

# DOWNLOAD PDF ENSLAVED WOMEN IN THE REVOLUTIONARY ERA AND EARLY REPUBLIC

## Chapter 1 : Daily Life in the Early Republic

*Women in the New Republic "Republican Motherhood" is a twentieth-century term describing an attitude toward the role of women in the emerging United States before, during, and after the American Revolution.*

History of slavery in Virginia The Old Plantation , c. Enslaved Africans on a South Carolinian plantation. From to an estimated number of 43, slaves were imported into Virginia, and almost all but 4, were imported directly from Africa. Some prevalent cultural representations were the deep and powerful bonds between mother and child, and among women within the larger female community. African and African American female slaves occupied a broad range of positions. The southern colonies were majorly agrarian societies and enslaved women provided labor in the fields, planting and doing chores, but mostly in the domestic sphere , nursing, taking care of children, cooking, laundering, etc. This portrait of Ann Arnold was the first individual portrait of a black woman in North America. Ann Arnold was the wet nurse of a child whose parents were born in the English isle of Jersey. Museum of Fine Arts, Boston. Historian Ira Berlin distinguished between "slave societies" and "societies with slaves. They worked mainly as maids, in the kitchen, the barn, and the garden. They did menial and servile tasks: Nonetheless enslaved women in New England worked hard, often under poor living conditions and malnutrition. They had little mobility freedom and lacked access to education and any training. They lashed out at their slaves when they were angry, filled with rage, or had convenient access to horsewhip. It was also not uncommon for enslaved women to be raped and in some cases impregnated by their masters. The southern colonies were slave societies; they were "socially, economically, and politically dependent on slave labor, had a large enslaved population, and allowed masters extensive power over their slaves unchecked by the law. Early on, slaves in the South worked primarily in agriculture, on farms and plantations growing indigo, rice, and tobacco; cotton became a major crop after the s. Female slaves worked in a wide variety of capacities. They were expected to do field work as well as have children, and in this way increase the slave population. In the years before the American Revolution, the female slave population grew mainly as a result of natural increase and not importation. Enslaved women were counted on not only to do their house and field work, but also to bear, nourish, and rear the children whom slaveholders sought to continually replenish their labor force. As houseslaves, women were domestic servants: Later on they were used in many factories, instrumental in the development of the United States, where they were kept at lower maintenance costs. But as historian Carol Berkin writes, "African American loyalties were to their own future, not to Congress or to king. They worked building roads, constructing fortifications, and laundering uniforms, "but they remained slaves rather than refugees. Masters usually hired these women out to the military, sometimes hiring out their children as well. It is estimated that by , there were more than 47, enslaved blacks in the northern colonies, almost 20, of them in New York. More than , slaves worked in the Chesapeake colonies, making 37 percent of the population of the region African or African American. Over , of these slaves were in Virginia. In the Lower South there were more than 92, slaves. South Carolina alone had over 75, slaves, and by planters there were importing 4, Africans a year. In many counties in the Lower South, the slave population outnumbered the white. During the disruption of war, both men and women ran away. Men were more likely to escape, as pregnant women, mothers, and women who nursed their elderly parents or friends seldom abandoned those who depended on them. As food grew scarce, the blacks who remained behind suffered from starvation or enemy attack. The British issued certificates of manumission to more than women as reward for serving in the Loyalist army. One of the most well-known voices for freedom around the Revolutionary era was Phillis Wheatley of Massachusetts. She was a slave for most of her life but was given freedom by her master. Educated in Latin, Greek, and English, Wheatley wrote a collection of poems which asserted that Africans, as children of God just like Europeans, deserved respect and freedom. This led to an increase of enslaved men and women suing for their freedom in New England. Also in in Pennsylvania, the legislature enacted "a gradual emancipation law that directly connected the ideals of the Revolution with the

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rights of the African Americans to freedom. But, the invention of the cotton gin enabled widespread cultivation of short-staple cotton, and with the opening up of southwestern lands to cotton and sugar production, demand for slaves increased. Legislatures made emancipation difficult to gain, and they passed harsher laws regulating African-American lives. Painted upon the sketch of As historian Deborah Gray White explains, "Black in a white society, slave in a free society, woman in a society ruled by men, female slaves had the least formal power and were perhaps the most vulnerable group of Americans. Louis in the antebellum period: Louis trader took a crying baby from its mother, both on their way to be sold, and made a gift of it to a white woman standing nearby because its noise was bothering him. Songs add the legacy of oral tradition that fosters generational knowledge about historical periods. Little girls as young as seven were frequently sold away from their mothers: John Mullanphy noted that he had living with him a four-year-old mulatto girl, whom he willed to the Sisters of Charity in the event of his death. Children under five could not be sold away from their mothers, "unless such division cannot in any wise be [e]ffected without such separation. Slave girls in North America often worked within the domestic sphere, providing household help. White families sought the help of a "girl", an "all-purpose tool" in family life. These enslaved girls were usually very young, anywhere from nine years of age to their mid-teens. A "girl" was an essential source of help to white families, rural and urban, middle class and aspiring. She provided freedom for daughters to devote themselves to their self-development and relieved mothers from exhausting labor, while requiring no financial or emotional maintenance, "no empathy. Many slaves sought their freedom through self-purchase, the legal system of freedom suits , and as runaways, sometimes resulting in the separation of children and parents. After the Revolution, Southern plantation owners imported a massive number of new slaves from Africa and the Caribbean until the United States banned the import of slaves in More importantly, more than one million slaves were transported in a forced migration in the domestic slave trade, from the Upper South to the Deep South, most by slave traders"either overland where they were held for days in chained coffles, or by the coastwise trade and ships. The majority of slaves in the Deep South, men and women, worked on cotton plantations. Cotton was the leading cash crop during this time, but slaves also worked on rice, corn, sugarcane, and tobacco plantations, clearing new land, digging ditches, cutting and hauling wood, slaughtering livestock, and making repairs to buildings and tools. Black women also cared for their children and managed the bulk of the housework and domestic chores. On small farms, women and men performed similar tasks, while on larger plantations, males were given more physically demanding work. Few of the chores performed by enslaved women took them off the plantation. Therefore they were less mobile than enslaved men, who often assisted their masters in the transportation of crops, supplies, and other materials, and were often hired out as artisans and craftsmen. This also explains why female slaves were less likely to run away than men. Black women were prohibited from defending themselves against any type of abuse, including sexual, at the hands of white men. If a slave attempted to defend herself, she was often subjected to further beatings by the master or even by the mistress. James Norcom, had sexually harassed her for years. Even after she had two children of her own, he threatened to sell them if she denied his sexual advances. Emancipation Proclamation Slavery was abolished in the United States in , with the ratification of the 13th Amendment. The decree offered enslaved men a path to freedom through military service.

