

HISTORY 203: AFRICAN AMERICAN HISTORY I
FALL 2014
DR. WAYNE GLASKER
M, W 1:20-2:40 PM
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COURSE DESCRIPTION

This is an introductory survey course on African-American history up to the Civil War. This course does not pre-suppose any background in history. This course is interdisciplinary, and includes elements of archaeology, art, biology, religion and sociology and psychology as well as history. This course begins with the *ancestral* history of black people in Africa; examines slavery in the ancient world, and the enslavement of white people in Europe in ancient and medieval times; and then proceeds to the rise of the Atlantic slave trade, European and Anglo-American racism, and New World slavery. Whereas religion played a key role in who could be enslaved in medieval Europe (a Christian should not enslave a fellow Christian, a Moslem should not enslave a fellow Moslem) increasingly after 1400 AD sub-Saharan Africans were singled out for servitude on the basis of “heathen” religion and color. One of the fundamental issues in this course is to address the question “where did racism (white supremacy) come from?” How was the idea of race constructed in Europe, especially in England and the English colonies in North America and the Caribbean? We focus on England because it was the mother country of what is now the United States. We will look at the role of cultural, religious, ideological, economic and disease factors (epidemiology and resistance to disease). We will also explore the impact of New World slavery on the gender roles and identities of black men and women, and on the slave family. We will also look at questions of resistance, the attempted slave revolts, and the slave narratives. We will discuss the relationship of racism to slavery and the relationship between racism and capitalism in the colonial and antebellum periods. In colonial America slavery emerged out of the terribly exploitative system of white indentured servitude, as colonial Virginia and Maryland moved from white-on-white brutality and exploitation to white-on-black brutality and super-exploitation. Students will learn how indentured servitude and slavery were similar, and how they were different. We will explore the contradiction of slavery in a free, democratic republic, where the rights of “all men” were denied to those defined as “not men.” We will compare slavery in the US with slavery in the Caribbean and Latin America. And we will explore the meaning of the ideas of America, in relationship with the wider world, in view of the contradiction of slavery in a nation that claimed to cherish freedom and equality. The course will focus on the period up to the Civil War.

The lectures will be supplemented with video material.

REQUIRED READINGS

Darlene Clark Hine, *African Americans: A Concise History, Volume I* or *African American Odyssey*, Volume I. You may use either the 4th or 5th edition (Bookstore has 5th edition).

Frederick Douglass, *Narrative of the Life of Frederick Douglass*

Catherine Clinton, *Harriet Tubman: The Road to Freedom*

A handout on Slavery and the Law (class handout, forthcoming at appropriate time)

There will be articles in **sakai** and on **electronic** reserve as well. Ordinarily, to access sakai, type sakai.rutgers.edu and then enter your username and password. **We will use sakai extensively.**

EXAMS AND PAPERS

There will be at least four exams, and the Final Exam (but more if I determine that more are needed). **The Multiple Choice section of the Final Exam will be cumulative. All dates are tentative and subject to change.** The exams (including the Final Exam) will count as 50% of the course grade. Class attendance will count as 10% of the course grade, and class participation will count for at least 10%. There will be **two papers** (book reports in which you respond to directed questions on Frederick Douglass and Harriet Tubman), which are to be eight to ten pages in length. Together the papers will count for 20% of the grade. There will be a **writing assignment** using **ProQuest**, a resource at the Library. All college students should know how to use ProQuest; it is a basic skill. And there will be **reaction papers**, in which you respond to a reading or video.

Exams	50%
Papers (book reports)	20%
ProQuest Assignment and Reaction Papers	10%
Attendance	10%
Participation	10%

If you are here, you will know exactly when the exams will be given. **If you are absent it is your responsibility to get notes from a classmate.** Every student should have a partner in the class (a teammate) so that you can get notes.

You should check your email before class for announcements in Sakai. EVENTUALLY most of the reserve readings can be accessed through sakai; click on Library e-Reserves in the left hand column.

