

STERLING STUCKEY



# SLAVE CULTURE



NATIONALIST THEORY  
& THE FOUNDATIONS  
OF BLACK AMERICA

# Slave Culture Nationalist Theory And The Foundations Of Black America

**Sterling Stuckey**



## **Slave Culture Nationalist Theory And The Foundations Of Black America:**

*Slave Culture : Nationalist Theory and the Foundations of Black America* Sterling Stuckey Professor of History Northwestern University, 1987-04-23 How were blacks in American slavery formed out of a multiplicity of African ethnic peoples into a single people In this major study of Afro American culture Sterling Stuckey a leading thinker on black nationalism for the past twenty years explains how different African peoples interacted during the nineteenth century to achieve a common culture He finds that at the time of emancipation slaves were still overwhelmingly African in culture a conclusion with profound implications for theories of black liberation and for the future of race relations in America By examining anthropological evidence about Central and West African cultural traditions Bakongo Ibo Dahomean Mendi and others and exploring the folklore of the American slave Stuckey has arrived at an important new cross cultural analysis of the Pan African impulse among slaves that contributed to the formation of a black ethos He establishes for example the centrality of an ancient African ritual the Ring Shout or Circle Dance to the black American religious and artistic experience Black nationalist theories the author points out are those most in tune with the implication of an African presence in America during and since slavery Casting a fresh new light on these ideas Stuckey provides us with fascinating profiles of such nineteenth century figures as David Walker Henry Highland Garnet and Frederick Douglass He then considers in detail the lives and careers of W E B Dubois and Paul Robeson in this century describing their ambition that blacks in American society while struggling to end racism take on roles that truly reflected their African heritage These concepts of black liberation Stuckey suggests are far more relevant to the intrinsic values of black people than integrationist thought on race relations But in a final revelation he concludes that with the exception of Paul Robeson the ironic tendency of black nationalists has been to underestimate the depths of African culture in black Americans and the sophistication of the slave community they arose from

**Slave Culture** Sterling Stuckey, 2013-09-25 Twenty five years after its original publication Oxford has released a new edition of Sterling Stuckey's ground breaking study *Slave Culture* A leading cultural historian and authority on slavery Stuckey explains how different African peoples interacted on the plantations of the South to achieve a common culture He argues that at the time of emancipation slaves still remained essentially African in culture a conclusion that has had profound implications for theories of black liberation and race relations in America Drawing evidence from the anthropology and art history of Central and West African cultural traditions and exploring the folklore of the American slave Stuckey reveals an intrinsic Pan African impulse that contributed to the formation of the black ethos in slavery He presents fascinating profiles of such nineteenth century figures as David Walker Henry Highland Garnet and Frederick Douglass as well as detailed examinations into the lives and careers of W E B Du Bois and Paul Robeson in this century The second edition which includes a Foreword by historian John Stauffer will reintroduce Stuckey's masterpiece to a wider audience Stuckey provides a new introduction that looks at the life of the book and the impact it has had on the field of African

American scholarship as well as how the field has changed in the 25 years since its original publication

**Slave Culture** Sterling Stuckey, 2014 An updated edition of the highly acclaimed contribution to African American scholarship *Slave Culture* considers how various African peoples interacted on the plantations of the South to achieve a common culture tracing of the roots of black nationalist feelings in America over several centuries

*Slave Culture* Sterling Stuckey, 1988

*The Ideological Origins of Black Nationalism* Sterling Stuckey, 1972

*Cultural Change and the Market Revolution in America, 1789-1860* Scott C. Martin, 2005 In this exciting new work Scott C Martin brings together cutting edge scholarship and articles from diverse sources to explore the cultural dimensions of the market revolution in America By reflecting on the reciprocal relationship between cultural and economic change the work deepens our understanding of American society during the turbulent early nineteenth century

*The Harvard Guide to African-American History* Evelyn Brooks Higginbotham, 2001 This massive guide sponsored by the W E B Du Bois Institute for Afro American Research at Harvard University and compiled by renowned experts offers a compendium of information and interpretation on over 500 years of black experience in America

