bodies* yields a fresh account of how the end of the slave trade changed the bodily experiences of those still enslaved in Jamaica.

The story of freedom pivots on the choices black women made to retain control over their bodies and selves, their loved ones, and their futures. The story of freedom and all of its ambiguities begins with intimate acts steeped in power. It is shaped by the peculiar oppressions faced by African women and women of African descent. And it pivots on the self-conscious choices black women made to retain control over their bodies and selves, their loved ones, and their futures. Slavery's rise in the Americas was institutional, carnal, and reproductive. The intimacy of bondage whet the appetites of slaveowners, traders, and colonial officials with fantasies of domination that trickled into every social relationship—husband and wife, sovereign and subject, master and laborer. Intimacy—corporeal, carnal, quotidian—tied slaves to slaveowners, women of African descent and their children to European and African men. In *Wicked Flesh*, Jessica Marie Johnson explores the nature of these complicated intimate and kinship ties and how they were used by black women to construct freedom in the Atlantic world. Johnson draws on archival documents scattered in institutions across three continents, written in multiple languages and largely from the perspective of colonial officials and slave-owning men, to recreate black women's experiences from coastal Senegal to French Saint-Domingue to Spanish Cuba to the swampy outposts of the Gulf Coast. Centering New Orleans as the quintessential site for investigating black women's practices of freedom in the Atlantic world, *Wicked Flesh* argues that African women and women of African descent endowed free status with meaning through active, aggressive, and sometimes unsuccessful intimate and kinship practices. Their stories, in both their successes and their failures, outline a practice of freedom that laid the groundwork for the emancipation struggles of the nineteenth century and reshaped the New World.

Focusing on female slaves' everyday forms of resistance—such as truancy, theft, and illegal parties—Camp argues that the Civil War years saw revolutionary change that had been in the making for decades, as slaves broke rules, spoke their minds, and ran away.

In the social and cultural histories of women and feminism, Black women have long been overlooked or ignored. The *Routledge Companion to Black Women's Cultural Histories* is an impressive and comprehensive reference work for contemporary scholarship on the cultural histories of Black women across the diaspora spanning different eras from ancient times into the twenty-first century. Comprising over 30 chapters by a team of international contributors, the *Companion* is divided into five parts: A fragmented past, an inclusive future *Contested histories*, subversive memories *Gendered lives*, racial frameworks *Cultural shifts*, social change *Black identities*, feminist formations *Within* these sections, a diverse range of women, places, and issues are explored, including ancient African queens, Black women in early modern European art and culture, enslaved Muslim women in the antebellum United States, Sally Hemings, Phillis Wheatley, Black women writers in early twentieth-century Paris, Black women, civil rights, South African apartheid, and sexual violence and resistance in the United States in recent history. The *Routledge Companion to Black Women's Cultural Histories* is essential reading for students and researchers in Gender Studies, History, Africana Studies, and Cultural Studies.

Exploration of the assumed roles within families and the community and the burdens placed on slave women.

How is the state produced? In what ways did enslaved African Americans shape modern governing practices? Ryan A. Quintana provocatively answers these questions by focusing on the everyday production of South Carolina's state space—its roads and canals, borders and boundaries, public buildings and military fortifications. Beginning in the early eighteenth century and moving through the post-War of 1812 internal improvements boom, Quintana highlights the surprising ways enslaved men and women sat at the center of South Carolina's earliest political development, materially producing the state's infrastructure and early governing practices, while also challenging and reshaping both through their day-to-day movements, from the mundane to the rebellious. Focusing on slaves' lives and labors, Quintana illuminates how black South Carolinians not only created the early state but also established their own extralegal economic sites, social and cultural havens, and independent communities along South Carolina's roads, rivers, and canals. Combining social history, the study of American politics, and critical geography, Quintana reframes our ideas of early American political development, illuminates the material production of space, and reveals the central role of slaves' daily movements (for their owners and themselves) to the development of the modern state.

This bold, innovative book promises to radically alter our understanding of the Atlantic slave trade, and the depths of its horrors. Stephanie E. Smallwood offers a penetrating look at the process of enslavement from its African origins through the Middle Passage and into the American slave market. *Saltwater Slavery* is animated by deep research and gives us a graphic experience of the slave trade from the vantage point of the slaves themselves. The result is both a remarkable transatlantic view of the culture of enslavement, and a painful, intimate vision of the bloody, daily business of the slave trade.