THE GRADING SCALE

In general, an average of	00-59 = F	Failing
	60-69 = D	Poor
	70-74 = C	Satisfactory (average)
	75-79 = C+	A bit more than Satisfactory
	80-84 = B	Good
	85-89 = B+	Very Good
	90-100 = A	Excellent/Outstanding

PLAGIARISM AND ACADEMIC INTEGRITY

The papers are not collaborative exercises. Each person should do his or her own independent, individual work. The papers will be submitted with BOTH a paper hard copy and you will upload it to sakai, where it will be filtered through TURNITIN, which detects Internet copy-and-paste plagiarism. If you copy and paste someone else's work and do not cite the source this is plagiarism. It might be as small as a sentence or two, but if you do not use quotation marks and cite the source it is still plagiarism. "I didn't know" and "I forgot" are not acceptable excuses.

If two or more people turn in papers that are entirely or substantially identical, this suggests cheating or collusion. The person who shared the file or notes with the person who turned in someone else's work as his or her own is equally guilty of violating the Code of Academic Integrity. The consequences can be severe.*

Obviously students should not cheat on exams or attempt to use notes stored on cellphones or other devices during an exam. The Code of Academic Integrity can be found at <http://academicintegrity.rutgers.edu/integrity.shtml#I>

NORMS OF BEHAVIOR

Late exams are entirely at the discretion of the professor. I am NOT obligated to allow a late exam. I will consider a late exam if there is a doctor's note documenting illness, accident or hospitalization; or an auto repair receipt documenting that "my car broke down"; or an obituary documenting that "my grandmother died again." Some students, without fail, get sick on the day of the exam, every exam, every semester; or suffer the loss of a family member (at every exam) or sustain some injury (at every exam). **If you are enrolled in this class, we expect you to be here. If you are not going to attend, you should not be enrolled.** This Is not an online course, nor is it an absentee course.

PROLONGED ABSENCE

Sometimes events occur that require prolonged absence from class. If, for example, you are in a car accident and are hospitalized and are going to be absent for weeks at a time, contact the Student Advising Office (856-225-6043). That office will then send a notice to all of your professors, making them aware of your situation. The same procedure should be followed if any type of illness (such as mono or strep throat) or emergency occurs that will cause you to be absent for an extended period of time. In this class, if you are absent for weeks at a time without explanation, you will be referred to the Student Advising Office, and you will not be allowed to take exams* until the Student Advising Office provides a satisfactory explanation and documentation.

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All of the rights, privileges and immunities of the tenured faculty are reserved.

OVER-ARCHING LEARNING GOALS

Rutgers seeks to prepare students for 21st century challenges by providing information about certain foundations, and skills for lifelong learning. Students should have knowledge of human cultures and the physical and natural worlds. They should have intellectual and practical skills, such as inquiry and analysis, critical and creative thinking, written and oral communication, quantitative literacy, information literacy and problem solving. Students should also have civic knowledge and engagement; intercultural knowledge and competence; and awareness of ethical reasoning and action; and awareness of academic integrity and social responsibility. This course will focus on intercultural knowledge and competence (diversity) and knowledge of human cultures (America in the world).

DIVERSITY

This course satisfies the requirement for a course in American Diversity. Under the General Education requirements, “Diversity refers to multicultural differences within the United States, including race, gender, age, sexual orientation, ethnicity, religion, and social class” among other things. Courses in diversity seek to give attention to groups, experiences and perspectives that often have often been neglected or ignored in the past (such as the perspectives of women, minorities, LGBT people, etc). In a pluralistic society, the more that we understand about one another the better we can all get along and respect each other in our multiracial democracy. This course contributes to intercultural knowledge and competence.

LEARNING GOALS FOR DIVERSITY

1a. In this course students will obtain knowledge of the history and culture of people of African descent or background

- in Africa (a sampling of the African ancestral history)
- in the Western Hemisphere (including the Caribbean) as part of the African *diaspora*
- and in the United States up to the Civil War.
- The course is *diasporic* and trans-Atlantic in scope.

1b. Students will obtain knowledge about the role of slavery in world history, including the ancient Mediterranean world, and in medieval Europe, Africa and southwest Asia. Black people were not the only people to be enslaved. In ancient and medieval Europe white people were enslaved too.

2. Students will obtain knowledge of differences and inequities in US society in the colonial and antebellum periods along the lines of race, color and gender.

3. Students will obtain knowledge about the efforts of abolitionists, both black and white, to end slavery and push the US in the direction of intergroup cooperation and mutual understanding in a pluralistic society (“a universal nation”) rather than an ethnocentric society (“a white man’s country”), up to the Civil War. Further, we will see how the abolitionists struggled to create a more just and egalitarian society.