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## Chapter 2 : Slavery in the Early Republic,

*Women have been fighting for voting rights since the early Republic. Abigail Adams wrote to her husband and encouraged him to "Remember the ladies" as he wrote the Declaration of Independence.&nbsp; Abigail Adams wrote to her husband and encouraged him to "Remember the ladies" as he wrote the Declaration of Independence.*

Women and the Enlightenment - An American Perspective", she compared republican motherhood to the Spartan model of childhood, [1] where children are raised to sacrifice their own needs for the greater good of the country. By doing so, the mothers would encourage their sons to pursue and roles in the government, while their daughters would perpetuate the domestic sphere with the next generation. In addition, women were permitted to receive more of an education than they previously had been allowed. Religion[ edit ] Many atheists, such as the Reverend Thomas Bernard , actively protested the ideals of republican motherhood. They believed this was the appropriate path for women, as opposed to the more public roles promoted by Mary Wollstonecraft and her contemporaries. Traditionally, women had been viewed as morally inferior to men, especially in the areas of sexuality and religion. Especially influential were the writings of Lydia Maria Child , Catharine Maria Sedgwick , and Lydia Sigourney , who developed the role of republican motherhood as a principle that united state and family by equating a successful republic with virtuous families. Women, as intimate and concerned observers of young children, were best suited to this role. By the s, these New England writers became respected models and were advocates for improving education for females. Greater educational access included making once male-only subjects of classical education, such as mathematics and philosophy, integral to curricula at public and private schools for girls. By the late 19th century, such schools were extending and reinforcing the tradition of women as educators and supervisors of American moral and ethical values. It was first used in to describe the American ideal by the historian Linda K. Kerber , in her article "The Republican Mother: Intellect and Ideology in Revolutionary America. The early seeds of the concept are found in the works of John Locke , the notable seventeenth-century philosopher, particularly his Two Treatises of Government. In his First Treatise, he included women in social theory, and in his Second Treatise defined their roles more clearly. As Kerber quotes in her essay, Locke wrote: Long-term influence[ edit ] Although the notion of republican motherhood initially encouraged women in their private roles, it eventually resulted in increased educational opportunities for American women, as typified by Mary Lyon and the founding in of "Mount Holyoke Female Seminary", later Mount Holyoke College. The ideal produced women with initiative and independence; as Kerber says, it was "one side of an inherently paradoxical ideology of republican motherhood that legitimized political sophistication and activity. They worked for suffrage, property rights, legal status and child custody in family disputes. The movement likely owes a debt to the emphasis on republican motherhood of fifty years before. The origins of republican motherhood[ edit ] The first presence of republican motherhood was seen in Classical Rome during the years BC to CE. In the eyes of Classical Romans, the familia, or family, was the core of their civilization, and this yielded relatively healthy marriages between Roman men and women. Global Perspectives, she details the "model marriage" through the eyes of Classical Romans as "one in which husbands and wives were loyal to one another and shared interests, activities, and property. This was a rare privilege in Classical civilizations, as women were barred from obtaining education in most cultures around the globe at this time.

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## Chapter 3 : Enslaved women and slavery before and after , by Diana Paton

*The Coming of the Revolution. Men and women alike were engaged in the debate over America's relationship to England in the decade preceding the signing of the Declaration of Independence.*

The wealthy and the powerful, middling and poor whites, Native Americans, free and enslaved African Americans, influential and poor women: Free and Enslaved Black Americans and the Challenge to Slavery Led by the slave Gabriel, close to one thousand enslaved men planned to end slavery in Virginia by attacking Richmond in late August. On August 30, two enslaved men revealed the plot to their master, who notified authorities. Faced with bad weather, Gabriel and other leaders postponed the attack until the next night, giving Governor Monroe and the militia time to capture the conspirators. After briefly escaping, Gabriel was seized, tried, and hanged along with twenty-five others. Their executions sent the message that others would be punished if they challenged slavery. Subsequently, the Virginia government increased restrictions on free people of color. First, it suggested that enslaved blacks were capable of preparing and carrying out a sophisticated and violent revolution—undermining white supremacist assumptions about the inherent intellectual inferiority of blacks. Furthermore, it demonstrated that white efforts to suppress news of other slave revolts—especially the slave rebellion in Haiti—had failed. The Haitian Revolution inspired free and enslaved black Americans, and terrified white Americans. Port cities in the United States were flooded with news and refugees. Free people of color embraced the revolution, understanding it as a call for full abolition and the rights of citizenship denied in the United States. Over the next several decades, black Americans continually looked to Haiti as an inspiration in their struggle for freedom. For example, in David Walker, a black abolitionist in Boston, wrote an Appeal that called for resistance to slavery and racism. Their words and actions—on plantations, streets, and the printed page—left an indelible mark on early national political culture. White publications mocked black Americans as buffoons, ridiculing calls for abolition and equal rights. Widely distributed materials like these became the basis for racist ideas that thrived in the nineteenth century. The need to reinforce such an obvious difference between whiteness and blackness implied that the differences might not be so obvious after all. The idea and image of black Haitian revolutionaries sent shock waves throughout white America. That black slaves and freed people might turn violent against whites, so obvious in this image where a black soldier holds up the head of a white soldier, remained a serious fear in the hearts and minds of white Southerners throughout the antebellum period. January Suchodolski, Battle at San Domingo, Henry Moss, a slave in Virginia, became arguably the most famous black man of the day when white spots appeared on his body in , turning him visibly white within three years. He met the great scientists of the era—including Samuel Stanhope Smith and Dr. In the whitening body of slave-turned-patriot-turned-curiosity, many Americans fostered ideas of race that would cause major problems in the years ahead. The first decades of the new American republic coincided with a radical shift in understandings of race. The environments endowed both races with respective characteristics, which accounted for differences in humankind tracing back to a common ancestry. Informed by European anthropology and republican optimism, Americans confronted their own uniquely problematic racial landscape. In , Samuel Stanhope Smith published his treatise *Essay on the Causes of the Variety of Complexion and Figure in the Human Species*, which further articulated the theory of racial change and suggested that improving the social environment would tap into the innate equality of humankind and dramatically uplift nonwhite races. His belief in polygenesis was less to justify slavery—slaveholders universally rejected the theory as antibiblical and thus a threat to their primary instrument of justification, the Bible—and more to justify schemes for a white America, such as the plan to gradually send freed slaves to Africa. Jefferson had his defenders. Few Americans subscribed wholesale to such theories, but many shared beliefs in white supremacy. As the decades passed, white Americans were forced to acknowledge that if the black population was indeed whitening, it resulted from interracial sex and not the environment. The sense of