Recent scholarship on slavery has explored the lives of enslaved people beyond the watchful eye of their masters. Building on this work and the study of space, social relations, gender, and power in the Old South, Stephanie M.H. Camp examines the everyday containment and movement of enslaved men and, especially, enslaved women. In her investigation of the movement of bodies, objects, and information, she extends our recognition of slave resistance into new arenas and reveals an important and hidden culture of opposition. Camp discusses the multiple dimensions to acts of resistance that might otherwise appear to be little more than fits of temper. She brings new depth to our understanding of the lives of enslaved women, whose bodies and homes were inevitably political arenas. Through Camp's insight, truancy becomes an act of pursuing personal privacy. Illegal parties ("frolics") become an expression of bodily freedom. And bondwomen who acquired printed abolitionist materials and posted them on the walls of their slave cabins (even if they could not read them) become the subtle agitators who inspire more overt acts. The culture of opposition created by enslaved women's everyday resistance helped foment and sustain the more visible resistance of men in the individual act of running away and in the collective action of slave revolts. Ultimately, Camp argues, the Civil War years saw revolutionary change that had been in the making for decades. "Sensitive, bold, and imaginative, *Closer to Freedom* is the first book to place black women at the center of everyday resistance to bondage." DOUGLES R. EGERTON Le Moyne College "This

book skillfully brings into view clandestine pocketsephemeral but resilientin which enslaved women, in particular, struggled to sustain a rival geography' in which powers of mastery could be held at bay.

These essays, by some of the most prominent young historians writing about slavery, fill gaps in our understanding of such subjects as enslaved women, the Atlantic and internal slave trades, the relationships between Indians and enslaved people, and enslavement in Latin America. Inventive and stimulating, the essays model the blending of methods and styles that characterizes the new cultural history of slavery's social, political, and economic systems. Several common themes emerge from the volume, among them the correlation between race and identity; the meanings contained in family and community relationships, gender, and life's commonplaces; and the literary and legal representations that legitimated and codified enslavement and difference. Such themes signal methodological and pedagogical shifts in the field away from master/slave or white/black race relations models toward perspectives that give us deeper access to the mental universe of slavery. Topics of the essays range widely, including European ideas about the reproductive capacities of African women and the process of making race in the Atlantic world, the contradictions of the assimilation of enslaved African American runaways into Creek communities, the consequences and meanings of death to Jamaican slaves and slave owners, and the tensions between midwifery as a black cultural and spiritual institution and slave midwives as health workers in a plantation economy. Opening our eyes to the personal, the contentious, and even the intimate, these essays call for a history in which both enslaved and enslavers acted in a vast human drama of bondage and freedom, salvation and damnation, wealth and exploitation.

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Life in the old South has always fascinated Americans--whether in the mythical portrayals of the planter elite from fiction such as *Gone With the Wind* or in historical studies that look inside the slave cabin. Now Brenda E. Stevenson presents a reality far more gripping than popular legend, even as she challenges the conventional wisdom of academic historians. *Life in Black and White* provides a panoramic portrait of family and community life in and around Loudoun County, Virginia--weaving the fascinating personal stories of planters and slaves, of free blacks and poor-to-middling whites, into a powerful portrait of southern society from the mid-eighteenth century to the Civil War. Loudoun County and its vicinity encapsulated the full sweep of southern life. Here the region's most illustrious families--the Lees, Masons, Carters, Monroes, and Peytons--helped forge southern traditions and attitudes that became characteristic of the entire region while mingling with yeoman farmers of German, Scotch-Irish, and Irish descent, and free black families who lived alongside abolitionist Quakers and thousands of slaves. Stevenson brilliantly recounts their stories as she builds the complex picture of their intertwined lives, revealing how their combined histories guaranteed Loudon's role in important state, regional, and national events and controversies. Both the Declaration of Independence and the U.S. Constitution, for example, were hidden at a local plantation during the War of 1812. James Monroe wrote his famous "Doctrine" at his Loudon estate. The area also was the birthplace of celebrated fugitive slave Daniel Dangerfield, the home of John Janney, chairman of the Virginia secession convention, a center for Underground Railroad activities, and the location of John Brown's infamous 1859 raid at Harpers Ferry. In exploring the central role of the family, Brenda Stevenson offers a wealth of insight: we look into the lives of upper class women, who bore the oppressive weight of marriage and motherhood as practiced in the South and the equally burdensome roles of their husbands whose honor was tied to their ability to support and lead regardless of their personal preference; the yeoman farm family's struggle for respectability; and the marginal economic existence of free blacks and its undermining influence on their family life. Most important, Stevenson breaks new ground in her depiction of slave family life. Following the lead of historian Herbert Gutman, most scholars have accepted the idea that, like white, slaves embraced the nuclear family, both as a living reality and an ideal. Stevenson destroys this notion, showing that the harsh realities of slavery, even for those who belonged to such attentive masters as George Washington, allowed little possibility of a nuclear family. Far more important were extended kin networks and female headed households. Meticulously researched, insightful, and moving, *Life in Black and White* offers our most detailed portrait yet of the reality of southern life. It forever changes our understanding of family and race relations during the reign of the peculiar institution in the American South.

