

Almost Emancipated: Reconstruction

OVERVIEW

ESSENTIAL QUESTION

What is the significance of Reconstruction and what does it reveal about the freedom that the post-Civil War constitutional amendments secured for African Americans?

OVERVIEW

In this lesson, students learn about Reconstruction and the challenges that African Americans faced when trying to embrace their full humanity and rights as citizens in the years immediately following the Civil War by exploring constitutional amendments, journalistic accounts and primary documents written by and about freedpeople during this time period. While Reconstruction (1865-1877) was an era of extreme violence, terror and disruption for African Americans living in formerly Confederate states, the music that forms the backbone of American popular music—blues, work songs and spirituals—survived and continued to develop during these years.

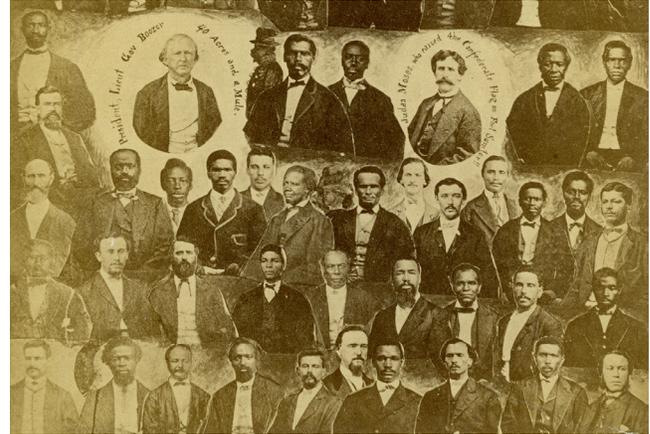


Photo Montage of The Radical Members of the First Legislature After the War, South Carolina

“It is true we have the Proclamation of January 1863. It was a vast and glorious step in the right direction. But unhappily, excellent as that paper is—and much as it has accomplished temporarily—it settles nothing. It is still open to decision by courts, canons and Congresses.”

-Frederick Douglass “The Mission of War” (1864)

On June 18th, 1865, General Gordon Granger arrived in Galveston, Texas with 2,000 federal troops. He came to Texas with general orders to end slavery in the state, which was made illegal nearly two and a half years earlier thanks to the Emancipation Proclamation. Texas’ distance from Union territory, however, had made the Emancipation Proclamation nearly impossible to enforce, and the state became a destination for fleeing confederates who wanted to continue to profit by enslaving African Americans. Granger’s arrival in Texas is today celebrated as Juneteenth, a day commemorating the eradication of slavery the United States.

That Juneteenth occurred two and a half years after the Emancipation Proclamation is a testament to how wildly variable the process of emancipation and reconstruction were in the United States. Six months before Granger would arrive in Texas, freedpeople across the Atlantic

Coast were being given 40 acre parcels of their own land for settlement and agriculture. As Abolitionist Frederick Douglass recognized in 1864, the legal rights freedpeople attained during and after the Civil War were only as good as Congress's and the court's ability to enforce them. The individuals and socio-political structures that benefited from slavery would not relinquish that power without a fight.

The reconstruction of the United States following the Civil War hinged on The Thirteenth Amendment, which prohibited slavery in all states and territories unless a person had been convicted of a crime. While Abraham Lincoln was the president when the Thirteenth Amendment was passed by the Congress in January 1865, he would be assassinated before it was ratified in December of the same year. During that year Vice President Andrew Johnson assumed the presidency, and inherited responsibility for carrying out the 13th Amendment. Lincoln added Johnson, a Democrat from Tennessee, to his ticket in an effort to keep Southern Democrats invested in the federal government. The widely divergent positions of Lincoln and Johnson, left imbalanced after Lincoln's death, caused Reconstruction to become an unfulfilled promise.

In 1865, President Lincoln ignored the vigorous protests of many lawmakers who insisted that the African Americans should make their own way forward and created the The U.S. Bureau of Refugees, Freedmen and Abandoned Lands, commonly referred to as The Freedmen's Bureau. The Freedmen's Bureau was a massive federal bureaucracy created after the Civil War to aid people who had been enslaved and were now free. It offered services such as legal aid, food, housing and education. Efforts to reunite separated families and settle freedpeople on confiscated or abandoned Confederate lands also fell within the scope of work of the Freedmen's Bureau.

Upon attaining the presidency, Johnson sought to disenfranchise the authority of the Freedmen's Bureau and related military orders that benefitted freedpeople. In 1866, he reversed General Sherman's Special Field Orders No. 15, which promised to allot land in South Carolina, Georgia, and Florida for the settlement of freedpeople, and returned the land to former enslavers. Johnson also attempted to veto Freedmen's Bureau Bills, which expanded the authority of the Freedmen's Bureau and provided additional rights to freedpeople, including the right to land ownership and education.

Johnson's attempts to set back the reconstruction were met with mixed success. On March 2, 1867, Congress overrode President Andrew Johnson's vetoes to pass a series of Reconstruction acts which would, among other things, establish new governments in the ex-Confederate states based for the first time on universal male suffrage. Perceiving an unprecedented moment of political opportunity, African Americans gathered in mass meetings throughout the South to plan their own agenda.

Laws prohibiting anyone elected to office in the Confederacy from serving in local or state government during Reconstruction created a power vacuum which the newly freed African American began to fill. By 1872, 1,510 African Americans held offices ranging from local municipal positions to multiple seats in the United States Senate . Eight black men served

together in the U.S. Congress in 1875—a number that would not be matched until 1969, nearly a century later.