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inspiration and wonder that followed Henry Moss in the s would have been impossible just a generation later. Jeffersonian Republicanism Free and enslaved black Americans were not alone in pushing against political hierarchies. Elites had made no secret of their hostility toward the direct control of government by the people. He wanted to prove that free people could govern themselves democratically. Jefferson set out to differentiate his administration from the Federalists. He defined American union by the voluntary bonds of fellow citizens toward one another and toward the government. In contrast, the Federalists supposedly imagined a union defined by expansive state power and public submission to the rule of aristocratic elites. In a move that enraged Federalists, they used the image of George Washington, who had passed away in , linking the republican virtue Washington epitomized to the democratic liberty Jefferson championed. Leaving behind the military pomp of power-obsessed Federalists, Republicans had peacefully elected the scribe of national independence, the philosopher-patriot who had battled tyranny with his pen, not with a sword or a gun. The definition of citizenship was changing. Early American national identity was coded masculine, just as it was coded white and wealthy; yet, since the Revolution, women had repeatedly called for a place in the conversation. Mercy Otis Warren was one of the most noteworthy female contributors to the public ratification debate over the Constitution of and , but women all over the country were urged to participate in the discussion over the Constitution. The artist James Peale painted this portrait of his wife Mary and five of their eventual six children. Peale and others represented women as responsible for the health of the republic through their roles as wives as mothers. Historians call this view of of women Republican Motherhood. Historians have used the term Republican Motherhood to describe the early American belief that women were essential in nurturing the principles of liberty in the citizenry. Women would pass along important values of independence and virtue to their children, ensuring that each generation cherished the same values of the American Revolution. May their smiles be the reward of Republicans only. Buttressed by robust public support, Jefferson sought to implement policies that reflected his own political ideology. His cuts included national defense, and Jefferson restricted the regular army to three thousand men. In a move that became the crowning achievement of his presidency, Jefferson authorized the acquisition of Louisiana from France in in what is considered the largest real estate deal in American history. Jefferson was concerned about American access to New Orleans, which served as an important port for western farmers. His worries multiplied when the French secretly reacquired Louisiana in Spain remained in Louisiana for two more years while the U. Livingston, tried to strike a compromise. Fortunately for the United States, the pressures of war in Europe and the slave insurrection in Haiti forced Napoleon to rethink his vast North American holdings. Rebellious slaves coupled with a yellow fever outbreak in Haiti defeated French forces, stripping Napoleon of his ability to control Haiti the home of profitable sugar plantations. Jefferson made an inquiry to his cabinet regarding the constitutionality of the Louisiana Purchase, but he believed he was obliged to operate outside the strict limitations of the Constitution if the good of the nation was at stake, as his ultimate responsibility was to the American people. The greatest offenses came from the British, who resumed the policy of impressment, seizing thousands of American sailors and forcing them to fight for the British navy. Under the Embargo Act of , American ports were closed to all foreign trade in hopes of avoiding war. Jefferson hoped that an embargo would force European nations to respect American neutrality. Historians disagree over the wisdom of peaceable coercion. At first, withholding commerce rather than declaring war appeared to be the ultimate means of nonviolent conflict resolution. In practice, the embargo hurt the U. Federalists attacked the American Philosophical Society and the study of natural history, believing both to be too saturated with Democratic Republicans. Some Federalists lamented the alleged decline of educational standards for children. Moreover, James Callender published accusations that were later proven credible by DNA evidence that Jefferson was involved in a sexual relationship with Sally Hemings, one of his slaves. When Federalists attacked Jefferson, they often accused him of acting against the interests of the very public he claimed to serve. This tactic represented a pivotal development. As the Federalists scrambled to stay politically relevant, it became apparent that their ideology—rooted in eighteenth-century notions of virtue, paternalistic rule by wealthy