4. Students will obtain knowledge of the contributions that people of African ancestry have made to the US and its colonial antecedents, up to the Civil War.

5. This course will explain the processes and the history that failed to create a just and egalitarian society for black people in the US, in the period up to the Civil War.

6. This course will describe the social processes by which a physical, biological characteristic or difference (in this case color) was constructed as “race.” In other words, this course will examine theories about the social construction of race.

7. Students will gain a comprehensive knowledge of the major events of African American **history** and major figures (persons) involved, including knowledge of slavery and the efforts to abolish it, up to the Civil War.

8. Students will obtain knowledge about African American **culture** (music, literature, art, dance, folklore, foodways), especially under the regime of slavery and up to the Civil War.

9. Students will obtain knowledge that shows that black people were not merely passive objects or victims who were simply acted upon, but rather they resisted oppression and sought agency; and sought control over their lives, circumstances and destiny (self-determination).

10. Students will gain knowledge as to what primary sources are, and how to use them. Students will gain knowledge as to what secondary sources are, and how to read them in a critical manner. Students will gain knowledge about cause and effect and how to write an explanatory essay.

AMERICA IN THE WIDER WORLD

Within the domain of General Education requirements there are several “Themes and Approaches.” Students must take a course in one of them. This course also fulfills the “United States in the Wider World” category, with emphasis on the colonial and antebellum period, under the Themes and Approaches sector of the General Education requirements.

LEARNING GOALS FOR AMERICA IN THE WIDER WORLD

1. This course will provide knowledge about the political, diplomatic, social, economic and cultural interactions between the United States (the British colonies in North America and the US in the antebellum period) and the wider world with respect to the European conquest of the New

World, the Atlantic slave trade, and the economy of sugar, tobacco and cotton. The course will compare and contrast slavery in the US with slavery in the Caribbean and Latin America, and in the Old World.

2.This course will identify major practices, institutions and ideas of the US and how those constructions were applied and contested, with emphasis on the contradictions between notions of freedom, liberty, equality and democracy on the one hand, and racism and the institution of slavery on the other hand.

3.In this course students will obtain knowledge about the political, economic and cultural history of the US, especially with regard to race and the institution of slavery.

4.This course will offer a “nuanced” understanding of the role of “America” in the world by describing how Americans down to the Civil War cherished ideals of liberty, equality and opportunity but wrestled with their consciences as they struggled with the contradiction of racialized slavery in a free democratic republic. Ultimately the “original sin” of slavery (James Madison’s term) was abolished, as the forces of freedom and democracy prevailed. America was not perfect, but the abolition of slavery was a step in the arduous process of improving American democracy and pushing the nation to live up to its ideals. Steps such as these have helped to make America “the light of the world” in the eyes of many people, especially those subject to dictatorial regimes, rigid social classes, and feudal hierarchy. The American experience shows that freedom cannot be taken for granted, and is not easy, but must be contended for in each generation. It is an ongoing struggle and an open-ended, unfinished process.

SAMPLE SCHEDULE OF READINGS: DATES WILL DIFFER FOR FALL 2014, 2015

All dates are tentative and subject to change.

W Sept. 4 Introduction
Darlene Clark Hine, *African Americans: A Concise History*, Chapter One (on Africa)
Read the sections entitled The Ancestral Homeland, A Huge and Diverse Land, The Birthplace of Humanity, Ancient Civilizations and Old Arguments, and Egyptian Civilization

In sakai, go to Resources

Homework assignment one. In sakai, under resources, **print the Narmer Palette and describe in one page what is depicted on both sides. Attach the photo of the Palette to your written page. Print Nubians and write your name on it, to be turned in during class next week. READ Narmer Palette 2.**

Homework assignment two. On Google, use the search words **Narmer, Striker.** Look at **5** of the websites that come up. Write a paragraph (at least four sentences) in your own words summarizing the speculation about the meaning of the name “Narmer.” List the websites that you used.

