

GOOD AND FAITHFUL LABOR

FROM SLAVERY TO
SHARECROPPING IN
THE NATCHEZ
DISTRICT,
1860-1890

• Ronald L. F. Davis •

Good And Faithful Labor From Slavery To Sharecropping In The Natchez District 1860 189

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Good And Faithful Labor From Slavery To Sharecropping In The Natchez District 1860 189:

Good and Faithful Labor Ronald L. F. Davis, 1982-07-16 **An Old Creed for the New South** John David Smith, 2008-02-12

An Old Creed for the New South Proslavery Ideology and Historiography 1865 1918 details the slavery debate from the Civil War through World War I Award winning historian John David Smith argues that African American slavery remained a salient metaphor for how Americans interpreted contemporary race relations decades after the Civil War Smith draws extensively on postwar articles books diaries manuscripts newspapers and speeches to counter the belief that debates over slavery ended with emancipation After the Civil War Americans in both the North and the South continued to debate slavery's merits as a labor legal and educational system and as a mode of racial control The study details how white Southerners continued to tout slavery as beneficial for both races long after Confederate defeat During Reconstruction and after Redemption Southerners continued to refine proslavery ideas while subjecting blacks to new legal extralegal and social controls *An Old Creed for the New South* links pre and post Civil War racial thought showing historical continuity and treats the Black Codes and the Jim Crow laws in new ways connecting these important racial and legal themes to intellectual and social history Although many blacks and some whites denounced slavery as the source of the contemporary Negro problem most whites including late nineteenth century historians championed a new proslavery argument The study also traces how historian Ulrich B Phillips and Progressive Era scholars looked at slavery as a golden age of American race relations and shows how a broad range of African Americans including Booker T Washington and W E B Du Bois responded to the proslavery argument Such ideas Smith posits provided a powerful racial creed for the New South This examination of black slavery in the American public mind which includes the arguments of former slaves slaveholders Freedmen's Bureau agents novelists and essayists demonstrates that proslavery ideology dominated racial thought among white southerners and most white northerners in the five decades following the Civil War

Reconstructing Democracy Justin Behrend, 2015 Within a few short years after emancipation freedpeople of the Natchez District created a new democracy in the Reconstruction era replacing the oligarchic rule of slaveholders and Confederates with a grassroots democracy that transformed the South after the Civil War

The Oxford Handbook of African American Citizenship, 1865-Present Henry Louis Gates, Jr., 2012-05-24 Collection of essays tracing the historical evolution of African American experiences from the dawn of Reconstruction onward through the perspectives of sociology political science law economics education and psychology As a whole the book is a systematic study of the gap between promise and performance of African Americans since 1865 Over the course of thirty four chapters contributors present a portrait of the particular hurdles faced by African Americans and the distinctive contributions African Americans have made to the development of U S institutions and culture From publisher description

Good and Faithful Labor Ronald L. F. Davis, 1982-07-16 **From Cotton Field to Schoolhouse** Christopher M. Span, 2012-04-01 In the years immediately following the Civil War the formative years for an emerging

society of freed African Americans in Mississippi there was much debate over the general purpose of black schools and who would control them From Cotton Field to Schoolhouse is the first comprehensive examination of Mississippi s politics and policies of postwar racial education The primary debate centered on whether schools for African Americans mostly freedpeople should seek to develop blacks as citizens train them to be free but subordinate laborers or produce some other outcome African Americans envisioned schools established by and for themselves as a primary means of achieving independence equality political empowerment and some degree of social and economic mobility in essence full citizenship Most northerners assisting freedpeople regarded such expectations as unrealistic and expected African Americans to labor under contract for those who had previously enslaved them and their families Meanwhile many white Mississippians objected to any educational opportunities for the former slaves Christopher Span finds that newly freed slaves made heroic efforts to participate in their own education but too often the schooling was used to control and redirect the aspirations of the newly freed

Forgotten Time John C. Willis,2000 Examining the lives of individuals freedmen planters and merchants Willis explores the reciprocal interests of former slaves and former slaveholders He shows how in a cruel irony replicated in other areas of the South the backbreaking work that African Americans did to clear settle and farm the land away from the river made the land ultimately too valuable for them to retain

Freedom's Women Noralee Frankel,1999 Frankel s scholarship in this carefully researched and clearly written study is impressive The study is thoroughly documented with 70 pages of footnotes and a 14 page bibliography reflecting Frankel s grasp of the secondary literature as well as extensive work in primary documents Choice Freedom s Women examines African American women s experiences during the Civil War and early Reconstruction years in Mississippi Exploring issues of family and work the author shows how African American women s attempts to achieve more control over their lives shaped their attitudes toward work marriage family and community

Louisiana History ,1985

The Business of Jews in Louisiana, 1840-1875 Elliott Ashkenazi,1988 This study of Jewish settlement in Louisiana goes beyond institutional history to concentrate on commercial and social matters The author s findings imply that Jewish immigrants to the South in the first half of the 19th century came from particular locales with similar social economic and religious backgrounds and they chose to live in the South because of those traditions The experience of Jews with commercial capitalism rather than landowning in agricultural societies gave the Jews of Louisiana a comparable niche in America and they participated in the commercial aspects of a regional economy based on agricultural production Commercial and family connections with other Jewish groups facilitated their development into a settled community In growth and decline Jewish communities in Louisiana and elsewhere became permanent features of the landscape and influenced and were influenced by the areas in which they lived

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