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elite, and the deference of ordinary citizens to an aristocracy of meritâ€”was no longer tenable. The Republican Party rose to power on the promise to expand voting and promote a more direct link between political leaders and the electorate. The American populace continued to demand more direct access to political power. Jefferson, James Madison, and James Monroe sought to expand voting through policies that made it easier for Americans to purchase land. Under their leadership, seven new states entered the Union. By 1800, only three states still had rules about how much property someone had to own before he could vote. Never again would the Federalists regain dominance over either Congress or the presidency; the last Federalist to run for president, Rufus King, lost to Monroe in 1800. The Jeffersonian rhetoric of equality contrasted harshly with the reality of a nation stratified along the lines of gender, class, race, and ethnicity. Diplomatic relations between Native Americans and local, state, and national governments offer a dramatic example of the dangers of those inequalities. Prior to the Revolution, many Indian nations had balanced a delicate diplomacy between European empires, which scholars have called the Play-off System. Americans pushed for more land in all their interactions with Native diplomats and leaders. But boundaries were only one source of tension. Trade, criminal jurisdiction, roads, the sale of liquor, and alliances were also key negotiating points. Despite their role in fighting on both sides, Native American negotiators were not included in the diplomatic negotiations that ended the Revolutionary War. Unsurprisingly, the final document omitted concessions for Native allies. In the wake of the American Revolution, Native American diplomats developed relationships with the United States, maintained or ceased relations with the British Empire or with Spain in the South, and negotiated their relationship with other Native nations. Formal diplomatic negotiations included Native rituals to reestablish relationships and open communication. Treaty conferences took place in Native towns, at neutral sites in Indian-American borderlands, and in state and federal capitals. While chiefs were politically important, skilled orators, such as Red Jacket, as well as intermediaries, and interpreters also played key roles in negotiations. Native American orators were known for metaphorical language, command of an audience, and compelling voice and gestures. Shown in this portrait as a refined gentleman, Red Jacket proved to be one of the most effective middlemen between Native Americans and U.S. officials. The medal worn around his neck, apparently given to him by George Washington, reflects his position as an intermediary. Seneca war chief, Philadelphia: Throughout the early republic, diplomacy was preferred to war. Violence and warfare carried enormous costs for all partiesâ€”in lives, money, trade disruptions, and reputation. Diplomacy allowed parties to air their grievances, negotiate their relationships, and minimize violence. Violent conflicts arose when diplomacy failed. Native diplomacy testified to the complexity of indigenous cultures and their role in shaping the politics and policy of American communities, states, and the federal government.

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## Chapter 4 : Women During the Revoutionary War

*The site offers four online exhibitions: "Independence and Its Enemies in New York," "Revolutionary Dresscode," "Road to the American Revolution," and "Women During the American Revolutionary War" (including women on the homefront, camp followers, and famous women).*

Many women made products at home, especially clothing, thus facilitating the boycott without overstepping the bounds of the domestic sphere. Other women tried to impact the struggle for independence and the development of principles for the new nation through their husbands. Abigail Adams corresponded frequently with her husband, once cautioning him to "remember the ladies" at the Continental Congress of 1776. Although the social mores of the time did not easily permit female participation in the Revolutionary war, many women managed to take more direct action in support of the patriotic cause. In October of 1776, 51 women from the Society of Patriotic Ladies at Edenton, North Carolina, signed a statement declaring their commitment to the patriot cause and their intention to do so all in their power to further that cause. In Philadelphia, Esther Berdt Reed organized the fundraising, purchase of materials, and production of shirts for the American Continental Army. Some women even participated in the military side of the war. Many women found themselves in the position of having to defend their homes and families from attacks by British and Native American troops. American artist Patience Lovell Wright smuggled secret information to American forces in Philadelphia, concealed in her wax figures. Her action inspired others similar acts of resistance. Hays was made a sargeant by General Washington and, after the war, received a pension and was buried with full military honors. Betty Zane saved a fort that was under siege by Native Americans during one of the final Native American attacks of the Revolutionary War. She carried gunpowder to replenish the depleted supply of the colonial forces. According to an anonymous journal entry, on August 17, in East Hartford, Connecticut, a "corps of female infantry," twenty women in all, marched "in martial array and excellent order" to a store. They proceeded to attack and plunder the shop, taking two hundred and eighteen pounds of sugar with them. It is not clear whether this incident actually occurred, but it is well-documented that Deborah Sampson dressed as a man and enlist in the Continental forces in 1780. She served with distinction for a year and a half, and earned a monthly disability pension after the war. Margaret Cochran Corbin also fought and was seriously wounded in the war, and received a pension from the state of Pennsylvania. Women were also involved in the chronicling of the war. In 1776, Mary Katherine Goddard printed the first official copy of the Declaration of Independence, and paid the post riders to carry it throughout the colonies. Lady Christian Henrietta Caroline Acland, also called Lady Harriet, wrote a narrative of her experiences traveling from England to the American colonies, which was hailed as "one of the brightest episodes in the war. This was especially true in frontier communities. One example is Susanna Wright, who, in 1776, was acting as legal counselor, unofficial magistrate, and local physician for her neighbors on the frontiers of Pennsylvania. This social and economic equality resulted from survival necessity, however, and did not indicate any fundamental shifts in social philosophy. The American colonies adhered to the concept of *couverture*, derived from English common law, according to which married women were considered one with their husbands, and "the very being or legal existence of the woman [was] suspended" after marriage. After independence, these gender inequities were not significantly addressed. Nevertheless, some progress was made. Massachusetts legislation from 1780 led to the granting of property rights to women by allowing women who had been abandoned by their husbands to sell property. One year later, women gained the right to be elected to office in the United States, although only in New Jersey were women allowed to vote, and that too was outlawed by 1790. For African-American women, the Revolutionary War made little impact on their lives. Many continued to be abused by their mistresses, raped by their masters, and put down by their male coworkers. No rights of citizenship were extended to African-American women, and any successes they achieved was only permitted within a circumscribed area. One example of such sheltered success was Phillis Wheatley, a celebrated African-American poet. Abolitionists used her as an example