This progress and the pace at which it occurred drew significant backlash across the nation. In the former Confederate states, Black Codes were developed by the state and local officials that criminalized freedpeople, allowing them to be captured and put to work in labor camps and on prison work projects. The New Orleans Massacre of 1866 (also known as the New Orleans Riot) occurred when white residents attacked Black marchers gathered outside a meeting of the Louisiana Constitutional Convention, convened in response to the state legislature enacting Black Codes and limiting suffrage. Forty-eight people, forty-four of them African Americans, died in the violence and another hundred were injured. Throughout the South, threatening campaigns that ranged from pamphleting to the lynching of men, women and children would persist well into the twentieth century.

OBJECTIVES

Upon completion of this lesson, students will:

1. KNOW (KNOWLEDGE):

- About the Blues tradition of Mississippi
- About the The Bureau of Refugees, Freedmen and Abandoned Lands, otherwise known as the Freedmen's Bureau, and the role it played during the Civil War and the Reconstruction Period
- How the power structure of slavery required the exploitation of the free labor and sometimes the lives of the enslaved to create profit for the enslavers.
- That during Reconstruction African Americans exercised their right to vote and entered public service in significant numbers
- How African Americans' attempts to claim the rights and protections which were theirs by law were met with resistance, terror and even death
- The significance of Juneteenth: June 19, 1865 in Galveston, TX

2. MASTERY OBJECTIVE:

- Students will be able to examine the ways that constitutional amendments affected the lives of formerly enslaved people and use primary documents to explore the ways that formerly enslaved people enacted their freedom and citizenship after the Civil War.

ACTIVITIES

MOTIVATIONAL ACTIVITY

1. Tell students that they will be assuming the role of ethnographers—social scientists who study people in their own environments. They will be watching a video of a musical performance, and as ethnographers, should practice a type of detailed description that anthropologist Clifford Geertz called “thick description.” They should observe the subject’s behavior, but also the context behind that behavior (the surrounding environment, the subject’s personal background, etc.). Ask students to take notes that detail the setting of the performance, the performer’s age, attire, body, body language, and anything else they notice.
2. Play **Clip 1, Boyd Rivers & Ruth May Rivers: “Fire in My Bones” (1978)**. Then ask students:
 - What general observations did you have while watching the video?
 - Where does it seem like the video was shot?
 - What were the instruments you saw being played? How were the performers making music?
 - How would you describe the singing? Does it seem planned, or spontaneous?
 - What kind of audience might Boyd and Ruth May Rivers play for?
 - How would you describe the music featured in the video? Do the singers seem more professional or amateur? Are they performing for an audience?
 - Who seems to be leading this event?
 - Would you characterize this event as emotional? Why or why not?
 - How does the song begin and how does it end? Does the feeling or intensity change at any point?
 - What might be the function of this event?
 - Do any of you have any preconceptions of the guitar?
 - What do you think of when you think of the guitar?

PROCEDURE

1. Tell students that the clip they watched occurred in the state of Mississippi, which was the second state to secede from the Union and join the Confederacy. Many of the federal laws written during Reconstruction, including the Emancipation Proclamation, would create the most significant challenge to social order and power structures in formerly Confederate states. Pass out to students **Handout 1 - Introducing Terms**, and work through the definitions together as a class.
2. Pass out **Handout 2- Primary Source Documents**. Ask students to read *Document 1: "Excerpt of Barracoon by Zora Neale Hurston"* silently as a class. Ask students:
 - Upon learning that they were free, what action did the community immediately undertake?
 - What was discussed by Kossula and his community upon being freed? What sort of decisions were made?
 - What sort of issues did Kossula face immediately after being freed?
 - Which of the conundrums that Kossula and his community face were most surprising to you?
 - When creating legislation to end slavery, to what extent do you think the U.S. Federal Government considered the issues Kossula and others might experience as freedpeople?
 - What might music mean to people who made the traditional instruments they had been barred from playing immediately upon learning they were free?
3. Ask students to read *Document 2: The Proclamation of Amnesty and Reconstruction Excerpt*. Then ask the class:
 - This legislation speaks about restoring the rights of a particular group of citizens. How would you describe the group whose rights it promises to restore?
 - Where does this group live?
 - Why would they welcome news of this law?
4. Divide the class into 4 groups, and assign each group a piece of legislation (Documents 3-6). After reviewing the document, ask the groups to introduce the document they read and summarize its intent and possible effects. Then ask the class:
 - Which of the four documents presented might constitute the greatest change for African Americans who had been enslaved? Why?
 - Which document contains the law that you imagine was most difficult to enforce or most easily ignored? Why?
 - Compare the language of the law and the passage from *Barracoon* by Zora Neale Hurston. Identify three of the freedpeople's concerns that Kossula mentions that are not addressed by the law.
 - Once they became aware of these federal laws, what sort of challenges might freedpeople face in accessing the rights guaranteed by them? (*Note to teacher: Encourage students to consider to whom a violation would be reported, the make up of the police force, the court staff, and the jury, etc.*)