**Slave against Slave** Jeff Forret, 2015-11-16 In the first ever comprehensive analysis of violence between slaves in the antebellum South Jeff Forret challenges persistent notions of slave communities as sites of unwavering harmony and solidarity Though existing scholarship shows that intraracial black violence did not reach high levels until after Reconstruction contemporary records bear witness to its regular presence among enslaved populations *Slave against Slave* explores the roots of and motivations for such violence and the ways in which slaves masters churches and civil and criminal laws worked to hold it in check Far from focusing on violence alone Forret s work also adds depth to our understanding of morality among the enslaved revealing how slaves sought to prevent violence and punish those who engaged in it Forret mines a vast array of slave narratives slaveholders journals travelers accounts and church and court records from across the South to approximate the prevalence of slave against slave violence prior to the Civil War A diverse range of motives for these conflicts emerges from tensions over status differences to disagreements originating at work and in private to discord relating to the slave economy and the web of debts that slaves owed one another to courtship rivalries marital disputes and adulterous affairs Forret also uncovers the role of explicitly gendered violence in bondpeople s constructions of masculinity and femininity suggesting a system of honor among slaves that would have been familiar to southern white men and women had they cared to acknowledge it Though many generations of scholars have examined violence in the South as perpetrated by and against whites the internal clashes within the slave quarters have remained largely unexplored Forret s analysis of intraracial slave conflicts in the Old South examines narratives of violence in slave communities opening a new line of inquiry into the study of American slavery

**Psychology of Blacks** Thomas A Parham, Adisa Ajamu, Joseph L. White, 2015-10-14 For courses in Introduction to Psychology African American Psychology African American Studies Multicultural Counseling and Cross Cultural Counseling and Psychotherapy This text highlights the

limitations of traditional psychological theories and approaches when applied to people of African descent. It provides information on how the African Centered Perspective is defined as well as how it operates in the context of the African American family with regard to identity development, education, mental health, research, and managing contemporary issues. It links the context of African American life to the traditions, values, and spiritual essence of their African ancestors in an attempt to acknowledge the African worldview and assist the African American community in addressing some of the challenges they continue to face.

**New Directions in American Religious History** Harry S. Stout, Darryl G. Hart, 1997. These essays had their origin in a conference of the same title held in October 1993. Scholars reflect on their specialities in American religious history in ways that summarise where the field is and where it ought to move in the decades to come.

*American Slavery* Peter Kolchin, 2003, updated to address a decade of new scholarship. The book includes a new preface, afterword, and revised and expanded bibliographic essay from publisher description.

The Cambridge World History of Slavery: Volume 3, AD 1420-AD 1804 David Eltis, Stanley L. Engerman, Keith R. Bradley, Paul Cartledge, Seymour Drescher, 2011-07-25. The various manifestations of coerced labour between the opening up of the Atlantic world and the formal creation of Haiti.

New Studies in the History of American Slavery Edward E. Baptist, Stephanie M. H. Camp, 2006. These essays by some of the most prominent young historians writing about slavery fill gaps in our understanding of such subjects as enslaved women, the Atlantic and internal slave trades, the relationships between Indians and enslaved people, and enslavement in Latin America. Inventive and stimulating, the essays model the blending of methods and styles that characterizes the new cultural history of slavery's social, political, and economic systems. Several common themes emerge from the volume: among them, the correlation between race and identity, the meanings contained in family and community relationships, gender and life's commonplaces, and the literary and legal representations that legitimated and codified enslavement and difference. Such themes signal methodological and pedagogical shifts in the field away from master-slave or white-black race relations models toward perspectives that give us deeper access to the mental universe of slavery. Topics of the essays range widely, including European ideas about the reproductive capacities of African women and the process of making race in the Atlantic world, the contradictions of the assimilation of enslaved African American runaways into Creek communities, the consequences and meanings of death to Jamaican slaves and slave owners, and the tensions between midwifery as a black cultural and spiritual institution and slave midwives as health workers in a plantation economy. Opening our eyes to the personal, the contentious, and even the intimate, these essays call for a history in which both enslaved and enslavers acted in a vast human drama of bondage and freedom, salvation and damnation, wealth and exploitation.

