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The Slave Community

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The Slave Community John W. Blassingame, 1979 Taking into account the major recent studies this volume presents an updated analysis of the life of the black slave his African heritage culture family acculturation behavior religion and personality Revisiting Blassingame's The Slave Community Al-Tony Gilmore, 1978-07-26 Original essays critiquing John W Blassingame's pioneering 1972 work The slave community plantation life in the antebellum South which broke with historical tradition by basing itself largely on the autobiographies and other personal records of enslaved persons themselves Blassingame's book was controversial both for what it did and what it failed to do In Revisiting Blassingame's The slave community nine scholars go over the approach conclusions and reception of The slave community and discuss the historiography of enslavement in America before and after its publication **Down by the Riverside** Charles W. Joyner, 1984 Re-creates the daily life of the slaves What they wore and ate how they celebrated and mourned the culture they created Life in Black and White Brenda E. Stevenson, 1997-11-06 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 Loudoun'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 Loudoun 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

Claiming Sunday Joleene Maddox Snider, 2022-11-14 An inspiring story of human souls who survived the dehumanizing system of slavery in the Old South *Claiming Sunday* also provides important keys to comprehending modern racial relations in a more enlightening and historically accurate manner The story is told through a richly detailed narrative revealing the lives of the enslaved on the Devereux Plantation and through interviews with their modern day descendants Julien Devereux and his elderly father John came to Texas in 1841 from Alabama Julien first settled in Montgomery County and then moved to Rusk County in 1846 When he died in 1856 he owned 10 500 acres of East Texas cotton land and seventy five enslaved Black Americans Julien s widow Sarah Landrum Devereux maintained the plantation through the Civil War The Devereux Slave Community centered on two people Tabby and Scott Together they raised eleven children and saw their family grow over the years as other lines were added to the Community The Slave Community endured the various moves from Alabama to Montgomery County Texas and then on to Rusk County but a lawsuit filed after John Devereux s death broke up Tabby and Scott s immediate family and threatened the unity of the entire Community The Devereux Slave Community s strength endurance and determination helped to repair the damage from the division of the core of the Community and carried them whole through to freedom in 1865

Slavery & Race in American Popular Culture William L. Van Deburg, 1984 Spanning more than three centuries from the colonial era to the present Van Deburg s overview analyzes the works of American historians dramatists novelists poets lyricists and filmmakers and exposes through those artists often disquieting perceptions the cultural underpinnings of American current racial attitudes and divisions Crucial to Van Deburg s analysis is his contrast of black and white attitudes toward the Afro American slave experience There has in fact been a persistent dichotomy between the two races literary historical and theatrical representations of slavery If white culture makers have stressed the unmaning of the slaves and encouraged such stereotypes as the Noble Savage and the comic minstrel to justify the blacks subordination Afro Americans have emphasized a counter self image that celebrates the slaves creativity dignity pride and assertiveness ISBN 0 299 09634 3 pbk 12 50

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