5. Ask students to examine *Document 7: Lost Friends Ads* in Handout 1. Ask students:
 - What do you observe about the names of the seekers and their loved ones? What challenges might their names present?
 - Andy Pates' journey began in Arkansas and ends in Texas. Why might Texas be a destination for enslavers in other states throughout the Confederacy? Consider General Order No. 3 and why and when it was issued.
6. Pass out **Handout 3 - Lost Friends Ads Activity** to student groups. After students complete the worksheet (answer key provided here), ask students:
 - Who on the chart traveled the farthest? How many miles did they travel? A healthy person can travel 20-30 miles a day. How many days might their trip have taken?
 - Do you have a friend or family member who lives far away? List the ways that you keep in touch. Consider what it might have been like for freedpeople, for whom reading and writing were illegal, to seek their lost friends with newspaper ads like this and word of mouth as the only means of communication.
7. Ask students to examine *Document 8: Radical Members of the First Legislature After the War, South Carolina* in Handout 1. Ask students:
 - What do you notice about these legislators?
 - Are there any women legislators?
 - Are there any legislators that appear to be Indigenous people?
8. Once students have identified the fact that the African American legislators have been elected by the African American voters who were granted suffrage, have students read *Document 9* in Handout 1. Then ask students:
 - What might have been the purpose of the I AM Pamphlet? Why was it distributed?
 - How might have African Americans felt upon seeing the pamphlet?
9. Separately or in groups, ask students to imagine they came across the I AM Pamphlet today. Ask them to rewrite the letter that accompanied the I AM brochure as a brief and clear email.
10. Have student volunteers share their email text. Then ask the class:
 - Imagine an African American community living according to the rules outlined in the I AM pamphlet. How would such rules impact this community's right to life, liberty and the pursuit of happiness?
 - Compare the language of the I AM pamphlet with that of Amendment XV (Document 10). What do you notice about these two documents when reading them side by side?
 - Who would benefit from African Americans living under the threat of the rules in the I AM Pamphlet.
11. Read *Document 10: Amendment XV Excerpt*. Then ask these discussion questions:
 - What right does this amendment protect?
 - What in the primary source documents we have looked at speaks to the need for the 15th Amendment?

SUMMARY ACTIVITY

1. Tell students that they will be watching the Clip 1, Boyd Rivers & Ruth May Rivers: “Fire In My Bones” (1978) once again. Pass out **Handout 4 - Boyd Rivers and Ruth May Rivers “Fire In My Bones”**. Have student volunteers read the introduction aloud, and then read through the lyrics silently as the video plays.
2. After playing the clip, ask students:
 - Considering what you know now about the reconstruction, how would you describe the mood of this song?
 - What emotion would you guess the singer feels when they sing the phrase “fire in my bones”?
 - What does the knowledge of Reconstruction history change about the way you hear this Blues song? What additional significance might this song have based on this history?
3. Show **Image 1, “Writing Prompt,”** and have students follow the prompt given. Collect responses, or have students present their responses to the class.

EXPLORE FURTHER

Books:

- Amiri Baraka, *Blues People* (Harper Perennial)
- Bernice Johnson Reagon *If You Don't Go, Don't Hinder Me: The African American Sacred Song Tradition* (University of Nebraska Press)

Websites:

- Freedman's Bureau Field Office Records (<https://www.archives.gov/files/research/african-americans/freedmens-bureau/brochure.pdf>)
- Freedmen & Southern Society Project (freedmen.umd.edu)
- Lost Friends: Advertisements from the Southwestern Christian Advocate (<https://www.hnoc.org/database/lost-friends/index.html>)

Audio Recordings:

- Boyd Rivers, You Can't Make Me Doubt (Mississippi/Change Records)
- Boyd Rivers on Spotify (<https://open.spotify.com/artist/5PyZB3gS8r7H4wKLCAGMGq>)
- Lomax Archive Video Playlist 1978: Mississippi Delta & Hill Country (<https://www.youtube.com/playlist?list=PL7E44622E11A03C54>)

STANDARDS

COMMON CORE STATE STANDARDS*College and Career Readiness Anchor Standards for Reading (K-12)*

Reading 1: Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

Reading 2: Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

Reading 3: Analyze how and why individuals, events, or ideas develop and interact over the course of a text.

Craft and Structure 4: Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

Craft and Structure 5: Analyze the structure of texts, including how specific sentences, paragraphs, and larger portions of the text (e.g., a section, chapter, scene, or stanza) relate to each other and the whole.

Craft and Structure 6: Assess how point of view or purpose shapes the content and style of a text.

Integration of Knowledge and Ideas 7: Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

Integration of Knowledge and Ideas 8: Delineate and evaluate the argument and specific claims in a text, including the validity of the reasoning as well as the relevance and sufficiency of the evidence.

Integration of Knowledge and Ideas 9: Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

Range of Reading and Level of Text Complexity 10: Read and comprehend complex literary and informational texts independently and proficiently.

College and Career Readiness Anchor Standards for Writing (K-12)

Text Types and Purposes 1: Write arguments to support claims in an analysis of substantive topics or texts using valid reasoning and relevant and sufficient evidence.

Text Types and Purposes 2: Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

Text Types and Purposes 3: Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details and well-structured event sequences.

College and Career Readiness Anchor Standards for Language (K-12)

Language 3: Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style, and to comprehend more fully when reading or listening.

Vocabulary Acquisition and Use 4: Determine or clarify the meaning of unknown and multiple-meaning words and phrases by using context clues, analyzing meaningful word parts, and consulting general and specialized reference materials, as appropriate.

Vocabulary Acquisition and Use 5: Demonstrate understanding of figurative language, word relationships, and nuances in a word meaning.

Vocabulary Acquisition and Use 6: Acquire and use accurately a range of general academic and domain-specific words and phrases sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when encountering an unknown term important to comprehension or expression.