Also read and look at the resource entitled Hieroglyphics,

- M Sept. 9 Darlene Clark Hine, *African Americans*, Chapter One, the sections entitled “Kush, Meroe and Axum, West Africa, Ancient Ghana, The Empire of Mali, Al Bakri Describes Kumbi, and the Empire of Songhai, and the West African Forest Region
In sakai, see the resources entitled Nok sculpture 1, Nok sculpture 2, Nok sculpture 3, Igbo Art 1, Igbo Trays, Igbo-Ukwu Art, Yoruba Art, Crowned head of an Oni, and Benin bronze warrior.
Print Nok sculpture 3, and Mansa Musa, rex melli. Place your name on it, turn in on Wednesday.
Also in sakai, under Resources, see “Genetic Origins”
- W Sept. 11 Darlene Clark Hine, *African Americans*, Chapter One, the sections entitled Kongo and Angola, West African Society and Culture, Families and Villages, Women, Class and Slavery, Religion, Art and Music, Literature, Technology, Conclusion. On electronic reserve or in **sakai** read
Elmina
“Columbus and His Four Fateful Voyages”
“The Black Legend: Were the Spaniards *That* Cruel?”
See Map of West Africa
- W Sept. 16 Darlene Clark Hine, *African Americans*, Chapter Two
On electronic reserve
“The Great Food Migration”
“When the Horse Came”
“The Great Disease Migration”
In resources in sakai see Matt Henson, polar explorer
- W Sept. 18 “On electronic reserve “Slavery: How It Built the New World”
“The High Price of Sugar”
David Northrup, *The Atlantic Slave Trade*, essays by Eric Williams, David Brion Davis, and David Eltis
On electronic reserve, Herbert Blumer, “Race as a Sense of Group Position”
In sakai, under Resources, see articles Banjo I, Banjo II, three items on Estevanico, “Origins,” [**Origins of the major human infectious diseases**]
“Why did they die?” ;Rinderpest; Roseola;
Three or so articles on Bubonic Plague; black death/middle ages; Black Death, England; Black Death, Genoese Ship; CDC, Caffa, Siege of; chicken pox - encyclopedia; chickenpox-wikipedia; monkeypox; allele, medical dictionary; allele, medical encyclopedia.

- M Sept. 23 Lorenzo Greene, “Mutiny on the Slave Ships”(on electronic reserve at library)
Expect first exam soon
- W Sept. 25 Winthrop Jordan, *The White Man’s Burden*, Chaps. 1-3 (on reserve at library)
- M Sept 30 Winthrop Jordan, *The White Man’s Burden*, Chaps. 4-6 (on reserve at library)
In sakai, under resources, PRINT :Michelangelo; READ: Color and the TYR Gene; Melanin, Skin Color Adaptation; Melanin and Skin Color; Skin Color and Vitamin D.
On reserve, “Cress theory of color confrontation”
- W Oct. 2 Soon, an exam
- M Oct. 7 Expect class handouts on Edmund Morgan, *American Slavery, American Freedom*, soon (the brutal mistreatment of the European indentured servants)
On electronic reserve, “George Percy,” “Indentured servants” and “Virginia discriminates in the punishment of runaways”
- W Oct 9 Darlene Clark Hine, *African Americans*, Chapter Three
- M Oct. 14 Expect class handouts on **Slavery in the Law** soon (such as the runaway cases of 1640 and Elizabeth Key)
On electronic reserve, “Selected laws on slavery”
“Slavery becomes a fact in Virginia”
“Maryland establishes slavery for life”
“Casual killing of slaves”
“Between two worlds”
In sakai, under resources, read Manumission Papers, Abigail
- W Oct. 16 Darlene Clark Hine, *African Americans*, Chapter Four (Revolutionary Era)
- M Oct. 21 William Freehling, “The Founding Fathers and Slavery” (on reserve)
David Brion Davis, “The Constitution and the Slave Trade,” (reserve)
- W Oct. 23 Darlene Clark Hine, *African Americans*, Chapter Five (up to 1815)
soon, exam
- M Oct. 28 Darlene Clark Hine, *African Americans*, Chapter Six (details of slave life) and Chapters Seven (free AAs) and Eight (opposition to slavery)
On reserve, “On the legal foundations of slavery” by Cobb
“Rose describes being forced to live with Rufus”
“Mary Estes Peters”
“Mary Reynolds”
“Photograph of freed slave badge”