Closer to Freedom Enslaved Women and Everyday Resistance in the Plantation South: Easyread Edition ReadHowYouWant.com

A startling and superbly researched book demythologizing the North's role in American slavery "The hardest question is what to do when human rights give way to profits. . . . Complicity is a story of the skeletons that remain in this nation's closet."—San Francisco Chronicle The North's profit from—indeed, dependence on—slavery has mostly been a shameful and well-kept secret . . . until now. Complicity reveals the cruel truth about the lucrative Triangle Trade of molasses, rum,

and slaves that linked the North to the West Indies and Africa. It also discloses the reality of Northern empires built on tainted profits—run, in some cases, by abolitionists—and exposes the thousand-acre plantations that existed in towns such as Salem, Connecticut. Here, too, are eye-opening accounts of the individuals who profited directly from slavery far from the Mason-Dixon line. Culled from long-ignored documents and reports—and bolstered by rarely seen photos, publications, maps, and period drawings—*Complicity* is a fascinating and sobering work that actually does what so many books pretend to do: shed light on America's past.

Kaye's book is destined to become a classic. It will take its place among the best books about American slavery to appear in the last three decades. More than a study of ideology, the book is a plain-spoken and shrewd analysis of the day-to-day experiences of slaves in the Natchez District. Kaye's handling of evidence and interpretation is truly exemplary. This is a sterling book written with an admirable touch."---Michael P. Johnson, Johns Hopkins University, author of *Abraham Lincoln, Slavery, and the Civil War* "This is a boldly conceptual and deeply empirical book that refigures and advances some of the most important historiographical debates of the past thirty years in scholarship on slavery in the United States. It is ambitious, smart, and compelling."

Despite controversies over current educational practices, Texas boasts a rich and vibrant bilingual tradition—and not just for Spanish-English instruction, but for Czech, German, Polish, and Dutch as well. Throughout the nineteenth and twentieth centuries, Texas educational policymakers embraced, ignored, rejected, outlawed, then once again embraced this tradition. In *The Strange Career of Bilingual Education in Texas*, author Carlos Blanton traces the educational policies and their underlying rationales, from Stephen F. Austin's proposal in the 1830s to "Mexicanize" Anglo children by teaching them Spanish along with English and French, through the 1981 passage of the most encompassing bilingual education law in the state's history. Blanton draws on primary materials, such as the handwritten records of county administrators and the minutes of state education meetings, and presents the Texas experience in light of national trends and movements, such as Progressive Education, the Americanization Movement, and the Good Neighbor Movement. By tracing the many changes that eventually led to the re-establishment of bilingual education in its modern form in the 1960s and the 1981 passage of a landmark state law, Blanton reconnects Texas with its bilingual past.

Winner of the Francis Butler Simkins Award for 1995 and the 1994 General L. Kemper Williams Prize In what may be the most impressive research to date of state supreme court records, this study analyzes the evolution of Louisiana's slave laws from the territorial period to the Civil War. Schafer presents numerous concise case histories, stories that are fascinating and at times heartbreaking in the particulars they reveal about slaves' existence. Anyone interested in slavery will find Schafer's work riveting reading, for it depicts in detail, probably better than most fictional or narrative accounts, what living in bondage could mean.

The particular experience of enslaved women, across different cultures and many different eras is the focus of this work. Vividly recounting the lives of enslaved women in eighteenth-century Bridgetown, Barbados, and their conditions of confinement through urban, legal, sexual, and representational power wielded by slave owners, authorities, and the archive, Marisa J. Fuentes challenges how histories of vulnerable and invisible subjects are written.