**Slavery and the American South** Winthrop D. Jordan, 2003. AMERICAN HISTORY. African American. In 1900, very few historians were exploring the institution of slavery in the South. But in the next half century, the culture of slavery became a dominating theme in Southern historiography. In the 1970s, it was the subject of the first Chancellor's Symposium in Southern History.

held at the University of Mississippi Since then scholarly interest in slavery has proliferated ever more widely In fact the editor of this retrospective volume states that since the 1970s the expansion has resulted in a corpus that has a huge number of components scores even hundreds rather than mere dozens He states that no such gathering could possibly summarize all the changes of those twenty five years Hence for the Chancellor Porter L Fortune Symposium in Southern History in the year 2000 instead of providing historiographical summary the participants were invited to formulate thoughts arising from their own special interests and experiences Each paper was complemented by a learned penetrating reaction On balance the editor avers in his introduction reflection about the whole can convey a further sense of the condition of this field of scholarship at the very end of the last century which was surely an improvement over what prevailed at the beginning The collection of papers includes the following Logic and Experience Thomas Jefferson s Life in the Law by Annette Gordon Reed with commentary by Peter S Onuf The Peculiar Fate of the Bourgeois Critique of Slavery by James Oakes with commentary by Walter Johnson Reflections on Law Culture and Slavery by Ariela Gross with commentary by Laura F Edwards Rape in Black and White Sexual Violence in the Testimony of Enslaved and Free Americans by Norrece T Jones Jr with commentary by Jan Lewis The Long History of a Low Place Slavery on the South Carolina Coast 1670 1870 by Robert Olwell with commentary by William Dushinberre Paul Robeson and Richard Wright on the Arts and Slave Culture by Sterling Stuckey with commentary by Roger D Abrahams Winthrop D Jordan is William F Winter Professor of History and professor of African American studies at the University of Mississippi His previous books include *White Over Black American Attitudes toward the Negro 1550 1812* and *The White Man s Burden Historical Origins of Racism in the United States* and his work has been published in the *Atlantic Monthly* *Daedalus* and the *Journal of Southern History* among other periodicals

**The African American Experience** Arvarh E. Strickland, Robert E. Weems Jr., 2000-11-30 Compared to the early decades of the 20th century when scholarly writing on African Americans was limited to a few titles on slavery Reconstruction and African American migration the last thirty years have witnessed an explosion of works on the African American experience With the Civil Rights and Black Power movements of the 1960s came an increasing demand for the study and teaching of African American history followed by the publication of increasing numbers of titles on African American life and history This volume provides a comprehensive bibliographical and analytical guide to this growing body of literature as well as an analysis of how the study of African Americans has changed

**The Bible in History** David W. Kling, 2004 No one can doubt that the Bible has exerted a tremendous influence on Western civilization since the dawn of Christianity In this book Kling traces the story of how specific biblical texts have emerged to be the inspiration of movements and collective responses that have changed the course of history

*The Bible in History* David W. Kling, 2004-08-12 No one can doubt that the Bible has exerted a tremendous influence on Western civilization since the dawn of Christianity But few of us have considered the precise nature of that influence in particular historical contexts In this book David Kling traces the fascinating story of how specific biblical

texts have at different times emerged to be the inspiration of movements that have changed the course of history By examining eight such pivotal texts Kling elucidates the ways in which sacred texts continue to shape our lives as well as our history Among the passages he discusses are Upon this rock I will build my church Matthew 16 18 which inspired the formation of the papacy and has served as its foundation for centuries The righteous will live by faith Romans 1 17 which caught the imagination of Martin Luther and sparked the Protestant Reformation Go to Pharaoh and say to him Thus says the Lord Let my people go so that they may worship me Exodus 8 1 which has played an important and diverse role in African American history from early slave spirituals through the modern civil rights movement and beyond There is no longer Jew or Greek there is no longer slave or free there is no longer male and female for all of you are one in Christ Jesus Galatians 3 28 which has been adopted by feminists as a rallying cry in the battle for women s ordination Each of the historical episodes he explores from the beginning of Christian monasticism to the emergence of Pentecostalism is evidence of the dynamic interplay between Scripture and the social and cultural context in which it is interpreted Kling s innovative study of this process shows how sacred texts can give life to social movements and how powerful social forces can give new meaning to Scripture

