

African Americans in the Early Republic

Theme: Social Structures

Learning Objective 4.L: Explain the continuities and changes in the experience of African Americans from 1800 to 1848.

Antislavery in the South

KC-4.1.III.B.ii: Antislavery efforts in the South were largely limited to unsuccessful slave rebellions.

- Unsuccessful Slave Rebellions
 - Denmark Vesey - found out/betrayed before rebellion
 - _____, 1831 - killed more than 50 white men, women, children → harsher

- Subtle Resistance
 - Slow work, feigning sick, tool breaking
 - Leads to negative stereotypes of laziness
- Running Away
 - More common for males
 - Use of _____
 - Risk of bounty hunters

Efforts of Resistance

KC-4.1.II.D: Enslaved blacks and free African Americans created communities and strategies to protect their dignity and family structures, and they joined political efforts aimed at changing their status.

- Communities
 - Black church congregations - _____ (AME)
 - Marriages between enslaved and emancipated partners in South
 - Creation of _____
 - Enslaved population will nearly _____ to 3.9 M from 1830-1860
- Political Efforts
 - _____ ran presidential candidates in 1840 and 1844

Recap

- There were many ways in which people resisted enslavement, rebellions usually did not succeed
- Enslaved and Emancipated people attempted to maintain their communities and relationships as best they could

Part II

Short Answer Questions

Answer the following in AT LEAST three sentences.

1. Explain the continuities in the experience of African Americans from 1800 to 1848.

2. Explain the changes in the experience of African Americans from 1800 to 1848.

Nat Turner's Confession

Retrieved from: <https://docsouth.unc.edu/neh/turner/turner.html>

Agreeable to his own appointment, on the evening he was committed to prison, with permission of the jailer, I visited NAT on Tuesday the 1st November, when, without being questioned at all, commenced his narrative in the following words:--

SIR,--You have asked me to give a history of the motives which induced me to undertake the late insurrection, as you call it--To do so I must go back to the days of my infancy, and even before I was born. I was thirty-one years of age the 2d of October last, and born the property of Benj. Turner, of this county. In my childhood a circumstance occurred which made an indelible impression on my mind, and laid the ground work of that enthusiasm, which has terminated so fatally to many, both white and black, and for which I am about to atone at the gallows. It is here necessary to relate this circumstance--trifling as it may seem, it was the commencement of that belief which has grown with time, and even now, sir, in this dungeon, helpless and forsaken as I am, I cannot divest myself of. Being at play with other children, when three or four years old, I was telling them something, which my mother overhearing, said it had happened before I was I born--I stuck to my story, however, and related somethings which went, in her opinion, to confirm it--others being called on were greatly astonished, knowing that these things had happened, and caused them to say in my hearing, I surely would be a prophet, as the Lord had shewn me things that had happened before my birth...

It was then observed that I must spill the first blood. On which, armed with a hatchet, and accompanied by Will, I entered my master's chamber, it being dark, I could not give a death blow, the hatchet glanced from his head, he sprang from the bed and called his wife, it was his last word, Will laid him dead, with a blow of his axe, and Mrs. Travis shared the same fate, as she lay in bed. The murder of this family, five in number, was the work of a moment, not one of them awoke; there was a little infant sleeping in a cradle, that was forgotten, until we had left the house and gone some distance, when Henry and Will returned and killed it; we got here, four guns that would shoot, and several old muskets, with a pound or two of powder. We remained some time at the barn, where we paraded; I formed them in a line as soldiers, and after carrying them through all the manoeuvres I was master of, marched them off to Mr. Salathul Francis', about six hundred yards distant...

1. Provide an Attribution to this document.
2. Provide 2 sentences of analysis from one category of HAPP for this document.
3. Give an A-C-E response on a piece of outside evidence that is relevant to the document and topic of the thesis.
4. Use the document to support the thesis: "The experience of African Americans from 1800 to 1848 changed only to a moderate extent."

“What to the Slave Is the Fourth of July?” Frederick Douglass | July 5, 1852

Retrieved from: <https://teachingamericanhistory.org/library/document/what-to-the-slave-is-the-fourth-of-july/>

Fellow-citizens; above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, “may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!” To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then fellow-citizens, is AMERICAN SLAVERY. I shall see, this day, and its popular characteristics, from the slave’s point of view. Standing, there, identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery — the great sin and shame of America! “I will not equivocate; I will not excuse;” I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just...

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. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy — a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices, more shocking and bloody, than are the people of these United States, at this very hour.

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