A groundbreaking collective biography narrating the history of emancipation through the life stories of women of African descent in the Americas.

*Running from Bondage* tells the compelling stories of enslaved women, who comprised one-third of all runaways, and the ways in which they fled or attempted to flee bondage during and after the Revolutionary War. Karen Cook Bell's enlightening and original contribution to the study of slave resistance in eighteenth-century America explores the individual and collective lives of these women and girls of diverse circumstances, while also providing details about what led them to escape. She demonstrates that there were in fact two wars being waged during the Revolutionary Era: a political revolution for independence from Great Britain and a social revolution for emancipation and equality in which Black women played an active role. *Running from Bondage* broadens and complicates how we study and teach this momentous event, one that emphasizes the chances taken by these 'Black founding mothers' and the important contributions they made to the cause of liberty.

In the antebellum South, the presence of free people of color was problematic to the white population. Not only were they possible assistants to enslaved people and potential members of the labor force; their very existence undermined popular justifications for slavery. It is no surprise that, by the end of the Civil War, nine Southern states had enacted legal provisions for the "voluntary" enslavement of free blacks. What is surprising to modern sensibilities and perplexing to scholars is that some individuals did petition to rescind their freedom. *Family or Freedom* investigates the incentives for free African Americans living in the antebellum South to sacrifice their liberty for a life in bondage. Author Emily West looks at the many factors influencing these dire decisions -- from desperate poverty to the threat of expulsion -- and demonstrates that the desire for family unity was the most important consideration for African Americans who submitted to voluntary enslavement. The first study of its kind to examine the phenomenon throughout the South, this meticulously researched volume offers the most thorough exploration of this complex issue to date.

A brilliant and surprising account of the coming of the American Civil War, showing the crucial role of slaves who escaped to Mexico. The Underground Railroad to the North promised salvation to many American slaves before the Civil War. But thousands of people in the south-central United States escaped slavery not by heading north but by crossing the southern border into Mexico, where slavery was abolished in 1837. In *South to Freedom*, historian Alice L. Baumgartner tells the story of why Mexico abolished slavery and how its increasingly radical antislavery policies fueled the sectional crisis in the United States. Southerners hoped that annexing Texas and invading Mexico in the 1840s would stop runaways and secure slavery's future. Instead, the seizure of Alta California and Nuevo México upset the delicate political balance between free and slave states. This is a revelatory and essential new perspective on antebellum America and the causes of the Civil War.

Winner of the Los Angeles Times Book Prize in History A bold and searing investigation into the role of white women in the American slave economy "Compelling."—Renee Graham, *Boston Globe* "Stunning."—Rebecca Onion, *Slate* "Makes a vital contribution to our understanding of our past and present."—Parul Sehgal, *New York Times* Bridging women's history, the history

of the South, and African American history, this book makes a bold argument about the role of white women in American slavery. Historian Stephanie E. Jones-Rogers draws on a variety of sources to show that slave-owning women were sophisticated economic actors who directly engaged in and benefited from the South's slave market. Because women typically inherited more slaves than land, enslaved people were often their primary source of wealth. Not only did white women often refuse to cede ownership of their slaves to their husbands, they employed management techniques that were as effective and brutal as those used by slave-owning men. White women actively participated in the slave market, profited from it, and used it for economic and social empowerment. By examining the economically entangled lives of enslaved people and slave-owning women, Jones-Rogers presents a narrative that forces us to rethink the economics and social conventions of slaveholding America.