College and Career Readiness Anchor Standards for Speaking and Listening (K-12)

Comprehension & Collaboration 1: Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

Comprehension & Collaboration 2: Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

Comprehension & Collaboration 3: Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric

Presentation of Knowledge 4: Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.



SOCIAL STUDIES – NATIONAL COUNCIL FOR THE SOCIAL STUDIES (NCSS)

Theme 1: Culture

Theme 2: Time, Continuity, and Change

Theme 3: People, Place, and Environments

Theme 5: Individuals, Groups, and Institutions

Theme 6: Power, Authority, and Governance

Theme 7: Production, Distributions, and Consumption

Theme 10: Civic Ideals and Practices

NATIONAL STANDARDS FOR MUSIC EDUCATION

Core Music Standard: Responding

Analyze: Analyze how the structure and context of varied musical works inform the response.

Interpret: Support interpretations of musical works that reflect creators' and/or performers' expressive intent.

Evaluate: Support evaluations of musical works and performances based on analysis, interpretation, and established criteria.

Core Music Standard: Connecting

Connecting 10: Synthesize and relate knowledge and personal experiences to make music.

Connecting 11: Relate musical ideas and works to varied contexts and daily life to deepen understanding.



RESOURCES

VIDEO RESOURCES

- *The Association for Cultural Equity* - “Boyd Rivers & Ruth May Rivers: Fire In My Bones (1978)”

HANDOUTS

- Handout 1 - Introducing Terms
- Handout 2 - Primary Source Documents
- Handout 3 - Lost Friends Ads
- Handout 4 - Boyd Rivers and Ruth May Rivers

Lesson Materials



Image 1, Lost Friends Activity Key

Seeker	Lost Friend	Relationship	Last Together in	Reported Location	Distance	Reported Location	Distance
Jennie Shirley			Northport, AL	Paulding, MS	135 mi.		
	Laura Cook	Mother	Northport, AL	Yalabusha County, MS	155 mi.		
Caroline Rodes/ Annie Ferrill			Danville, VA	Mobile, AL	737 mi.	New Orleans, LA	147 mi.
	Milly	Mother	Danville, VA	Unknown			
	Joseph	Father	Danville, VA	Unknown			
	Anthony	Brother	Danville, VA	Unknown			
	Maria	Sister	Danville, VA	Unknown			
	Julia	Sister	Danville, VA?	Unknown			
Andy Pate			Union County, AR	Waller County, TX	359 mi.		
	Fannie Pate	Sister	Union County, AR	Shreveport, LA	100 mi.	Jefferson, TX	43.9 mi.

Image 2, Writing Prompt

Writing Prompt: Choose two primary source documents in **Handout 1** to describe the period of Congressional Reconstruction. In addition, make specific references to **The Proclamation of Amnesty and Reconstruction Excerpt** (Document 2) and **Amendment XV Excerpt** (Document 10) as the legislation that defines the beginning and end of this era.



Handout 1 - Introducing Terms

Border States: The states that separated the Union from the Confederacy: Maryland, Delaware, West Virginia, Kentucky and Missouri.

Chattel slavery: Socio-economic system that considers enslaved people property or commodity, in which the children of enslaved people inherit their parents' status.

Confiscate: To take or seize possession.

Contraband: Property that is illegal to own or transport. In the context of the Civil War, contraband refers to formerly enslaved people who were freed by military mandate or by taking refuge with the Union army after fleeing plantations in the Confederate states.

Freedpeople: Formerly enslaved people freed by financial redemption, military mandate or law; Freedman was commonly taken as a last name by formerly enslaved people.

Radical Republicans: Members of the Republican party who supported the abolition of slavery and in later years civil rights for African Americans; active 1854-1877.

Secession: The act of withdrawal from a political body to form an independent nation.



Handout 2 - Primary Source Documents

Document 1: Excerpt from Barracoon, by Zora Neale Hurston

In 1927, African American anthropologist and celebrated Harlem Renaissance figure Zora Neale Hurston held a three-month long conversation with Cudjo Lewis (née Oluale Kossola), the last living survivor of the transatlantic slave trade. Hurston published Lewis' story in the book Barracoon, which remains one of the most historically important first-hand accounts of the slave trade.

In 1860, 19 year-old Kossola was kidnapped by inhabitants of the Dahomey kingdom and brought to the barracoons (barracks used to temporarily hold enslaved Africans) in Ouidah, a city on the coast of modern-day Benin. Though the slave trade in the United States was officially outlawed in 1808, Kossola and about 110 others were captured and brought to Mobile, Alabama, on Captain William Foster's ship Clotilda. (Their captors were prosecuted and later had their charges dropped.) Less than five years after landing in Alabama, emancipation arrived as the Confederate army surrendered in Virginia. Once he'd saved enough money to buy a land parcel, Kossola—with the assistance of another freedman and former Dahomey nobleman—founded Africatown, Alabama, an isolated community of former slaves that sought to preserve their roots and culture. His story, as told by Hurston, illuminates the alienating and lonesome existence of freed slaves during Reconstruction.

In this excerpt, Kossola discusses his experience as a freeperson:

“After dey free us, we so glad, we makee de drum and beat it lak in de Affica soil. We glad we free, but we cain stay wid de folks what own us no mo’. Where we goin’ live, we doan know.

