The State of Afro-American History: Past, Present, and Future, Darlene Clark Hine, Louisiana State University Press, 1989, 0807115819, 9780807115817, 301 pages. In the fall of 1983 a group of scholars met at Purdue University for the American Historical Association Conference on the Study and Teaching of Afro-American history. This group included some of the most prominent historians and educators in their professions, and at this landmark meeting they assessed and evaluated the entire field of Afro-American history—its past, present, and future. The sponsorship of the American Historical Association officially acknowledged the coming of age of black history as a vital and respected part of American history. The contributions of many outstanding scholars and educators make The State of Afro-American History, the proceedings of that conference, an authoritative and provocative examination of the Afro-American experience during slavery and since emancipation. Individual essays cover the ways in which black slaves shaped their environment, the forces that influenced the black urban experience in the United States, the evolution of scholarship in Afro-American history, and the merger of American and Afro-American histories. The need for movement beyond the mere integration of blacks into existing textbooks and courses and the responsibility of the Afro-American scholar to the community are treated at length, as are media representation of black history and black women's history. The contributors to this volume are very aware that they are living, reacting to, and shaping a history, as well as studying and teaching it. The effect of this dynamic on The State of Afro-American History is furthered by the essays' interactive structure: various pieces build on and critique other essays. This unique and remarkable volume will interest not only professional historians but students and secondary school teachers, school administrators, and librarians. It offers comprehensive and concise evaluations of where Afro-American history has been and is now, and suggestions for where it can go in the future.

DOWNLOAD HERE

Weevils in the Wheat Interviews with Virginia Ex-slaves, Charles L. Perdue, Thomas E. Barden, Robert K. Phillips, 1976, Biography & Autobiography, 405 pages. Taken from the records of the Federal Writers' Project of the 1930s, these interviews with one-time Virginia slaves provide a clear window into what it was like to be enslaved....

The Orangeburg Massacre, Jack Bass, Jack Nelson, 2002, History, 248 pages. An account of the night of February 8, 1968 when a group of young people were protesting on the campus of South Carolina State College and officers of the law opened fire....

Soon, one morning new writing by American Negroes, 1940-1962, Herbert Hill, 1963, , 617 pages. A diverse collection of writings by leading Negro literary figures including Langston Hughes, Willard Motley, James Baldevin, and Ralph Ellison..

Ella Baker freedom bound, Joanne Grant, 1998, , 270 pages. Celebrates the life of the civil rights
worker who helped found the Southern Christian Leadership Conference and the Student Nonviolent Coordinating Committee.

Crossing Boundaries Comparative History of Black People in Diaspora, Darlene Clark Hine, Jacqueline McLeod, Dec 1, 2000, History, 491 pages. Now in paperback! Crossing Boundaries Comparative History of Black People in Diaspora Edited by Darlene Clark Hine and Jacqueline McLeod Suggests new paradigms for the study of ....


Rethinking the Black agenda , New Coalition for Economic and Social Change (U.S.), 1983, Social Science, 76 pages. .

Unanswered questions Nazi Germany and the genocide of the Jews, FranД“Å¨ois Furet, Mar 12, 1989, History, 392 pages. .


America in 1492 the world of the Indian peoples before the arrival of Columbus, Alvin M. Josephy, 1992, History, 477 pages. Fourteen scholars explore the various cultures that flourished on the North American continent before the arrival of Columbus.


Afro American history separate or interracial?, Meyer Weinberg, 1968, Social Science, 20 pages. .


Mirror to America The Autobiography of John Hope Franklin, John Hope Franklin, Nov 2, 2005, Biography & Autobiography, 401 pages. An eminent African-American scholar recalls a century of memories as an advocate for civil rights, from urging the Roosevelt administration to respond to the Cordie Creek ....


The State of Afro-American History is an authoritative and provocative examination of the Afro-American experience during slavery and since emancipation. Individual essays by prominent scholars cover the ways in which black slaves shaped their environment, the forces that influenced the black urban experience in the United States, the evolution of scholarship in Afro-American history, and the merger of American and Afro-American histories.

Meier and Rudwick, two specialists in the field, provide a sweeping yet pene trating view of the development of black history in this century. They as sess the role of all the major scholars, the professional journals and societies, and the universities and the founda tions in shaping its growth. Social and intellectual forces are carefully ana lyzed. Combining research in primary and secondary sources with interviews with some 200 noted historians, the au thors show how black history grew from a fringe specialty to a central place in American historiography. Now, they note, it is somewhat
In the fall of 1983 a group of scholars met at Purdue University for the American Historical Association Conference on the Study and Teaching of Afro-American history. This group included some of the most prominent historians and educators in their professions, and at this landmark meeting they assessed and evaluated the entire field of Afro-American history—its past, present, and future. The sponsorship of the American Historical Association officially acknowledged the coming of age of black history as a vital and respected part of American history. The contributions of many outstanding scholars and educators make The State of Afro-American History, the proceedings of that conference, an authoritative and provocative examination of the Afro-American experience during slavery and since emancipation. Individual essays cover the ways in which black slaves shaped their environment, the forces that influenced the black urban experience in the United States, the evolution of scholarship in Afro-American history, and the merger of American and Afro-American histories. The need for movement beyond the mere integration of blacks into existing textbooks and courses and the responsibility of the Afro-American scholar to the community are treated at length, as are media representation of black history and black women's history. The scholars are concerned with both the creation of histories and their dissemination through classrooms, texts, museums, and the popular media. Afro-American history is a relatively recent field of study, and the scholars represented in this book are only the fourth generation to pursue it. Earlier scholars have just recently gained wide recognition for their efforts. The contributors to this volume are very aware that they are living, reacting to, and shaping a history, as well as studying and teaching it. The effect of this dynamic on The State of Afro-American History is furthered by the essays' interactive structure: various pieces build on and critique other essays. This unique and remarkable volume will interest not only professional historians but students and secondary school teachers, school administrators, and librarians. It offers comprehensive and concise evaluations of where Afro-American history has been and is now, and suggestions for where it can go in the future.

In the fall of 1983 a group of scholars met at Purdue University for the American Historical Association Conference on the Study and Teaching of Afro-American history. This group included some of the most prominent historians and educators in their professions, and at this landmark meeting they assessed and evaluated the entire field of Afro-American history—its past, present, and future. The sponsorship of the American Historical Association officially acknowledged the coming of age of black history as a vital and respected part of American history.

This unique and remarkable volume will interest not only professional historians but students and secondary school teachers, school administrators, and librarians. It offers comprehensive and concise evaluations of where Afro-American history has been and is now, and suggestions for where it can go in the future.

Historians can write a history of anything or anyone but the key is the historian must decide that thing, event, person or group is worthy of investigation and apparently no one had ever thought Black women . . . were worth studying. . . . And it was as if I entered another universe. A universe that I had never known existed. And that was the beginning of my commitment to telling the truth, to lifting the veil, to shattering the silence about Black women in American history.

There is a very real cultural war going on in this country right now and we're all part of it. People who have invested their life work in creating or constructing a certain vision of American history are not just going to lie back and die and say, Okay, you're right, you young Turks, just take it and go with it.
Writer Darlene Clark Hine was born in Morley, Missouri on February 7, 1947. She received a BA from Roosevelt University in 1968 and a MA and PhD from Kent State University in 1970 and 1975, respectively. She is considered a leading historian of the African American experience who helped found the field of black women's history. She has taught at South Carolina State College, Purdue University, and Michigan State University. She has written numerous books including Black Victory: The Rise and Fall of the White Primary in Texas; When the Truth Is Told: Black Women's Community and Culture in Indiana, 1875-1950; Black Women in White: Racial Conflict and Cooperation in the Nursing Profession, 1890-1950; and Speak Truth to Power: The Black Professional Class in United States History.

JSTOR uses cookies to maintain information that will enable access to the archive and improve the response time and performance of the system. Any personal information, other than what is voluntarily submitted, is not extracted in this process, and we do not use cookies to identify what other websites or pages you have visited.

African-American history is the portion of American history that specifically discusses the African-American or Black American ethnic groups in the United States. Most African Americans are the descendants of captive Africans held in the United States (or territories that would become the United States) from 1619 to 1865. Blacks from the Caribbean whose ancestors immigrated, or who immigrated to the U.S., also traditionally have been considered African-American, as they share a common history of predominantly West African or Central African roots, the Middle Passage and slavery.

It is these peoples, who in the past were referred to and self-identified collectively as the American Negro, who now generally consider themselves African Americans. Their history is celebrated and highlighted annually in the United States during February, designated as Black History Month, and it is their history that is the focus of this article.

The great majority of African Americans descend from slaves brought in directly from Africa, or, more often, from the Caribbean. These slaves descended from prisoners of war captured by African states and sold to African, Arab, European or American slave traders. Slavery within Africa had already existed prior and after the arrival of the Europeans. The existing market for slaves in Africa was exploited and expanded by European powers in search of low-cost labor for New World plantations.

The American slave population was made up of the various ethnic groups from western and central Africa, including the Bakongo, Igbo, Mandâ©, Wolof, Akan, Fon and Makua amongst others. Although these different groups varied in customs, religious theology and language, what they had in common was a way a life that was different from the Europeans.[1] However, since a majority of the slaves came from these villages and societies, once sent to the Americas these different peoples did away with tribal differences and forged a new history and culture that was a creolization of their common pasts and present.[2]

The Bakongo people were part of a large civilization, in fact, there was around two million people by the 1400s.[1] The Kingdoms of Kongo and Ndongo (Angola), are where most African-Americans trace their ancestors to.[3] African political organizations were also in a monarchical system similar to the Europeans.[1]

The largest source of slaves to be shipped across the Atlantic Ocean for the New World was West Africa. West Africans were skilled iron workers and were therefore able to make tools that aided in their agricultural labor. While there were many unique tribes with their own customs and religions, by the tenth century, Islam had been soaked up by many of the residents and became a common religion. Those villages in West Africa there were lucky enough to good conditions for growth and success, prospered. They also contributed their success to the slave trade.[1]

Before the Atlantic Slave Trade there was already slavery going on in Africa. The countries in Africa
would buy, sell, and trade slaves with each other and with Europeans because saw it as one society taking over another, there was no unified African identity. The people of Mali and Benin did not identify themselves as Africans any more than the people of France or Portugal identified themselves as Europeans thus Africans felt no moral distaste for the practice of capturing and selling slaves.[1]

In the account of Equiano, he described the process of being transported to the colonies and being on the slave ships as a horrific experience. On the ships, the slaves were separated from their family and kept chained under the ship deck. Under the deck, the slaves were cramped and did not have enough space to walk around freely. Due to the lack of basic hygiene, malnourishment, and dehydration diseases spread wildly. Death was common and the women on the ships often endured rape by the crewmen.[1]

In the midst of these terrible conditions, African slaves plotted mutiny. While rebellions did not happen often, they were usually unsuccessful. In order for the crew members to keep the slaves under control and prevent future rebellions, the crew members would instill fear into the slaves through brutality and harsh punishments. From the time of being captured in Africa to the arrival to the plantations of the European masters, took an average of six months.[1] Africans were completely cut off from their families, home, and community life.[6] They were forced to adjust to a new way of life.

The first African slaves were brought to Point Comfort, today's Fort Monore in Hampton, Virginia, 30 miles down stream from Jamestown, Virginia in 1619. The English settlers treated these captives as indentured servants and released them after a number of years. This practice was gradually replaced by the system of race-based slavery used in the Caribbean.[7] As servants were freed, they became competition for resources. Additionally, released servants had to be replaced.[8]

This, combined with the still ambiguous nature of the social status of Blacks and the difficulty in using any other group of people as forced servants, led to the relegation of Blacks into slavery. Massachusetts was the first colony to legalize slavery in 1641. Other colonies followed suit by passing laws that passed slavery on to the children of slaves and making non-Christian imported servants slaves for life.[9]

Africans first arrived in 1619, when a Dutch ship sold 19 blacks as indentured servants (not slaves) to Englishmen at Point Comfort (today's Fort Monroe), thirty miles downstream from Jamestown, Virginia. In all, about 10â€“12 million Africans were transported to the Western Hemisphere. The vast majority of these people came from that stretch of the West African coast extending from present-day Senegal to Angola; a small percentage came from Madagascar and East Africa. Only 3% (about 300,000) went to the American colonies. The vast majority went to the West Indies, where they died quickly. Demographic conditions were highly favorable in the American colonies, with less disease, more food, some medical care, and lighter work loads than prevailed in the sugar fields.[10]

At first the Africans in the South were outnumbered by white indentured servants, who came voluntarily from Britain. They avoided the plantations. With the vast amount of good land and the shortage of laborers, plantation owners turned to lifetime slaves who worked for their keep but were not paid wages and could not easily escape. Slaves had some legal rights (it was a crime to kill a slave, and a few whites were hanged for it.) Generally the slaves developed their own family system, religion and customs in the slave quarters with little interference from owners, who were only interested in work outputs.

By 1700 there were 25,000 slaves in the American colonies, about 10% of the population. A few had come from Africa but most came from the West Indies (especially Trinidad, later Trinidad and Tobago), or, increasingly, were native born. Their legal status was now clear: they were slaves for life and so were the children of slave mothers. They could be sold, or freed, and a few ran away; some using the Underground Railroad to reach freedom. In the eyes of the slave owner, they were no more than livestock.[11]
Slowly a free black population emerged, concentrated in port cities along the Atlantic coast from Charleston to Boston. Slaves in the cities and towns had many more privileges, but the great majority of slaves lived on southern tobacco or rice plantations, usually in groups of 20 or more.[12] Wealthy plantation owners eventually would become so reliant on slavery that they devastated their own lower class.[13] In years to come the institution of slavery would be so heavily involved in the South's economy it would divide America into two opposing forces.

The most serious slave rebellion was the Stono Uprising, in September 1739 in South Carolina. The colony had about 56,000 slaves, who outnumbered whites 2:1. About 150 slaves rose up, and seizing guns and ammunition, murdered twenty whites, and headed for Spanish Florida. The local militia soon intercepted and killed most of them.[14]

All the American colonies had slavery, but it was usually the form of personal servants in the North (where 2% of the people were slaves), and field hands in plantations in the South (where 25% were slaves.)[15] These statistics show the early imbalance that would eventually tip the scale and rid the United States of Slavery.[16]

The later half of the 18th century was a time of political upheaval in the United States. In the midst of cries for relief from British rule, people pointed out the apparent hypocrisies of slave holders' demanding freedom. The Declaration of Independence, a document that would become a manifesto for human rights and personal freedom, was written by Thomas Jefferson, who owned over 200 slaves. Other Southern statesmen were also major slaveholders. The Second Continental Congress did consider freeing slaves to disrupt British commerce. They removed language from the Declaration of Independence that included the promotion of slavery amongst the offenses of King George III. A number of free Blacks, most notably Prince Hall—the founder of Prince Hall Freemasonry, submitted petitions for the end of slavery. But these petitions were largely ignored.[17]

http://eduln.org/346.pdf
http://eduln.org/542.pdf
http://eduln.org/1414.pdf
http://eduln.org/458.pdf
http://eduln.org/1078.pdf
http://eduln.org/1382.pdf
http://eduln.org/1277.pdf
http://eduln.org/1562.pdf
http://eduln.org/1843.pdf
http://eduln.org/296.pdf
http://eduln.org/881.pdf
http://eduln.org/169.pdf
http://eduln.org/1247.pdf
http://eduln.org/1325.pdf
http://eduln.org/1509.pdf
http://eduln.org/1219.pdf
http://eduln.org/842.pdf