- W Oct. 30 Darlene Clark Hine, *African Americans*, Chapter 9
Narrative of the Life of Frederick Douglass, Chaps. 1-9
- M Nov. 4 *Narrative of the Life of Frederick Douglass*, Chaps. 10-end
On electronic reserve or sakai, Solomon Northup, *Twelve Years a Slave*,
Chaps. 8-11.
- W Nov. 6 Tentatively, paper due on Frederick Douglass
- M Nov 11 Darlene Clark Hine, *African Americans*, Chapter 10 (1850s)
On electronic reserve, “Arson by a Virginia house servant”
- W Nov. 13 Catherine Clinton, *Harriet Tubman*, Chaps.1-4
- M Nov. 18 Catherine Clinton, *Harriet Tubman*, Chaps. 5-8
- W Nov. 20 Catherine Clinton, *Harriet Tubman*, Chaps. 9-end
- M Nov. 25 On reserve, “Brer Rabbit plays tricks”
“NJ apologizes for slavery”
Distribute ProQuest assignment, **due December 9**
- W Nov. 27 No class, day before Thanksgiving
- M Dec. 2 to be assigned
- W Dec. 4 Harriet Tubman paper due
- M Dec. 9 to be assigned
- W Dec. 11 Last class

**AFRICAN AMERICAN HISTORY I: DR. WAYNE GLASKER: FALL 2014:
PRELIMINARY TOPIC OUTLINE FOR DIVERSITY**

The material below corresponds with learning goal 1a. *In this course students will obtain knowledge of the history and culture of people of African descent or background in Africa (a sampling of the African ancestral history)*

African background. The history of black people does not begin in 1619, when 20 Africans arrived at Jamestown, Virginia. Black people have a history that goes back thousands of years in Africa. The history of black people is a part of world history, not only US history.

The material below corresponds to learning goal 1b. *Students will obtain knowledge about the role of slavery in world history, including the ancient Mediterranean world, and in medieval Europe, Africa and southwest Asia. Black people were not the only people to be enslaved. In ancient and medieval Europe white people were enslaved too.*

Slavery in the ancient Mediterranean world. “Captives of war” slavery, not based on race/color.

Slavery in the medieval Mediterranean world. You should not enslave someone of your own religion, but it is okay to enslave people of a different religion, and pagans/heathens.

The word Sclavus (a Slavic person) comes to replace the old Latin-Roman word servus as the word for a person in servitude, as Catholic western Europe utilized Slavic captives of war from the pagan east as servants for hundreds of years (300-900 AD) *before* the conversion of eastern Europe to Roman Catholicism. White people were slaves. The idea that only black people have ever been slaves is a myth.

Continuing enslavement of white people from the Black Sea and Caucasus from the 1100s to 1800s.

End of this segment

The sugar trade, and the transfer of the trade from the Mediterranean to islands off the coast of Africa (in 1400s). The use of Africans to work as slaves on the sugar islands.

Columbus arrives in New World. The black or mixed race people who came with him (Pedro Nino Alonzo and Diego “el Negro” Mendes).

Enslavement of the indigenous Tainos people in the Caribbean (1496)

Juan Garrido, first black man to set foot in US (with Ponce de Leon, Florida, 1513)

Estevanico, Moroccan, arrives in Florida 1528.

The material below corresponds to learning goal 1a. In this course students will obtain knowledge of the history and culture of people of African descent or background in the Western Hemisphere (including the Caribbean) as part of the African diaspora

Nuflo de Olano and other “blacks” with Balboa in Panama (1513)

The vast majority of slaves brought to the New World were used to grow sugarcane, esp. in the Caribbean and Brazil.

Best figures to date. Twelve million Africans were placed on a ship and carried out of Africa. Ten million arrived. Two million died along the way. (12-2=10, or 12-10=2)

In the colonial period the use of Africans as slaves took place throughout the Western Hemisphere, from Canada to Argentina and Chile. Olaudah Equiano’s British master carried him to Canada. The colonial US was a late-comer. Half of the Africans went to the Caribbean. One third went to Brazil. Relatively few came to the US.

The conquest of Latin America and the Caribbean, and the enslavement of the “Indians.”

The African *diaspora* in the New World (Jamaica, Haiti, Trinidad, Brazil, Cuba, etc).

The disease migration. The Columbian Exchange. Epidemics of Old World diseases (esp. smallpox) wiped out the indigenous people in the Caribbean and decimated populations in Latin America. In the Caribbean, the African becomes the replacement for the Native Americans. Their fates were inter-connected.