Slavery in North Carolina, 1748-1775 Marvin L. Michael Kay, Lorin Lee Cary, 2000-11-09 Michael Kay and Lorin Cary illuminate new aspects of slavery in colonial America by focusing on North Carolina which has largely been ignored by scholars in favor of the more mature slave systems in the Chesapeake and South Carolina Kay and Cary demonstrate that North Carolina s fast growing slave population increasingly bound on large plantations included many slaves born in Africa who continued to stress their African pasts to make sense of their new world The authors illustrate this process by analyzing slave languages naming practices family structures religion and patterns of resistance Kay and Cary clearly demonstrate that slaveowners erected a Draconian code of criminal justice for slaves This system played a central role in the masters attempt to achieve legal political and physical hegemony over their slaves but it impeded a coherent attempt at acculturation In fact say Kay and Cary slaveowners often withheld white culture from slaves rather than work to convert them to it As a result slaves retained significant elements of their African heritage and therefore enjoyed a degree of cultural autonomy that freed them from reliance on a worldview and value system determined by whites

**Frederick Douglass** Gregory P. Lampe, 2012-01-01 This work in the MSU Press Rhetoric and Public Affairs Series chronicles Frederick Douglass s preparation for a career in oratory his emergence as an abolitionist lecturer in 1841 and his development and activities as a public speaker and reformer from 1841 to 1845 Lampe s meticulous scholarship overturns much of the conventional wisdom about this phase of Douglass s life and career uncovering new information about his experiences as a slave and as a fugitive it provokes a deeper and richer understanding of this renowned orator s emergence as an important voice in the crusade to end slavery Contrary to conventional wisdom Douglass was well prepared to become a full time lecturer for the Massachusetts Anti Slavery Society in 1841 His emergence as an eloquent voice from slavery was not as miraculous as

scholars have led us to believe Lampe begins by tracing Douglass's life as slave in Maryland and as fugitive in New Bedford showing that experiences gained at this time in his life contributed powerfully to his understanding of rhetoric and to his development as an orator. An examination of his daily oratorical activities from the time of his emergence in Nantucket in 1841 until his departure for England in 1845 dispels many conventional beliefs surrounding this period especially the belief that Douglass was under the wing of William Lloyd Garrison. Lampe's research shows that Douglass was much more outspoken and independent than previously thought and that at times he was in conflict with white abolitionists. Included in this work is a complete itinerary of Douglass's oratorical activities correcting errors and omissions in previously published works as well as two newly discovered complete speech texts never before published.

Disowning Slavery Joanne Pope Melish, 2016-01-21 Following the abolition of slavery in New England white citizens seemed to forget that it had ever existed there. Drawing on a wide array of primary sources from slaveowners' diaries to children's daybooks to racist broadsides, Joanne Pope Melish reveals not only how northern society changed but how its perceptions changed as well. Melish explores the origins of racial thinking and practices to show how ill prepared the region was to accept a population of free people of color in its midst. Because emancipation was gradual, whites transferred prejudices shaped by slavery to their relations with free people of color and their attitudes were buttressed by abolitionist rhetoric which seemed to promise riddance of slaves as much as slavery. She tells how whites came to blame the impoverished condition of people of color on their innate inferiority, how racialization became an important component of New England ante bellum nationalism and how former slaves actively participated in this discourse by emphasizing their African identity. Placing race at the center of New England history, Melish contends that slavery was important not only as a labor system but also as an institutionalized set of relations. The collective amnesia about local slavery's existence became a significant component of New England regional identity.



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