From the author of the New York Times bestseller *Nothing Daunted*, *The Agitators* chronicles the revolutionary activities of Harriet Tubman, Frances Seward, and Martha Wright: three unlikely collaborators in the quest for abolition and women's rights. In Auburn, New York, in the mid-nineteenth century, Martha Wright and Frances Seward, inspired by Harriet Tubman's slave rescues in the dangerous territory of Eastern Maryland, opened their basement kitchens as stations on the Underground Railroad. Tubman was an illiterate fugitive slave, Wright was a middle-class Quaker mother of seven, and Seward was the aristocratic wife and moral conscience of her husband, William H. Seward, who served as Lincoln's Secretary of State. All three refused to abide by laws that denied them the rights granted to white men, and they supported each other as they worked to overturn slavery and achieve full citizenship for blacks and women. *The Agitators* opens when Tubman is a slave and Wright and Seward are young women bridling against their traditional roles. It ends decades later, after Wright's and Seward's sons--and Tubman herself--have taken part in three of the defining engagements of the Civil War. Through the sardonic and anguished accounts of the protagonists, reconstructed from their letters, diaries, and public appearances, we see the most explosive debates of the time, and portraits of the men and women whose paths they crossed: Lincoln, Seward, Frederick Douglass, William Lloyd Garrison, John Brown, Elizabeth Cady Stanton, Susan B. Anthony, Harriet Beecher Stowe, and others. Tubman, embraced by Seward and Wright and by the radical network of reformers in western New York State, settles in Auburn and spends the second half of her life there. With extraordinarily compelling storytelling reminiscent of Doris Kearns Goodwin's *No Ordinary Time* and David McCullough's *John Adams*, *The Agitators* brings a vivid new perspective to the epic American stories of abolition, the Underground Railroad, women's rights activism, and the Civil War.

Each time a child was born in bondage, the system of slavery began anew. Although raised by their parents or by surrogates in the slave community, children were ultimately subject to the rule of their owners. Following the life cycle of a child from birth through youth to young adulthood, Marie Jenkins Schwartz explores the daunting world of slave children, a world governed by the dual authority of parent and owner, each with conflicting agendas. Despite the constant threats of separation and the necessity of submission to the slaveowner, slave families managed to pass on essential lessons about enduring bondage with human dignity. Schwartz counters the commonly held vision of the paternalistic slaveholder who determines the life and welfare of his passive chattel, showing instead how slaves struggled to give their children a sense of self and belonging that denied the owner complete control. *Born in Bondage* gives us an unsurpassed look at what it meant to grow up as a slave in the antebellum South. Schwartz recreates the experiences of these bound but resilient young people as they learned to negotiate between acts of submission and selfhood, between the worlds of commodity and community.

*What to the Slave Is the Fourth of July?* (1852) is a novella by Frederick Douglass. Having escaped from slavery in the South at a young age, Frederick Douglass became a prominent orator and autobiographer who spearheaded the American abolitionist movement in the mid-nineteenth century. In this famous speech, published widely in pamphlet form after it was given to a meeting of the Rochester Ladies' Anti-Slavery Society on July 5th, 1852, Douglass exposes the hypocrisy of America's claim to Christian and democratic ideals in spite of its legacy of enslavement. Personal and political, Douglass' speech helped inspire the burgeoning abolitionist movement, which fought tirelessly for emancipation in the decades leading up to the American Civil War. "What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us?...What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim." Drawing upon his own experiences as an escaped slave, Douglass offers a critique of American independence from the perspective of those who had never been free within its borders. Hopeful and courageous, Douglass' voice remains an essential part of our history, reminding us time and again who we are, who we have been, and what we can be as a nation. While much of his radical message has been smoothed over through the passage of time, its revolutionary truth continues to resonate today. With a beautifully designed cover and professionally typeset manuscript, this edition of Frederick Douglass' *What to the Slave Is the Fourth of July?* is a classic of African American literature reimagined for modern readers.

This book is about the struggles of enslaved Africans in the Americas who achieved freedom through flight and the establishment of Maroon communities in the face of overwhelming military odds on the part of the slaveholders.

The plantation household was, first and foremost, a site of production. This fundamental fact has generally been overshadowed by popular and scholarly images of the plantation household as the source of slavery's redeeming qualities, where 'gentle' mistresses ministered to 'loyal' slaves. This book recounts a very different story. The very notion of a private sphere, as divorced from the immoral excesses of chattel slavery as from the amoral logic of market laws, functioned to conceal from public scrutiny the day-to-day struggles between enslaved women and their mistresses, subsumed within a logic of patriarchy. One of emancipation's unsung consequences was precisely the exposure to public view of the unbridgeable social distance between the women on whose labor the plantation household relied and the women who employed them. This is a story of race and gender, nation and citizenship, freedom and bondage in the nineteenth century South; a big abstract story that is composed of equally big personal stories.