Why did Africans have more resistance to Old World diseases? Theories of Dr. Francis Black and Jared Diamond. Africans make “better” slaves because they had greater resistance to disease than did Native Americans. They “lasted” longer. Stereotype of weak Indians and strong Africans.

The material below corresponds with learning goal 6. This course will describe the social processes by which a physical, biological characteristic or difference (in this case color) was constructed as “race.” In other words, this course will examine theories about the social construction of race.

The English encounter with sub-Saharan Africa.

The emergence of English racism and its transfer to the colonies in the New World. Stereotypes about black people in the Elizabethan period, *before* Jamestown 1607.

The curse of Ham and how it was used as a justification (excuse) for enslaving Africans and holding them and African Americans in servitude even after they converted to Christianity or were Christians from birth. The George Best fabrication of the Ham story 1578. The misuse of religion. The social construction of “race.” Erving Goffman on stigma. Herbert Blumer, “Race as a Sense of Group Position”

Race as ideology and rationalization. Rationalizations are used to justify behavior, institutions or social hierarchy, and to assuage guilt or anxiety.

Ethnocentrism, ethnic difference, racial difference.

The relationship of racism to the Atlantic slave system

The relationship of racism and the Atlantic slave system to Western capitalism.

End of this section

Mutiny on the slave ships.

The material below corresponds with learning goal 2. *Students will obtain knowledge of differences and inequities in US society in the colonial and antebellum periods along the lines of race, color and gender.*

The founding of English America. Early Jamestown. Labor shortage. Indentured servitude.

White-on-white brutality and exploitation. Arrival of first 20 Africans at Jamestown, 1619.

Transition to white-on-black brutality and exploitation.

How slavery and indentured servitude were alike. How they were different.

Laws establishing slavery for Africans and black people.

Counterpoint: Battle of Dunbar, 1650: Scots prisoners of war banished as slaves to the Caribbean and New England. This is an example of the English “enslaving” other white people. What was the period of enslavement? Ten years (not life).

The impact of slavery on the back family and gender roles.

The status of mixed race people. Mulattoes and hypo-descent. Phenotype and genotype.

Manumission papers. Free people of color.

The material below corresponds to learning goal 4. *Students will obtain knowledge of the contributions that people of African ancestry have made to the US and its colonial antecedents, up to the Civil War.*

African Americans in the Revolutionary War.

The contributions of African Americans to the early US: Phyllis Wheatley, Jupiter Hammond (poets); Benjamin Banneker, Jean Baptiste Du Sable. Slaves laid the foundation for the Capitol.

The material below corresponds to learning goal 5. *This course will explain the processes and the history that failed to create a just and egalitarian society for black people in the US, in the period up to the Civil War.*

The Founding Fathers and Slavery

The Constitution and the Slave Trade

The material below corresponds to learning goal 3. *Students will obtain knowledge about the efforts of abolitionists, both black and white, to end slavery and push the US in the direction of intergroup cooperation and mutual understanding in a pluralistic society (“a universal nation”) rather than an ethnocentric society (“a white man’s country”), up to the Civil War. Further, we will see how the abolitionists struggled to create a more just and egalitarian society.*

The **early** anti-slavery movement; gradual emancipation in the North. NJ abolishes slavery

The material below corresponds to learning goal 9. *Students will obtain knowledge that shows that black people were not merely passive objects or victims who were simply acted upon, but rather they resisted oppression and sought agency; and sought control over their lives, circumstances and destiny (self-determination).*

Frederick Douglass

Solomon Northup

Harriet Tubman

Harriet Jacobs

Resistance. Arson, poisoning, running away.

The slave revolts and conspiracies.

The material below corresponds to learning goal 8. *Students will obtain knowledge about African American **culture** (music, literature, art, dance, folklore, foodways), especially under the regime of slavery and up to the Civil War.*

Slave culture. The *mbanza* or banjar. The Brer Rabbit folktales. Sorrow songs. Conjuring. Burial practices. Foodways.