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proving that Africans were not congenitally intellectually inferior. Nevertheless, although she was a firm supporter of independence for the colonies, she was not a proponent of emancipation for slaves. In fact, her poetry expressed thankfulness that she had been delivered from the "darkness" of Africa to the "light" of America. Native American women faced different social circumstances, depending on the social organization of their tribe. In many tribes, Native American women lived in patterns of sexual segregation. In some New England tribes, for example, women and men ate separately. Tribes as the Ute and Shoshone in the Great Basin region gave women very low social status. In other tribes, however, Native American women had more access to positions of power than did their European counterparts. Some tribes, such as the Iroquois of northern New York and the Pueblos of the Southwest, were matrilineal, determining kinship through maternal lines. In addition to political positions, squaws had authority in the religious sphere, sometimes assuming roles as shamans or priests, which allowed them to practice medicine. In some cases, women acted as both shamans and warleaders. Some women even engaged in trade. Nevertheless, although women were able to hold positions with varying levels of authority within their tribes and clans, most Native American cultures remained heavily male-dominated. Since the vast majority of Native Americans sided with the British, many of the Native American heroes and heroines were individuals who would not have been acclaimed by the patriot Americans. Mohawk leader Mary Brant, for example, was known for having used her considerable influence among Native Americans to keep them loyal to the British. The Revolutionary War probably affected Native American women more through the disruptions of daily life it caused than through any liberal concept which the patriotic struggle may have espoused. In any case, the ideals of a "republican woman" were probably not intended to apply to non-European women, so that the political and social developments which may have arisen from American independence were largely irrelevant to Native Americans. In fact, many tribes might have been better off if Great Britain had won the war, since the British had much more genial relations with most tribes than did the colonial settlers. However, the education available to most women was insufficient to properly facilitate the fulfillment of such demanding roles. Few families educated their daughters beyond the elementary level, and almost no women attended college. Eventually, schools which accepted women or were designed for women were founded in the new nation. These schools emphasized instruction in music, dancing, drawing, painting, needlework, etc. One of the most well-known adventure schools was founded in Philadelphia in by Anthony Benezet. In the south, daughters of well-to-do families were taught by tutors. Such schools trained young women in reading, grammar, geography, history, music, arithmetic, and sometimes astronomy and foreign languages. Schools such as the Katy Ferguson School for the Poor, founded and named after a former slave, dealt with the more urgent need for basic literacy among the poor. The Ferguson School recruited students from the poorhouses on New York, and began in with 28 black and 20 white students. After the war, several New England academies began to accept women and to allow them to study the same subjects as men, although schools such as Yale University still refused to accept even fully-qualified female students. Explore our complete time lines of major events in American history as well as World History. Research our special sections on diverse subjects ranging from presidential elections to naval history. Whatever aspect of history you wish learn about, you will find it at Historycentral.

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## Chapter 5 : The early republic () | US history | Khan Academy

*Introduction. Labeling an era in history as revolutionary implies that research of the period in question exposed substantial change. Indeed significant change did occur during the American Revolutionary era—a colonial power lost a vital piece of its empire, a unified nation emerged, and a new republic was created.*

A question that this class raised for me, that ultimately became my research topic, was what were the significant differences in slavery between the North and the South leading up to the American Revolution and during, and how did this relate to religion? It was difficult for me to narrow down this specific topic because I was so concerned with being able to have a question that would lead me to a correct answer. What I ended up realizing was that my question could not clearly be answered, and that is okay. I presumed that the differences between slavery in these two regions would be basic characteristics of slave life, such as what type of work the enslaved were doing and what conditions they were forced to survive under. This was the basis of my question, when in all actuality, the differences in slavery between these two places were much more significant than just the basic characteristics of slave life. There is a deeper meaning behind slavery than what most of my generation perceives it to be, and the emotional difference between these two regions was emphasized in these articles. It was a time of conflict for the North, and a time of silence for the South. Although my preconceived knowledge on the subject of slavery had been a bit wrong, this ultimately led my research to be more profound. Since the North and South are such broad regions, I decided to focus specifically on Boston and Charleston during the time leading up to the Revolution and during the Revolution. From smallest to largest, this word cloud shows the words used the least to the words used the most in the articles that I chose to base my research around. Looking at my visualization, you can see that slavery, oppression, liberty, and religion are the most frequently used words in my articles. I predicted at the beginning of this project that slavery and oppression would be the most common words in my articles, but I assumed it would be for a very different reason than it actually is. The first obstacle I faced during my research was the lack of articles in Charleston before the American Revolution. There was not a single article I could find regarding slavery and religion during to It is assumed that printing was not a huge thing in Charleston at the time, unlike in Boston, where I found an abundance of pre-Revolutionary articles in reference to my topic. Originally wanting to just focus on slavery in the years leading up to the Revolution, this led me to shift my topic from focusing on slavery in the North and the South during the years of through to focusing on the time period during the Revolution also. During the American Revolution , there was a much greater selection of newspapers for Charleston, and I was able to find a majority of my information in regard towards Charleston during this time period. Slavery and oppression were discussed in the larger portion of my articles, but the distinct differences in how these two words were discussed was a significant finding. I will first discuss Charleston, a city in the South, where slavery was present in the harshest and most intense form. From previous history classes that I have taken, the strong correlation between the South and slavery was something that I had greatly been aware of. So why was I having such a difficult time gathering up enough articles from this place that actually discuss slavery in depth? This led me to wonder what the term slavery meant in early American newspapers in Charleston. Yes, there were a lot of articles with my key word slavery, but none of these articles were actually talking about slavery or the life of slaves in depth. I could assume this is because it was painful and uncomfortable to talk about, or I can even think that this was a way of dehumanizing slaves. These two theories are very plausible, but the lack of information in these articles remained a roadblock for me to actually finding this answer. Slaves were simply not given a voice in Charleston, and this highlights just how bad conditions were in the South. I did not need to know the definition of slavery in Charleston to understand that conditions were unacceptable. Charleston outshined Boston in terms of enslaved population, which is ironic considering the lack of information I was able to dig up. There was a disconnect in emotional empathy between slaves and the rest of the population, and this is where Boston differed greatly from