We want buildee de houses for ourselves, but we ain’ got no lan’. We meet together and we talk. We say we from cross de water so we go back where we come from. So we say we work in slavery five year and de six months for nothin’, now we work for money and gittee in de ship and go back to our country. We think Cap’n Meaher dey ought take us back home. But we think we save money and buy de ticket ourselves. So we tell de women, “Now we all want go back home. Derefo’ we got to work hard and save de money. You see fine clothes, you must not wish for dem.” De women tell us dey do all dey kin to get back, and dey tellee us, “You see fine clothes, don’t you wish for dem neither.”

But it too much money we need. So we think we stay here...We join ourselves together to live.”

After we were freed, we were so glad that made and played our African drums. We were glad to be free but couldn’t continue to live with the people who used to own us. We didn’t know where would live.

We wanted to build houses, but we had no land. We met and talked. We said we are from across the water so we will go back to the land from which we had come. Having worked in slavery for five years and six months for no pay, now I could work for money and get a ship to go back to our



Document 1: Excerpt from Barracoon, by Zora Neale Hurston, cont.

country. We think that Captain Meaher (the slaveholder who owned the plantation where Cudjo held) ought to take us back home, but we think we can save money and pay for our tickets ourselves. So we told the women, "Now we all want to go back home. Therefore we have to work hard and save the money. If you see fine clothes you must not wish for them." The women told us that they will do all that they can to get back and they tell us, "If you see fine clothes, don't you wish for them either."

But it was too expensive to make the trip so we decided to stay here... We joined ourselves together to live.



Document 2: The Proclamation of Amnesty and Reconstruction

During the Civil War, President Lincoln offered to pardon Confederate civilians and restore their rights of property. These provisions were not offered to elected officials of the Confederacy nor those who had left the military or Congress to support the rebellion.

December 8, 1863 The Proclamation of Amnesty and Reconstruction Excerpt
BY THE PRESIDENT OF THE UNITED STATES OF AMERICA: A PROCLAMATION.

I, ABRAHAM LINCOLN, President of the United States, do proclaim, declare, and make known to all persons who have, directly or by implication, participated in the existing rebellion, except as hereinafter excepted, that a full pardon is hereby granted to them and each of them, with restoration of all rights of property, except as to slaves,

The persons excepted from the benefits of the foregoing provisions are all who are, or shall have been, civil or diplomatic officers or agents of the so-called Confederate government; all who have left judicial stations under the United States to aid the rebellion; all who are, or shall have been, military or naval officers of said so-called Confederate government above the rank of colonel in the army or of lieutenant in the navy; all who left seats in the United States congress to aid the rebellion; all who resigned commissions in the army or navy of the United States and afterwards aided the rebellion; and all who have engaged in any way in treating colored persons, or white persons in charge of such, otherwise than lawfully as prisoners of war, and which persons may have been found in the United States service as soldiers, seamen, or in any other capacity.

Given under my hand at the city of Washington the eighth day of December, A.D. one thousand eight hundred and sixty-three, and of the Independence of the United States of America the eighty-eighth.

By the President: ABRAHAM LINCOLN

WILLIAM H. SEWARD, Secretary of State.



Document 3: 13th Amendment Excerpt, U.S. Constitution

The first ten amendments to the Constitution comprise the Bill of Rights and were ratified in 1791. The 11th and 12th Amendments define the structure of the branches of government and were ratified in 1795 and 1804, respectively.

The 13th Amendment is the first change to the Constitution in over sixty years and is the first mention of slavery in the document. Ratified eleven months after it passed Congress, the 13th Amendment to the Constitution abolishes the institution of slavery while leaving a loophole for convicted criminals to be enslaved.

Section 1.

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Passed by Congress January 31, 1865. Ratified December 6, 1865.



Document 4: General Order No. 3

Texas, the Confederate state at the greatest distance from the capitol, was the last stronghold of slavery. Many slave holders had fled west in an attempt to maintain possession of the African Americans they kept as chattel.

Issued upon the arrival of Union forces in Galveston, nearly two and a half years after anyone held in slavery in the Confederacy had been freed by the Emancipation Proclamation, General Order No. 3. enforced the freedoms granted by law but denied in practice.

June 19, 1865 General Order No. 3
HEAD-QUARTERS, DISTRICT OF TEXAS
Galveston, Texas
June 19, 1865

The people of Texas are informed that in accordance with the proclamation from the executive of the United States. All slaves are free. This involves absolute personal rights, and rights of property between former masters and slaves; and the connection heretofore existing between them becomes that between employer and hired laborer.

The freedmen are advised to remain quietly at their homes, and work for wages. They are informed that they will not be allowed to collect at military posts, and that they will not be supported in idleness either here or elsewhere.

by order of Maj. Gen. Gordon Granger
signed F.W. Emery
Major & A.A.G.



Document 5: 14th Amendment Excerpt, U.S. Constitution

The 14th Constitutional Amendment clarifies the citizenship status of all persons born or naturalized in the United States. This broadened definition of citizenship includes include African Americans who were recently freed, but excludes Native Americans. The language of Section 3 barred former Confederates from holding military or governmental office.

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Section 2.

Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed.

Section 3.

No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any State, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof.

Passed by Congress June 13, 1866. Ratified July 9, 1868.