Part graphic novel, part memoir, *Wake* is an imaginative tour-de-force that tells the story of women-led slave revolts and chronicles scholar Rebecca Hall's efforts to uncover the truth about these women warriors who, until now, have been left out of the historical record. Women warriors planned and led slave revolts on slave ships during the Middle Passage. They fought their enslavers throughout the Americas. And then they were erased from history. *Wake* tells the story of Dr. Rebecca Hall, a historian, granddaughter of slaves, and a woman haunted by the legacy of slavery. The accepted history of slave revolts has always told her that enslaved women took a back seat. But Rebecca decides to look deeper, and her journey takes her through old court records, slave ship captain's logs, crumbling correspondence, and even the forensic evidence from the bones of enslaved women from the "negro burying ground" uncovered in Manhattan. She finds women warriors everywhere. Using in-depth archival research and a measured use of historical imagination, Rebecca constructs the likely pasts of Adono and Alele, women rebels who fought for freedom during the Middle Passage, as well as the stories of women who led slave revolts in Colonial New York. We also follow Rebecca's own story as the legacy of slavery shapes life, both during her time as a successful attorney and later as a historian seeking the past that haunts her. Illustrated beautifully in black and white, *Wake* will take its place alongside classics of the graphic novel genre, like Marjane Satrapi's *Persepolis* and Art Spiegelman's *Maus*. The story of both a personal and national legacy, it is a powerful reminder that while the past is gone, we still live in its wake.

Reissue of the University Press of Virginia edition originally published in 1976. Now on acid-free paper. Annotation copyrighted by Book News, Inc., Portland, OR

Historians of the Civil War often speak of "wars within a war--the military fight, wartime struggles on the home front, and the political and moral battle to preserve the Union and end slavery. In this broadly conceived book, Thavolia Glymph provides a comprehensive new history of women's roles and lives in the Civil War--North and South, white and black, slave and free--showing how women were essentially and fully engaged in all three arenas. Glymph focuses on the ideas and ideologies that drove women's actions, allegiances, and politics. We encounter women as they stood their ground, moved into each other's territory, sought and found common ground, and fought for vastly different principles. Some women used all the tools and powers they could muster to prevent the radical transformations the war increasingly imposed, some fought with equal might for the same transformations, and other women fought simply to keep the war at bay as they waited for their husbands and sons to return home. Glymph shows how the Civil War exposed as never before the nation's fault lines, not just along race and class lines but also along the ragged boundaries of gender. However, Glymph makes clear that women's experiences were not new to the mid-nineteenth century; rather, many of them drew on memories of previous conflicts, like the American Revolution and the War of 1812, to make sense of the Civil War's disorder and death.

Analyzing published and archival oral histories of formerly enslaved African Americans, Libra R. Hilde explores the meanings of manhood and fatherhood during and after the era of slavery, demonstrating that black men and women articulated a surprisingly broad and consistent vision of paternal duty across more than a century. Complicating the tendency among historians to conflate masculinity within slavery with heroic resistance, Hilde emphasizes that, while some enslaved men openly rebelled, many chose subtle forms of resistance in the context of family and local community. She explains how a significant number of enslaved men served as caretakers to their children and shaped their lives and identities. From the standpoint of enslavers, this was particularly threatening--a man who fed his children built up the master's property, but a man who fed them notions of autonomy put cracks in the edifice of slavery. Fatherhood highlighted the agonizing contradictions of the condition of enslavement, and to be an involved father was to face intractable dilemmas, yet many men tried. By telling the story of the often quietly heroic efforts that enslaved men undertook to be fathers, Hilde reveals how formerly enslaved African Americans evaluated their fathers (including white fathers) and envisioned an honorable manhood.

"A Sarah Mills Hodge Fund publication"--Title page verso.

Studies lawsuits to gain freedom for slaves on the grounds of their having traveled to free territory, starting with *Somerset v. Stewart* (England, 1772), *Commonwealth v. Aves* (Massachusetts, 1836), *Dred Scott v. Sanford*, and cases brought questioning the legitimacy of Negro Seamen Acts in the antebellum coastal South. These lawsuits and accounts of them are compared to fugitive slave narratives to shed light on both. The differing impact of freedom obtained from such suits for men and women (women could claim that their children were free, once they were judged free) is examined.

Traces the history of emancipation and its impact on the Civil War, discussing how Lincoln and the Republicans fought primarily for freeing slaves throughout the war, not just as a secondary objective in an effort to restore the union. 30,000 first printing.