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Charleston. The contrast between Charleston and Boston in regards to what I just discussed is important. The depth of slavery discussed in the Boston articles led me to find information that had proved my original thoughts wrong. Going back to my visualization, one of the largest words is liberty, and ironically, it is connecting slavery and oppression. This is because in a majority of the Boston articles I found, liberty was discussed to a great extent when certain voices were arguing against slavery. While Charleston was dehumanizing slaves, Boston was concerned with the liberty of the slaves. This is so important because many people, myself included before this research, assume that slavery was horrible and present throughout the entire country during this time. I realized that slavery was almost non-existent in places like Boston in the North, and greatly present in places like Charleston in the South. A great portion of the population in the South was enslaved, and there was no attempted movement to abolish slavery. Boston gave slaves a voice and even though it might have been a slow movement of abolition, it greatly shows the differences that were present in the two places. What slavery meant to these two places contrasted greatly, and even though I cannot clearly define what slavery meant to both Charleston and Boston, it can be proven that Boston was empathetic and upset with how evident slavery was in the nation, and Charleston barely even acknowledged to the public through printing that slave life was awful. So once again, I knew that slavery and oppression would be the most important words in my research, and this word cloud shows that. However, I did not know that these words were used in such opposite ways. In Boston, my articles stated to the people that slavery is not an act of liberty and religion, and that it is absolutely wrong. On the other hand, in Charleston, the word slavery came up frequently, but in random sentences discussing another topic that slavery was briefly mentioned in. There was no emphasis and there was no empathy towards slave life, simply because to the South, slaves were not deserving of a life and they were not deserving of a voice to be heard and talked about. They simply put it in the back of their minds and carried on with their every day lives and printing. Further Reading Morgan, Edmund S. *A Religious History of the American Revolution*.

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## Chapter 6 : Revolutionary Changes and Limitations: Women [racedaydvl.com]

*Throughout the early republic, diplomacy was preferred to war. Violence and warfare carried enormous costs for all parties—in lives, money, trade disruptions, and reputation. Diplomacy allowed parties to air their grievances, negotiate their relationships, and minimize violence.*

Revolutionary Changes and Limitations: In the 18th century "property" included other human beings. In many ways, the Revolution reinforced American commitment to slavery. The changes to slavery in the Revolutionary Era revealed both the potential for radical change and its failure more clearly than any other issue. Slavery was a central institution in American society during the late 18th century, and was accepted as normal and applauded as a positive thing by many white Americans. However, this broad acceptance of slavery which was never agreed to by black Americans began to be challenged in the Revolutionary Era. The challenge came from several sources, partly from Revolutionary ideals, partly from a new evangelical religious commitment that stressed the equality of all Christians, and partly from a decline in the profitability of tobacco in the most significant slave region of Virginia and adjoining states. The decline of slavery in the period was most noticeable in the states north of Delaware, all of which passed laws outlawing slavery quite soon after the end of the war. However, these gradual emancipation laws were very slow to take effect—many of them only freed the children of current slaves, and even then, only when the children turned 25 years old. Although laws prohibited slavery in the North, the "peculiar institution" persisted well into the 19th century. James Forten was a noted Philadelphia businessman and abolitionist. Even in the South, there was a significant movement toward freeing some slaves. In states where tobacco production no longer demanded large numbers of slaves, the free black population grew rapidly. By one third of the African American population in Maryland was free, and in Delaware free blacks outnumbered enslaved African Americans by three to one. Even in the powerful slave state of Virginia, the free black population grew more rapidly than ever before in the 18th and 19th centuries. This major new free black population created a range of public institutions for themselves that usually used the word "African" to announce their distinctive pride and insistence on equality. Although the rise of the free black population is one of the most notable achievements of the Revolutionary Era, it is crucial to note that the overall impact of the Revolution on slavery also had negative consequences. In rice-growing regions of South Carolina and Georgia, the Patriot victory confirmed the power of the master class. Doubts about slavery and legal modifications that occurred in the North and Upper South, never took serious hold among whites in the Lower South. Even in Virginia, the move toward freeing some slaves was made more difficult by new legal restrictions. In the North, where slavery was on its way out, racism still persisted, as in a Massachusetts law of that prohibited whites from legally marrying African Americans, Indians, or people of mixed race. The Revolution clearly had a mixed impact on slavery and contradictory meanings for African Americans. From humble beginnings in an abandoned Philadelphia blacksmith shop, the A. M. E. Church was founded. Visit their official site and get more on their history, Richard Allen and other founders, and news on the church today. Allen helped to build an identity for African-Americans by creating separate African-American institutions and rejecting campaigns to return blacks to Africa. Introduction to Colonial African-American Life This one page overview of colonial African-American life outlines the hard choices that slaves faced at the onset of the revolution. Should slaves run away to join the British forces? Or should they take up arms against the British in hopes that an American victory would ensure their freedom? Not much here on the African-American experience after the war, just a look at the first round of revolutionary era challenges. The Loving Decision The Massachusetts law prohibiting mixed marriages was just one of many statutes resulting in increased division between American citizens. Over time, other states added similar laws. Virginia decision of that the U. S. Supreme Court nullified mixed marriage laws still in effect in 16 states. Read the text of that decision at this Association of MultiEthnic Americans page. Report broken link It always appeared a most iniquitous scheme to me to fight ourselves for what we are daily robbing and plundering from those who have

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as good a right to freedom as we have.