Document 6: The Civil Rights Act of 1866 Excerpt

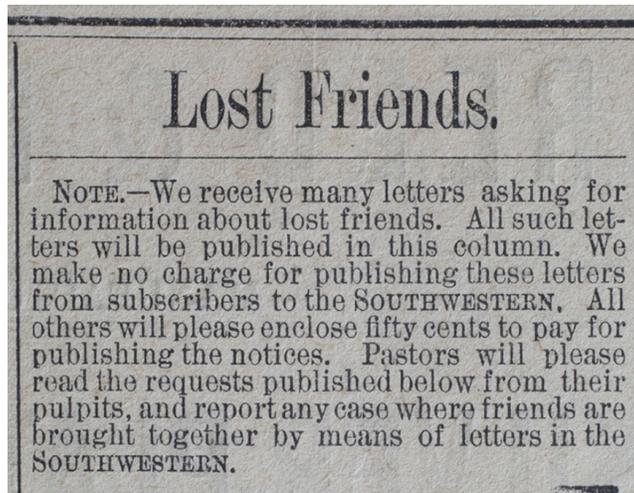
The Civil Rights Act of 1866 explicitly names the rights of African American citizens to participate in civil society and the free market. Further it offers legal recourse should these rights be violated. The language “all persons...excluding Indians not taxed” offers insight as to the legal disenfranchisement of Native Americans.

An Act to protect all Persons in the United States in their Civil Rights, and furnish the Means of their Vindication.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all persons born in the United States and not subject to any foreign power, excluding Indians not taxed*, are hereby declared to be citizens of the United States; and such citizens, of every race and color, without regard to any previous condition of slavery or involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall have the same right, in every State and Territory in the United States, to make and enforce contracts, to sue, be parties, and give evidence, to inherit, purchase, lease, sell, hold, and convey real and personal property, and to full and equal benefit of all laws and proceedings for the security of person and property, as is enjoyed by white citizens, and shall be subject to like punishment, pains, and penalties, and to none other, any law, statute, ordinance, regulation, or custom, to the contrary notwithstanding . . .

Document 7: Lost Friends Ads

Lost Friends ads were placed in the Southwestern Christian Advocate, a newspaper published in New Orleans and widely distributed to a network of five hundred preachers, eight hundred post offices and more than four thousand subscribers. The “Lost Friends” column, which ran from the paper’s 1877 inception well into the first decade of the twentieth century, featured messages from individuals searching for loved ones lost in slavery.



MR. EDITOR—I desire to inquire through your valuable paper about my relations. I was bred and born in Virginia, but am unable to name the county, for I was so young that I don't recollect it; but I remember I lived twelve miles from a town called Danville. My master was James Ferrill, and my mistress Martha Ferrill. I was sold to his brother, a speculator, whose name was Wm. Ferrill, and was brought to Mobile at the age of 10 years. To my recollection my father's name was Joseph, and my mother's Milly, my brother's Anthony, and my sister's Maria. We belonged to James Ferrill, except one sister, Julia, and I don't know who she belonged to. Any information of the above named persons will be thankfully received. My name was Annie Ferrill, but my owners changed my name to Caroline Rodes. All Christian papers please copy, and all preachers in charge will please assist me in finding my long lost friends. Direct your letters to 185 Soraparu St., New Orleans, and oblige your obedient sister in the Lord.

* CAROLINE RODES.

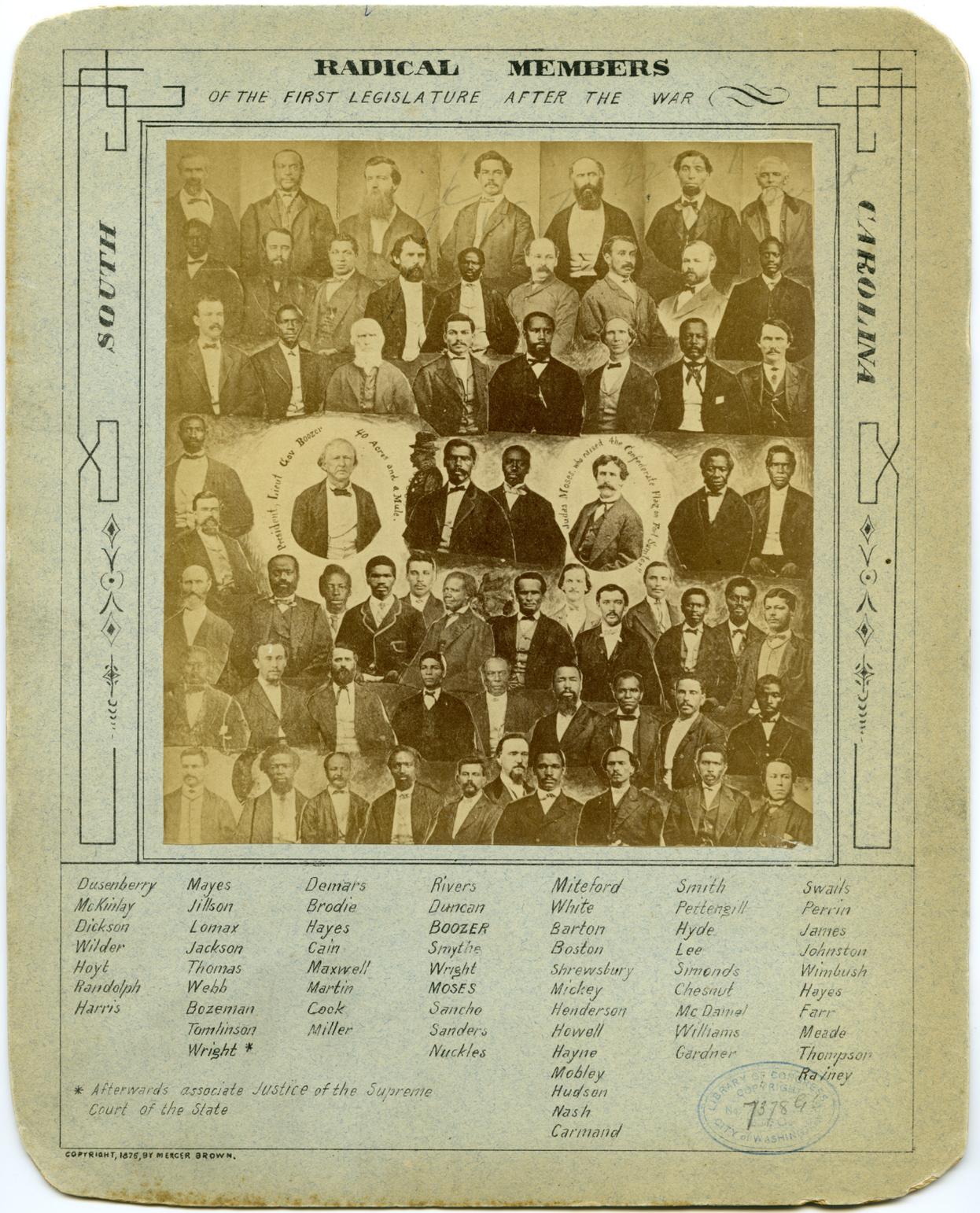
DEAR EDITOR—I wish to learn of the whereabouts of my mother, Laura Cook, who left me in Northport, Tuscaloosa county, Alabama, and, to the best of my knowledge, moved to Yallabusha county, Miss., with a family of whites by the name of Foster, and that she left me while quite a girl, in the second year of the surrender, with a family of whites. I have never heard from her since. My maiden name was Jennie Shirley. I am now married and desire to offer a home to my mother. Address Alfred Cooper, Paulding, Miss.