The material below corresponds to learning goal 3. *Students will obtain knowledge about the efforts of abolitionists, both black and white, to end slavery and push the US in the direction of intergroup cooperation and mutual understanding in a pluralistic society (“a universal nation”) rather than an ethnocentric society (“a white man’s country”), up to the Civil War. Further, we will see how the abolitionists struggled to create a more just and egalitarian society.*

The abolitionists, after 1820, including William Lloyd Garrison, Theodore Weld, Angelina Grimke, Levi Coffin, Thomas Garrett, John Brown, Fred Douglass, Martin Delany, H. Ford Douglas and William Still.

The debate over slavery in national politics (Compromise of 1820, Compromise of 1850)

The Dred Scott decision: neither slaves nor the descendants of slaves are citizens of the United States

The coming of the Civil War and the destruction of slavery.

Learning goal 7. Students will gain a comprehensive knowledge of the major events of African American **history** and major figures (persons) involved, including knowledge of slavery and the efforts to abolish it, up to the Civil War. *passim* (**through out**).

**AFRICAN AMERICAN HISTORY I: DR. WAYNE GLASKER: FALL 2014:
PRELIMINARY TOPIC OUTLINE FOR US IN THE WIDER WORLD**

African background. The history of black people does not begin in 1619, when 20 Africans arrived at Jamestown, Virginia. Black people have a history that goes back thousands of years in Africa. The history of black people is a part of world history, not only US history.

Learning goal. *The material below looks at slavery in world history, in the ancient Mediterranean world, and in medieval Europe, Africa and the Islamic world. This will allow us to then compare and contrast slavery in the US with systems of slavery in the wider world and in other time periods.*

Slavery in the ancient Mediterranean world. “Captives of war” slavery, not based on race/color.

Slavery in the medieval Mediterranean world. You should not enslave someone of your own religion, but it is okay to enslave people of a different religion, and pagans/heathens.

The word Sclavus (a Slavic person) comes to replace the old Latin-Roman word servus as the word for a person in servitude, as Catholic western Europe utilized Slavic captives of war from the pagan east as servants for hundreds of years (300-900 AD) *before* the conversion of eastern Europe to Roman Catholicism. White people were slaves. The idea that only black people have ever been slaves is a myth.

Continuing enslavement of white people from the Black Sea and Caucasus from the 1100s to 1800s.

The sugar trade, and the transfer of the trade from the Mediterranean to islands off the coast of Africa (in 1400s). The use of Africans to work as slaves on the sugar islands.

Learning goal 1. *The material below will provide knowledge about the political, diplomatic, social, economic and cultural interactions between the United States (the British colonies in North America) and the wider world **in the context of European conquest of the New World**, the Atlantic slave trade, and the economy of sugar, tobacco and cotton. The course will compare and contrast slavery in the US with slavery in the Caribbean and Latin America, and in the Old World. [The founding of the British colonies occurred relatively late in the colonial contest, lagging more than 100 years behind Spain. Therefore I begin with the Spanish conquests]*

Columbus arrives in New World. The black or mixed race people who came with him (Pedro Nino Alonzo and Diego “el Negro” Mendes). Columbus brought sugar cane plants with him to the New World.

Enslavement of the indigenous Tainos people in the Caribbean (1496)

The transfer of the sugar complex from the Old World to the New World, and the transfer of African slaves from the Old World to New World. The first African slaves were brought to Santo Domingo c. 1501.

The vast majority of slaves brought to the New World were used to grow sugarcane, esp. in the Caribbean and Brazil.

Juan Garrido, first black man to set foot in US (with Ponce de Leon, Florida, 1513)

Estevanico, Moroccan, arrives in Florida 1528.

Nuflo de Olano and other “blacks” with Balboa in Panama (1513)

Best figures to date. Twelve million Africans were placed on a ship and carried out of Africa. Ten million arrived. Two million died along the way. ($12-2=10$, or $12-10=2$)

In the colonial period the use of Africans as slaves took place throughout the Western Hemisphere, from Canada to Argentina and Chile. For example, Olaudah Equiano’s British master carried him to Canada. The colonial US was a late-comer. Half of the Africans went to the Caribbean. One third went to Brazil. Relatively few came to the US.

The conquest of Latin America and the Caribbean, and the enslavement of the “Indians.”

The African *diaspora* in the New World (Jamaica, Haiti, Trinidad, Brazil, Cuba, etc).