When black women were brought from Africa to the New World as slave laborers, their value was determined by their ability to work as well as their potential to bear children, who by law would become the enslaved property of the mother's master. In *Laboring Women: Reproduction and Gender in New World Slavery*, Jennifer L. Morgan examines for the first time how African women's labor in both senses became intertwined in the English colonies. Beginning with the ideological foundations of racial slavery in early modern Europe, *Laboring Women* traverses the Atlantic, exploring the social and cultural lives of women in West Africa, slaveowners' expectations for reproductive labor, and women's lives as workers and mothers under colonial slavery. Challenging conventional wisdom, Morgan reveals how expectations regarding gender and reproduction were central to racial ideologies, the organization of slave labor, and the nature of slave community and resistance. Taking into consideration the heritage of Africans prior to enslavement and the cultural logic of values and practices recreated under the duress of slavery, she examines how women's gender identity was defined by their shared experiences as agricultural laborers and mothers, and shows how, given these distinctions, their situation differed considerably from that of enslaved men. Telling her story through the arc of African women's actual lives—from West Africa, to the experience of the Middle Passage, to life on the plantations—she offers a thoughtful look at the ways women's reproductive experience shaped their roles in communities and helped them resist some of the more egregious effects of slave life. Presenting a highly original, theoretically grounded view of reproduction and labor as the twin pillars of female exploitation in slavery, *Laboring Women* is a distinctive contribution to the literature of slavery and the history of women.

What is slavery? It seems a simple enough question. Despite the long history of the institution and its widespread use around the globe, many people still largely associate slavery, outside of the biblical references in the Old Testament, to the enslavement of Africans in America, particularly the United States. Slavery proved to be essential to the creation of the young nation's agricultural and industrial economies and profoundly shaped its political and cultural landscapes, even until today. *What Is Slavery?* focuses on the experience of enslaved black people in the United States from its early colonial period to the dawn of that destructive war that was as much about slavery as anything else. The book begins with a survey of slavery across time and place, from the ancient world to the beginning of the Atlantic slave trade and then describes the commerce in black laborers that ushered in market globalization and brought more than 12 million Africans to the Americas, before finally examining slavery in law and practice. For those who are looking for a concise and comprehensive treatment of such topics as slave labor, culture, resistance, family and gender relations, the domestic slave trade, the regionalization of the institution in the expanding southern and southwestern frontiers, and escalating abolitionist and proslavery advocacies, this book will be essential reading.

Recent scholarship on slavery has explored the lives of enslaved people beyond the watchful eye of their masters. Building on this work and the study of space, social relations, gender, and power in the Old South, Stephanie M.H. Camp examines the everyday containment and movement of enslaved men and, especially, enslaved women. In her investigation of the movement of bodies, objects, and information, she extends our recognition of slave resistance into new arenas and reveals an important and hidden culture of opposition. Camp discusses the multiple dimensions to acts

of resistance that might otherwise appear to be little more than fits of temper. She brings new depth to our understanding of the lives of enslaved women, whose bodies and homes were inevitably political arenas. Through Camp's insight, truancy becomes an act of pursuing personal privacy. Illegal parties ("frolics") become an expression of bodily freedom. And bondwomen who acquired printed abolitionist materials and posted them on the walls of their slave cabins (even if they could not read them) become the subtle agitators who inspire more overt acts. The culture of opposition created by enslaved women's everyday resistance helped foment and sustain the more visible resistance of men in the individual act of running away and in the collective action of slave revolts. Ultimately, Camp argues, the Civil War years saw revolutionary change that had been in the making for decades.

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Alexandra Finley adds crucial new dimensions to the boisterous debate over the relationship between slavery and capitalism by placing women's labor at the center of the antebellum slave trade, focusing particularly on slave traders' ability to profit from enslaved women's domestic, reproductive, and sexual labor. The slave market infiltrated every aspect of southern society, including the most personal spaces of the household, the body, and the self. Finley shows how women's work was necessary to the functioning of the slave trade, and thus to the spread of slavery to the Lower South, the expansion of cotton production, and the profits accompanying both of these markets. Through the personal histories of four enslaved women, Finley explores the intangible costs of the slave market, moving beyond ledgers, bills of sales, and statements of profit and loss to consider the often incalculable but nevertheless invaluable place of women's emotional, sexual, and domestic labor in the economy. The details of these women's lives reveal the complex intersections of economy, race, and family at the heart of antebellum society.

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