Document 7: Lost Friends Ads, cont.

MR. EDITOR—I desire to know the whereabouts of my sister, Fannie Pate, who was separated from us in Union county, Arkansas, by one Tandy Pate. It was during the war that we were separated. She was carried to or near Shreveport, La., or, as I have learned, to Jefferson, Texas. Our mother was Thenuia Pate; there were four children, three boys and one girl, Fannie. Boys were Jake, George and Andy. We all belonged to Bill Tate, but my sister fell to Tandy Tate who carried her away. We all formerly belonged to Bill Tate but all were sold to a Mr. Riel Neel, Union county, Ark., near Eldorado. Sister Fannie was very young when separated from us. We were sold on account of Bill Tate killing a man named Kazzie. Our old mistress got burned up, and myself and sister Fannie were standing near. I hope all friends and ministers near Shreveport, La., and Jefferson, Texas, will inquire diligently for my sister. Readers of this will please assist me in finding my sister. Read this letter in and out of church until it reaches every cabin, and I will ever pray. Address me at Patterson, Waller county, Texas, care Rev. W. H. Jackson. ANDY PATE.

Document 8: Radical Members of the First Legislature After the War, South Carolina

Created in 1867, this photo montage includes all the legislators elected in the state of South Carolina after the Civil War.





Document 9: I AM Pamphlet

This document is found in the archives of the Bureau of Refugees, Freedmen & Abandoned Lands, commonly referred to as the Freedmen's Bureau. Established by an Act of Congress in 1865 to address a wide range of issues and threats faced by freepeople during Reconstruction, the Freedmen's Bureau was administered by the Army.

While Black codes and local law enforcement in the former Confederate states infringed on the civil rights and freedoms of African American citizens, there were also anonymous terror campaigns and attempts to re-enslave them. The story of the I AM pamphlet hints at the ways that white citizens groups, anonymous campaigns and local government intersected to create barriers for African Americans.

Army Officer at Gallatin, Tennessee, to the Headquarters of the Department of the Tennessee, Enclosing an Anonymous Broadside

Gallatin Tenn Jan 29. 67.

Col I have the honor to report that I have taken from a house at "Cross Plains" in Robertson Co, 200 copies of the enclosed "circular": a number of copies had been distributed to certain persons in that neighborhood, and by some of them, read to the colored people living about, at the same time notifying them that they had "been appointed to "see the rules enforced", and that they intended to do it

Several of the "circulars" have been nailed to the doors of houses located in that vicinity, about Richland, near this place, and near Springfield Tenn,

I am not certain that any of "the penalties" have been inflicted, the negroes are held in such a state of *terror* that they dare not tell, and the whites, from sympathy with the villains, will not.

I respectfully ask to be informed if the Dept Commander has any instructions to give in this case

I would also ask if Genl Order No 44 A.G.O. July 6. '66 has been superseded by any subsequent order.¹ I am sir Very Respy Your Obt Servt

Chas B. Brady

[Enclosure]

[Robertson County, Tenn., late 1866 or January 1867]

I AM COMMITTEE

- 1st. No man shall squat negroes on his place unless they are all under his employ male and female.
- 2d. Negro women shall be employed by white persons
- 3d. All children shall be hired out for something.
- 4th. Negroes found in cabins to themselves shall suffer the penalty.
- 5th. Negroes shall not be allowed to hire negroes.
- 6th. Idle men, women or children, shall suffer the penalty.
- 7th. All white men found with negroes in secret places shall be dealt with and those that hire negroes must pay promptly and act with good faith to the negro. I will make the negro do his part, and the white must too.
- 8th. For the first offence is one hundred lashes—the second is looking up a sap lin.
- 9th. This I do for the benefit of all young or old, high and tall, black and white. Any one that may not like these rules can try their luck, and see whether or not I will be found doing my duty.
- 10th. Negroes found stealing from any one or taking from their employers to other negroes, death is the first penalty.
- 11th. Running about late of nights shall be strictly dealt with.
- 12th. White man and negro, I am everywhere. I have friends in every place, do your duty and I will have but little to do.