The disease migration. The Columbian Exchange. Epidemics of Old World diseases (esp. smallpox) wiped out the indigenous people in the Caribbean and decimated populations in Latin America. In the Caribbean, the African becomes the replacement for the Native Americans. Their fates were inter-connected.

Why did Africans have more resistance to Old World diseases? Theories of Dr. Francis Black and Jared Diamond. Africans make “better” slaves because they had greater resistance to disease than did Native Americans. They “lasted” longer. Stereotype of weak Indians and strong Africans.

The English encounter with sub-Saharan Africa.

The emergence of English racism and its transfer to the colonies in the New World. Stereotypes about black people in the Elizabethan period, *before* Jamestown 1607.

The curse of Ham and how it was used as a justification (excuse) for enslaving Africans and holding them and African Americans in servitude even after they converted to Christianity or were Christians from birth. The George Best fabrication of the Ham story 1578. The misuse of religion. The social construction of “race.” Erving Goffman on stigma. Herbert Blumer, “Race as a Sense of Group Position.”

Race as ideology and rationalization. Rationalizations are used to justify behavior, institutions, social hierarchies, and to assuage guilt or anxiety.

Ethnocentrism, ethnic difference, racial difference.

The relationship of racism to the Atlantic slave system.

The relationship of racism and the Atlantic slave system to Western capitalism.

Mutiny on the slave ships.

The following material corresponds to learning goal 2. *This course will identify major practices, institutions and ideas of the US and how those constructions were applied and contested, with emphasis on the contradictions between notions of freedom, liberty, equality and democracy on the one hand, and racism and the institution of slavery on the other hand.*

The following material also corresponds to learning goal 3. *In this course students will obtain knowledge about the political, economic and cultural history of the US, especially with regard to race and the institution of slavery.*

The founding of English America. Early Jamestown. Labor shortage. Indentured servitude.

White-on-white brutality and exploitation. Arrival of first 20 Africans at Jamestown, 1619.

Transition to white-on-black brutality and exploitation.

How slavery and indentured servitude were alike. How they were different.

Laws establishing the legal state-sanctioned institution of slavery.

The impact of slavery on the back family and gender roles.

The status of mixed race people. Mulattoes and hypo-descent. Phenotype and genotype.

Manumission papers. Free people of color.

African Americans in the Revolutionary War

The contributions of African Americans to the early US: Phyllis Wheatley, Jupiter Hammond (poets); Benjamin Banneker, Jean Baptiste Du Sable. Slaves laid the foundation for the Capitol.

The material below contributes to learning goal 4. *This course will offer a “nuanced” understanding of the role of “America” in the world by describing how Americans down to the Civil War cherished ideals of liberty, equality and opportunity but wrestled with their consciences as they struggled with the contradiction of racialized slavery in a free democratic republic. Ultimately the “original sin” of slavery (James Madison’s term) was abolished, as the forces of freedom and democracy prevailed. America was not perfect, but the abolition of slavery was a step in the arduous process of improving American democracy and pushing the nation to live up to its ideals. Steps such as these have helped to make America “the light of the world” in the eyes of many people, especially those subject to dictatorial regimes, rigid social classes, and*

feudal hierarchy. The American experience shows that freedom cannot be taken for granted, and is not easy, but must be contended for in each generation. It is an ongoing struggle and an open-ended, unfinished process.

The **early** anti-slavery movement; Quakers, Anthony Benezet, John Woolman; gradual emancipation in the North.

The Jeffersonian ideal: all men are created equal

The Founding Fathers and Slavery

The Constitution and the Slave Trade

George Washington frees his slaves

NJ abolishes slavery

Frederick Douglass

Solomon Northup

Harriet Tubman

Harriet Jacobs

Resistance. Arson, poisoning, running away.

The slave revolts and conspiracies.

Slave culture. The *mbanza* or banjar. The Brer Rabbit folktales. Sorrow songs. Conjuring. Burial practices. Foodways.

The abolitionists, after 1820, including William Lloyd Garrison, Theodore Weld, Angelina Grimke, Levi Coffin, Thomas Garrett, John Brown, Fred Douglass, Martin Delany, H. Ford Douglas and William Still.

The debate over slavery in national politics (Compromise of 1820, Compromise of 1850)

The Dred Scott decision: neither slaves nor the descendants of slaves are citizens of the United States

The coming of the Civil War.

Abolition of slavery.