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### Chapter 7 : Enslaved Women in America : Emily West :

*In this book, historian Emily West offers the first comprehensive overview of the lives of enslaved women in America by placing their stories within the broader context of slavery in this country from the colonial era through to the end of the Civil War.*

PDF File Rationale While researching this bibliography, I attempted to find as many sources and references online as possible. Public school teachers are by requirement instructors of a wide-array of information. Our job is to convey that information in a meaningful way to our students, not to dig in depth on one subject. Therefore, I have attempted to create a list of materials that would be useful to a public school teacher of history. A list that is financially easy to obtain, yet is historically and pedagogically relevant to the topic. All the materials on this list are available online. Some are books available for purchase, but most are free, public domain, primary source materials which are easily accessed and used within the classroom. Gender and Morality in Anglo-American Culture, University of California Press. Collection of essays on gender and family relationships. Although the text takes a rather radical feminist perspective, much of the details describe what daily life in the Early Republic period were like for women. This is a good source for teacher background, but readability is too advanced for use in the classroom. A discussion of patterns of life in the Early Republic period. Boorstin does a great job of discussing daily life, travel, job opportunities, and westward expansion. He uses many anecdotes and stories to express the social philosophy of the times. Letters from an American Farmer, Hector St. Retrieved June, from Historical Text Archive, <http://www.historytextarchive.com>: Because the entire text is online, students are able to use this resource for further research in the manners and custom of the Early Republic. Lectures in the History of American Civilization. However, for use as a lecture source, many of his ideas might stimulate student thought and discussion. This text spans a much broader period of time than the Early Republic, but does an admirable job at giving sociological reasoning for many of the customs and patterns of early American life. Retrieved June, from History Matters, <http://www.historymatters.com>: This online excerpt is a personal diary of a 15 year old girl in rural Massachusetts during the 18th century. The diary allows students to expand upon the brief entries and form an opinion of rural life in the s. Witness Accounts of the Atlantic Slave Trade. This excerpt from Alexander Falconbridge discusses the conditions of African slaves on the Atlantic voyage to America. This primary source information source could be used as a supplemental reading in a classroom studying the culture of the Early Republic. College and University Press Services, Inc. This would be an EXCELLENT reading for a 9th grade class and could promote further discussion on the influence of Americans in the Ohio Valley, on the Amerindian population and the differences in philosophical thought between the respective cultures. Hiram Munger Remembers Factory Life. Chicopee Falls, Massachusetts: Published By the Author, pp. Retrieved June, from History Matters, <http://www.historymatters.com>: A first-hand account of working conditions in a grist-mill of Massachusetts. Our Own Snug Fireside: A good resource for students to use when researching the Early Republic period. The text uses diaries, letters and artifacts to discuss early American life. The illustrations are a great resource for 9th grade students. In addition, certain portions of the text might be used as class readings or for additional lecture material on daily life. Olaudah Equiano, or Gustavus Vassa. Published By the Author Vol. A first-hand account of the crossing of the middle passage by slave ships. Students would find this reading a provocative and interesting read on the treatment of African slaves during the Early Republic period. Voices of the New Republic: New Haven, Ct: The Connecticut Academy of Arts and Sciences. First hand accounts of life in Connecticut in the 18th century. The Academy sent questionnaires to towns and the resulting responses are documented in this volume. This is a great resource for examining the daily life and practices of citizens of Connecticut. There is a second volume of modern essays on the first volumes commentary. Rowson, Susanna Haswell, Funk and Wagnalls Co, vol. Retrieved from History Matters, <http://www.historymatters.com>: This book is described at the site as the first bestseller in America. Artifacts – pictures of different trades and items for Americana. Using anecdotes and artifacts, Sloane attempts to show what life was like in early America. This is a good resource

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for students because of the readability of the text, as well as illustrations. Ulrich, Laurel Thatcher, *The Age of Homespun: Objects and Stories in the Creation of an American Myth*. Ulrich attempts to discuss early America and the influence that textiles had on the lifestyles of both settlers and Amerindian groups. Much of the book centers around the Revolutionary period, but set the stage for the Early Republic period. The text is above 9<sup>th</sup> grade level, but would be a good teaching source for discussing early American life. The New Nation, *American Popular Culture Through History*. An analysis of early American popular culture in the Early Republic period. Vickers examines topics such as food, advertising, art, fashion, hobbies and travel. Students would find this book an easy read and highly entertaining. *Transportation Developments in the Early Republic*. Retrieved June, from History Online, <http://www.historyonline.org>: A discussion of early transportation and the development of transportation systems in the early 1800s. It includes references on the government's involvement and an excellent listing of the modes of transportation available. The document is easily read by high school students and a good resource for studying transportation in the Early Republic. Gilman, Caroline, Howard, *Recollections of a Southern Matron: The length of the document does not allow for classroom reading in entirety*. However, there are numerous sections which could be used as classroom readings – most specifically about interactions between white owners and slaves. *Rhode Island Supreme Court, Rhode Island Supreme Court at Providence*. A divorce decree from 1800. Students would find this an interesting look into the lives of Americans in the Early Republic period. It describes the lack of financial and social responsibilities of the husband. The text is difficult to read for high school students because of the legal jargon as well as the time period. This document would be best used as a lecture discussion artifact. *Publications of the Mississippi Historical Society v. Retrieved June, from National Humanities Center, www.nhc.edu*. An excellent autobiography detailing the life of a Georgia-born American. Of particular value are the accompanying photos and maps of this online excerpt. The document is long, 10 pages, however, students would be able to easily peruse it as a research tool for further investigation. *Religion in the Early Republic*. An academic paper on religion in the Early Republic period. A good teacher resource for information regarding the religious life and philosophies of the period, but not readable for high school students. *Venture begins the tale with a first-hand account of tribal wars and the sale of Africans to an American slaver. South Carolina Gazette, , Sept 1790*. A column of notices from the South Carolina Gazette. As a primary source, students would find this useful to synthesize information about daily life. In an integrated curriculum, students could read aloud the play, discuss concepts, analyze vocabulary, and gain an understanding of the period. University of Houston, College of Education, *The First National Census*.

