Masters Without Slaves Southern Planters In The Civil War And Reconstruction

This is one of the few books to examine the larger narrative of the Masters Without Slaves Southern Planters In The Civil War And Reconstruction. You might need to read much more to understand its wider context and implications. This is likely a good starting point for further research.

Masters Without Slaves Southern Planters In The Civil War And Reconstruction (1996-01-01) Jeffre...
An Old Creed for the New South: Proslavery Ideology and Historiography, 1865–1918 details the slavery debate from the Civil War through World War I. Award-winning historian John David Smith argues that African American slavery remained a salient metaphor for how Americans interpreted contemporary race relations decades after the Civil War. Smith draws extensively on postwar articles, books, diaries, manuscripts, newspapers, and speeches to counter the belief that debates over slavery ended with emancipation. After the Civil War, Americans in both the North and the South continued to debate slavery’s merits as a labor, legal, and educational system and as a mode of racial control. The study details how white Southerners continued to tout slavery as beneficial for both races long after Confederate defeat. This economic history classic examines the economic institutions that replaced slavery. An Old Creed for the New South, post-Civil War 1869–1918 As an Old Creed for the New South Proslavery Ideology and Historiography, 1865–1918 details the slavery debate from the Civil War through World War I. Award-winning historian John David Smith argues that African American slavery remained a salient metaphor for how Americans interpreted contemporary race relations decades after the Civil War. Smith draws extensively on postwar articles, books, diaries, manuscripts, newspapers, and speeches to counter the belief that debates over slavery ended with emancipation. After the Civil War, Americans in both the North and the South continued to debate slavery’s merits as a labor, legal, and educational system and as a mode of racial control. The study details how white Southerners continued to tout slavery as beneficial for both races long after Confederate defeat. During Reconstruction and the Redemption, Southerners continued to refuseatory policies while supporting blacks to new legal, educational, and social rights. An Old Creed for the New South—which pre– and post–Civil War racial thought, showing historical continuity, and traces the Black Codes and the Jim Crow laws in new ways—exposing these important racial and legal themes to intellectual and social history. Although many blacks and whites within denounces slavery as the source of the contemporaneous “Negro problem,” most whites, including late nineteenth-century historians, championed a “new” proslavery argument. This study, then, is almost as much a legal history of white efforts to interdict black movement as it is a history of black migration. Cohen argues that the difference here arose from the fact that whites were largely united on matters such as suffrage and segregation but were divided on the desirability of immobilizing the black labor force. Cohen shows that white whites succeeded in establishing almost total dominion in the political and social realms, they failed when they tried to erect a system of involuntary servitude that would seriously limit black movement. Cohen argues that the differences here arose from the fact that white law was largely shaped as matters such as citizenship and segregation but were divided on the desirability of immobilizing the black labor force. Those who depended on black labor sought legal formulas aimed at stopping black movement. They met resistance, however, from those who did not share their economic interests. This study, then, is almost as much a legal history of white efforts to interdict black movement as it is a history of black migration. 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