Document 10: XV Amendment Excerpt

Though this Amendment to the constitution was passed by the House and Senate in February 1869, it would take nearly a year for it to be ratified by the necessary three-fourths of the states.

February 26, 1869 AMENDMENT XV Excerpt

Passed by Congress February 26, 1869. Ratified February 3, 1870.

Section 1.

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude--

Handout 3 - Lost Friends Ads Activity

Instructions: Use the chart on the following page to map the distances traveled by the estranged family members. Use an Internet map resource to complete the distances in the gray boxes on the chart.

Seeker	Lost Friend	Relationship	Last Together in	Reported Location	Distance	Reported Location	Distance
Jennie Shirley			Northport, AL	Paulding, MS			
	Laura Cook	Mother	Northport, AL	Yalabusha County, MS			
Caroline Rodes/ Annie Ferrill			Danville, VA	Mobile, AL		New Orleans, LA	
	Milly	Mother	Danville, VA	Unknown			
	Joseph	Father	Danville, VA	Unknown			
	Anthony	Brother	Danville, VA	Unknown			
	Maria	Sister	Danville, VA	Unknown			
	Julia	Sister	Danville, VA?	Unknown			
Andy Pate			Union County, AR	Waller County, TX			
	Fannie Pate	Sister	Union County, AR	Shreveport, LA		Jefferson, TX	



Handout 4 - Boyd Rivers and Ruth May Rivers “Fire In My Bones”

Boyd Rivers was born in 1934, fifty years after Reconstruction. His elders witnessed both the landmark election of two African American Senators as well as the terror campaigns of white Mississippians in response to African American progress.

Rivers’ version of “Fire In My Bones,” is part of the “sacred” Blues tradition, which has been passed down orally/aurally since the era of slavery, and borrows lyrically from the Bible. Specifically, “Fire In My Bones” draws from the Old Testament prophet Jeremiah, who had taken a vow of silence that he finds himself unable to keep:

“If I say, ‘I will not mention him, or speak anymore in his name,’ then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot.”

Jeremiah 20:9 NRSV

In *Blues People* (1963), writer Amiri Baraka’s asserts that “if slavery dictated certain aspects of blues form and content, so did the so-called Emancipation and its subsequent problems dictate the path blues would take. Also, the entrance of Negroes into the more complicated social situation of self-reliance proposed multitudes of social and cultural problems that they had never had to deal with as slaves. The music of the Negro began to reflect these social and cultural complexities and change.

In Baraka’s retelling of history, music serves as a primary source. “Blues People” established the idea that the trajectory of black life in America was most reliably recorded in the music that the experience had produced.



“Fire in My Bones”
as sung by Boyd Rivers and Ruth May Rivers
(Response in parenthesis)

I got fire and its shut in my bones

One of these mornings (Mmmm Mmm)
I'll be done with this world (Well)
I'll be done (Lord)
Oh, oh with this world (Yeah)
This same old fire shut in my bones

I said fire
The Holy Ghost (Fire)
He's in my feet (Fire)
The Holy Ghost (Fire)
He set me free (Fire)
The Holy Ghost (Fire)
He's in my legs (Fire)
The Holy Ghost (Fire)
He raised my head (Fire)
Oh so glad (Fire)
Oh so glad (Fire)
Oh that fire shut in my bones (Fire)

Someday Monday (Fire)
The fire was burning (Fire)
Tuesday (Fire)
The fire was burning (Fire)
Oh Wednesday (Fire)
The Holy Ghost (Fire)
On a Thursday (Fire)
The Holy Ghost (Fire)
On a Friday (Fire)

I went down (Fire)
On my knees (Fire)
Crying Lord have (Fire)
Mercy please (Fire)
Oh, fire (Fire)
Oh, fire (Fire)
In my bones (Fire)
In my bones (Fire)
In my bones (Fire)

If you don't believe ((Fire)
I've been redeemed (Fire)
Follow me down to (Fire)
Jordan stream (Fire)
Oh, fire (Fire)
Oh, fire (Fire)
On a Sunday (Fire)
Holy Ghost (Fire)
Holy Ghost (Fire)

Someday Monday (Fire)
Fire was burning (Fire)
Someday Tuesday (Fire)
Someday Wednesday (Fire)
Someday Thursday (Fire)
Someday Friday (Fire)
Someday Saturday (Fire)
Nothing but fire (Fire)
On a Sunday (Fire)
On a Sunday (Fire)

If you don't believe (Fire)
I've been redeemed (Fire)
Follow me down to (Fire)
Jordan stream (Fire)
Oh, fire (Fire)
Oh, fire (Fire)
Nothing but fire (Fire)
In my bones (Fire)
In my bones (Fire)
In my bones (Fire)
Make you love (Fire)
Everybody (Fire)
When you have fire (Fire)
Nothing but fire (Fire)
Nothing but fire (Fire)
Oh Lord (Fire)
So glad (Fire)
Nothing but (Fire)
Ohhhhhh that fire

Unison: shut in my bones
Spoken: Nothing but fire