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### Chapter 8 : Enslaved women in America : from colonial times to Emancipation | Search Results | IUCAT K

*Women, Race, and the Law in Early America Summary and Keywords Everywhere across European and Indigenous settlements in 17th- and 18th-century North America and the Caribbean, the law or legal practices shaped women's status and conditioned their dependency, regardless of race, age, marital status, or place of birth.*

Revolutionary Changes and Limitations: The Revolutionary rethinking of the rules for society also led to some reconsideration of the relationship between men and women. At this time, women were widely considered to be inferior to men, a status that was especially clear in the lack of legal rights for married women. Even future First Ladies had relatively little clout. She could not participate in the creation of this government, however. Judith Sargent Murray wrote the most systematic expression of a feminist position in this period in but not published until Her essay, "On the Equality of the Sexes," challenged the view that men had greater intellectual capacities than women. Instead she argued that whatever differences existed between the intelligence of men and women were the result of prejudice and discrimination that prevented women from sharing the full range of male privilege and experience. Murray championed the view that the "Order of Nature" demanded full equality between the sexes, but that male domination corrupted this principle. Revolutionary and Early National America remained a place of male privilege. Nevertheless, the understanding of the proper relationships among men, women, and the public world underwent significant change in this period. The republican thrust of revolutionary politics required intelligent and self-disciplined citizens to form the core of the new republic. This helped shape a new ideal for wives as "republican mothers" who could instruct their children, sons especially, to be intelligent and reasonable individuals. Susanna Haswell Rowson , in the preface to her novel *Charlotte Temple*, dedicates the book "to the many daughters of Misfortune who, deprived of natural friends, or spoilt by a mistaken education, are thrown on an unfeeling world without the least power to defend themselves from the snares not only of the other sex, but from the more dangerous arts of the profligate of their own. In fact, the benefits that accompanied this new ideal of motherhood were largely restricted to elite families that had the resources to educate their daughters and to allow wives to not be employed outside the household. Republican motherhood did not meaningfully extend to white working women and was not expected to have any place for enslaved women. For example, the s saw the expansion of new kinds of books aimed for a female audience and often written by women. This new form of popular writing reflected and helped further expanded education and literacy for women. The female heroines of these novels frequently provided examples of the unjust suffering of women in a male-dominated world. Judith Sargent Murray Society The life and legacy of the 18th century feminist author, Judith Sargent Murray, is commemorated at this site. The Society has produced an "illustrated tour of her world" that introduces you to her husband and transports you to spots in and around Boston where Murray lived, worked, and relaxed. The entire book is here for you to browse You can search the text of this influential work by Susanna Haswell Rowson. The literature of meets the 21st century at this site. Eliza Lucas Pinckney This short biography gives insight into the life and accomplishments of the woman billed as "the first important agriculturalist of the United States. Her progressive education of her 2 sons made her a pioneer of learning as well. Learn more with this straight-to-the-point info from DistinguishedWomen. Mary Lyon and Mt. Holyoke Female Seminary Mary Lyon had a dream; she wanted women across the young United States to have access to an education equal to that of men. Although ridiculed by those who thought such learning would be "wasted" on women, she managed to change history when she opened Mount Holyoke Female Seminary later College in This fantastic site, provided by the College itself, recounts the life of Mary Lyon and the founding of the school with pictures, artifacts, and more.

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### Chapter 9 : Republican motherhood - Wikipedia

*The changes to slavery in the Revolutionary Era revealed both the potential for radical change and its failure more clearly than any other issue. Slavery was a central institution in American society during the late 18th century, and was accepted as normal and applauded as a positive thing by many white Americans.*

At One View, The Newberry is an especially rich resource for the study of Early American history. Some types of primary sources one might find include colonial records; published state archives; historical and genealogical society papers; state, county and town histories; newspapers and periodicals; missionary accounts; travel literature; diaries, sermons and hymns; Indian captivity narratives; and historical monographs. These original sources are complemented by later published editions of primary sources, such as the Early American Imprints and Early American Newspapers microfilm series. Colonial Period Attempting to include all phases in the development of European colonies in the Americas, the Newberry has an abundance of primary source material documenting the British, French, Spanish and Portuguese colonies. Like other subject areas within American history, the Ayer and Ruggles collections have a wealth of material for the study of the Colonial Period. The Newberry, often within the Ayer collection, has many important sources on the history of the French colonies. Some of the special sources of note are A complete set of the Jesuit Relations in original Cramoisy editions Multiple editions of Hennepin and Champlain And many other items, printed and manuscript, are essential sources on the history of the French colonies in North America. No less interested in those sections of the continent that were formerly under Spanish dominion, the Newberry has collected extensively for the history of Mexico and Latin America for the period of discovery, conquest, and colonization. Some of the rare printed works include: Multiple editions of Las Casas between and The works of Oviedo and many editions of Acosta, Herrida, and Solis Many manuscripts and transcripts of archives relating to the conduct of the Spanish colonies are available at the Newberry, most often within the Ayer collection. These collections generally consist of documents from the sixteenth, seventeenth, and eighteenth centuries which relate to the history of the territory of the United States formerly held by Spain. For more information see the Latin American History page. The Newberry Library has wonderful collection on the growth of colonial Brazil. In addition to the rare Portuguese colonial materials found in the Ayer collection, as a working library of Luso-Brazilian research materials, the Greenlee Collection is one of the finest in existence. Revolutionary Era The library has a very strong collection of primary sources for the study of the Revolutionary Era. One important source for the exploration of period is a collection of over American Revolutionary pamphlets The following groups are included: Pamphlets discussing the political principles and philosophy of the colonies. Controversial pamphlets, both British and American. Sermons, orations and other material printed to influence public opinion during the conflict. Political pamphlets reflecting on the progress and results of the Revolution. British and American state papers and the important sets of diplomatic documents printed during the period complement the pamphlet collection. Extensive local and family history materials - for instance, a practically complete set of the publications of historical societies and colonial governments - contribute to the rich tapestry of potential sources from which to approach the Revolutionary Era. The Ayer and Ruggles collections add to the wealth of material for the study of this era. For more information on these special collections please see their descriptions. Here, the Library has nearly every text and more than two-thirds of the recorded editions. As for other areas of American history, the Newberry holds extensive genealogical materials - for instance, a sizable collection of New England genealogies and local histories - that contribute to the rich tapestry of potential sources from which to approach the Early Republic. The Ayer and Ruggles collections have rare and unique sources that inform our understanding of the expansion of the young nation: