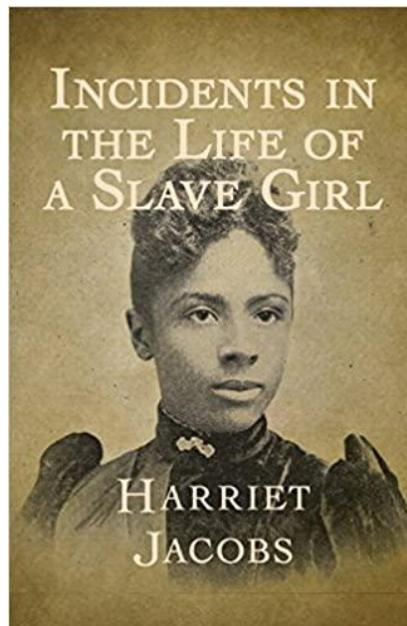


9-12 Indentured Servitude Versus Slavery Inquiry

Was Indentured Servitude Different from Slavery?



Jacobs, Harriet A., Lydia Maria Child, Jean Fagan Yellin, and John S. Jacobs. Incidents in the life of a slave girl: written by herself. Cambridge, Mass: Harvard University Press, 2000.

Supporting Questions

1. What is the experience and life of a slave during this time?
2. What is the experience and life of an indentured servant during this time?
3. Why are fugitive notices of slaves and servants used?

9-12 Indentured Servitude Versus Slavery Inquiry

Was indentured servitude different from slavery?	
Content Angle and Standards	<p>D1.5.9-12. Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources.</p> <p>D2.His.1.9-12. Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.</p> <p>D2.His.6.9-12. Analyze the ways in which the perspectives of those writing history shaped the history that they produced.</p> <p>D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.</p>
Staging the Compelling Question	<p>In staging the compelling question, have students engage in a Think-Pair-Share to address the following questions:</p> <ol style="list-style-type: none"> 1. What is slavery? Based on what you know, what was the experience of a slave in the United States? 2. What is indentured servitude? Based on what you know, what was the experience of an indentured servant in the United States? 3. Who had a better life: a slave or an indentured servant? Why? <p>The goal of this introduction is to have students access existing knowledge of the topic and to begin to consider the similarities and differences of the two. After discussing the questions as a class, introduce students to the compelling question, supporting questions, and performance tasks.</p>

Supporting Question 1
What is the experience and life of a slave during this time?
Formative Performance Task
Write a paragraph discussing the experiences and hardships of a slave in the United States.
Featured Sources
<p>Source A: <i>Incidents of a Slave Girl</i>, Harriet Jacobs</p> <p>Source B: Freedom and Slavery: The 'Central Paradox of American History', The Washington Post</p>

Supporting Question 2
What is the experience and life of an indentured servant during this time?
Formative Performance Task
Create a list of similarities and differences that exist between slaves and indentured servants.
Featured Sources
<p>Source A: <i>Indentured Servants in the US</i> PBS</p> <p>Source B: "Early Novel Written By Free Black Woman Called Out Racism Among Abolitionists" NPR</p> <p>Source C: <i>Our Nig</i>, Harriet E. Wilson</p> <p>Source D: Laws of Indentured</p>

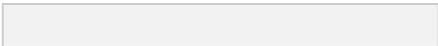
Supporting Question 3
Why are fugitive notices of slaves and servants used?
Formative Performance Task
Create a T-chart that lists the similarities and differences of fugitive slave and servant advertisements.
Featured Sources
<p>Source A: Fugitive Notices in the <i>Pennsylvania Gazette</i> (Trinity University Source pg 2-3)</p> <p>Source B: Fugitive Servent Notice (Primary 4)</p> <p>Source C: Fugitive Slave Notice (Ona</p>

	Servitude	Maria Judge- Library of Congress)
<p>Summative Performance Task</p>	<p>ARGUMENT: Was indentured servitude different from slavery? Construct an argument (e.g., detailed outline, poster, essay) that evaluates the need to study, remember, and/or celebrate this expedition using specific claims and relevant evidence from sources while acknowledging competing views.</p> <p>EXTENSION. After the above lessons, consider one of the following extensions to the learning.</p> <ol style="list-style-type: none"> Discussion: Consider facilitating a discussion of the analysis questions. Ask students to share their response with someone, or if they already worked in a group, ask them to nominate someone to represent their group to the class as a whole. Capitalize on differences between group responses. Why did one group answer differently than another? What impacted them or stood out more? Four Corner Debate: Consider a "four-corner debate." In the corners of the room tack up a piece of paper with four differing and possible answers to the inquiry question. After students complete the lesson packet, pose the question to the room at large and ask students to move to the corner of the room (or in between locations) that represent their answer. Then, ask students to explain their choice. As students discuss they are allowed to move closer or further from ideas. This is a great strategy for kinesthetic learning. Socratic Seminar: Consider doing a "Socratic seminar" to extend the learning and get students to question what they still don't know or understand. Start with the inquiry's question. Students should be encouraged to answer one another's question directly, but also to answer the question with another question. This continues the conversation and gets at more rich ideas. The teacher should try to say as little as possible and let the students lead the dialog. One strategy for this is to seat students in a circle. Give each of them a cup and 2-3 tokens. When a student makes a substantive contribution to the discussion the teacher will walk over and place a token in the cup signaling that they have contributed. Students will become aware of who has spoken and who has not, and leave space for one another. Structured Academic Controversy: Consider turning the lesson into a "structured academic controversy." Take the overarching question and turn it into a "debate." Students can choose or be assigned a side in the debate and use the documents provided to argue their "answer" to the overarching question. They can argue over interpretations and credibility of some documents. Reacting to the Past: Consider doing some role play with your class. Reacting to the Past is an active learning pedagogy of role-playing games designed by Barnard University. In Reacting to the Past games, students are assigned character roles with specific goals and must communicate, collaborate, and compete effectively to advance their objectives. Reacting promotes engagement with big ideas, and improves intellectual and academic skills. Provide students with a set of rules about staying in character and what types of things they must know about their character. Students should be provided with a packet of role sheets with instructions on their individual goals and strategies for game play. Students can use sources and information from these activities, and can search for more details online about their individual character. Reacting roles and games do not have a fixed script or outcome. While students are obliged to adhere to the philosophical and intellectual beliefs of the historical figures they have been assigned to play, they must devise their own means of expressing those ideas persuasively in papers, speeches, or other public presentations. 	
<p>Taking Informed Action</p>	<p>UNDERSTAND The way women were treated in the past often times persists into the present in how we teach about it or in societal norms that have not changed. Students can examine the way that this issue is addressed in textbooks and standards, as well as exploring the ways that the issues at play are still relevant.</p> <p>ASSESS Students should consider <i>what should be done</i> today to correct either the portrayal of women from this period in history or the issues at play?</p>	

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The Remedial Herstory Project
The New Hampshire Council for the Social Studies

	<p>ACT Students could take informed action in one of the following ways:</p> <ol style="list-style-type: none">1. Find an article or book about history that misrepresents women and gender in history and write to the author or editor.2. Write a letter to the Secretary of Education for your state about the teaching of women and gender history.3. Investigate women and gender rights issues that persist and engage with the movement by attending a protest, signing a petition, or donating to the cause.4. Make a PSA video, blog, or social media post with the intent to persuade the audience to better understand women from history or a persistent gender rights from this inquiry.
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**Featured sources are suggested and links are provided. It may be that these links are broken and we apologize in advance for the inconvenience.*



Overview

Inquiry Description

This inquiry leads students through an investigation of the life of an indentured servant versus the life of a slave. Students will be considering the similarities and differences that exist between the two and develop an argument to establish if indentured servitude was different from slavery.

This inquiry highlights the following additional thematic standards from NCSS:

- **POWER, AUTHORITY, AND GOVERNANCE:** Social studies programs should include experiences that provide for the study of how people create, interact with, and change structures of power, authority, and governance.
- **TIME, CONTINUITY, AND CHANGE:** Social studies programs should include experiences that provide for the study of the past and its legacy.
- **CULTURE:** Social studies programs should include experiences that provide for the study of culture and cultural diversity.

This inquiry also highlights the following additional thematic standards from the Common Core:

- Key Ideas and Details 1. Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- Key Ideas and Details 3. Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.
- Key Ideas and Details 7. Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., quantitative data, video, multimedia) in order to address a question or solve a problem.
- Key Ideas and Details 8. Evaluate the hypotheses, data, analysis, and conclusions in a science or technical text, verifying the data when possible and corroborating or challenging conclusions with other sources of information.
- Key Ideas and Details 9. Synthesize information from a range of sources (e.g., texts, experiments, simulations) into a coherent understanding of a process, phenomenon, or concept, resolving conflicting information when possible.
- Text Types and Purposes 8. Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.

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It is important to note that this inquiry requires prerequisite knowledge of some key terms, which are defined and provided to students in the inquiries where relevant.

Note: This inquiry is expected to take 3 class periods. The inquiry time frame could expand if teachers think their students need additional instructional experiences (e.g., supporting questions, formative performance tasks, featured sources, writing). Teachers are encouraged to adapt the inquiry to meet the needs and interests of their students. This inquiry lends itself to differentiation and modeling of historical thinking skills while assisting students in reading the variety of sources.

Structure of the Inquiry

In addressing the compelling question students should pull evidence from the resources provided in this inquiry. Students will show their understanding of the difference between indentured servitude and slavery by writing a five paragraph essay. Students will need to structure a strong argument, supported by evidence.

Staging the Compelling Question

In staging the compelling question, have students engage in a Think-Pair-Share to address the following questions:

4. What is slavery? Based on what you know, what was the experience of a slave in the United States?
5. What is indentured servitude? Based on what you know, what was the experience of an indentured servant in the United States?
6. Who had a better life: a slave or an indentured servant? Why?

The goal of this introduction is to have students access existing knowledge of the topic and to begin to consider the similarities and differences of the two. After discussing the questions as a class, introduce students to the compelling question, supporting questions, and performance tasks.

Supporting Question 1

The first supporting question: What is the experience and life of a slave during this time?

The formative task is to write a paragraph discussing the experiences and hardships of a slave in the United States.

Teachers may implement this task with the following procedures:

1. Distribute copies of sources to each student.
2. Working independently or in small groups, have students read and mark up the sources. Using the source, students should answer the attached questions to better their understanding of the information.
3. Lead a class discussion for students to share surprises, misconceptions, and emotions they had while analyzing this source.
4. Have students complete their formative task where they will write a paragraph discussing the experiences and hardships of a slave in the United States using evidence from the sources.

The following sources were selected to increase student understanding of the life and experience of a slave in the United States:

- **Featured Source A: Harriet Jacobs, *Incidents of a Slave Girl***

When I was six years old, my mother died; and then, for the first time, I learned, by the talk around me, that I was a slave. My mother's mistress was the daughter of my grandmother's mistress. She was the foster sister of my mother; they were both nourished at my grandmother's breast. In fact, my mother had been weaned at three months old, that the babe of the mistress might obtain sufficient food. They played together as children; and, when they became women, my mother was a most faithful servant to her whiter foster sister. On her death-bed her mistress promised that her children should never suffer for any thing; and during her lifetime she kept her word. They all spoke kindly of my dead mother, who had been a slave merely in name, but in nature was noble and womanly. I grieved for her, and my young mind was troubled with the thought who would now take care of me and my little brother. I was told that my home was now to be with her mistress; and I found it a happy one...

When I was nearly twelve years old, my kind mistress sickened and died. As I saw the cheek grow paler, and the eye more glassy, how earnestly I prayed in my heart that she might live! I loved her; for she had been almost like a mother to me. My prayers were not answered. She died, and they buried her in the little churchyard, where, day after day, my tears fell upon her grave...

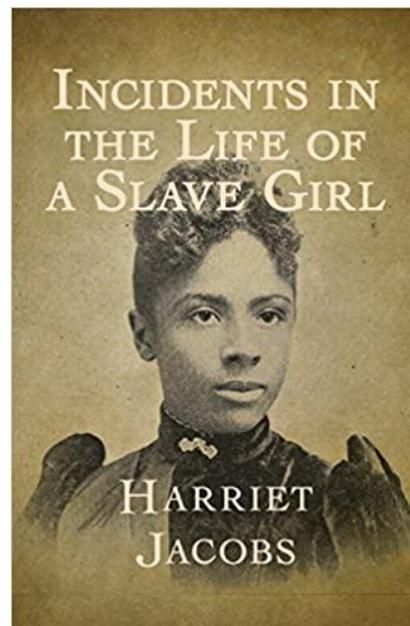


Figure SEQ Figure 1* ARABIC 1: Jacobs, Harriet A., Lydia Maria Child, Jean Fagan Yellin, and John S. Jacobs. *Incidents in the life of a slave girl: written by herself*. Cambridge, Mass: Harvard University Press, 2000.

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After a brief period of suspense, the will of my mistress was read, and we learned that she had bequeathed [given] me to her sister's daughter, a child of five years old. So vanished our hopes...

Dr. Flint, a physician in the neighborhood, had married the sister of my mistress, and I was now the property of their little daughter... When we entered our new home we encountered cold looks, cold words, and cold treatment. We were glad when the night came. On my narrow bed I moaned and wept, I felt so desolate and alone... My heart rebelled against God, who had taken from me mother, father, mistress, and friend... I spent the day gathering flowers and weaving them into festoons [wreaths], while the dead body of my father was lying within a mile of me. What cared my owners for that? he was merely a piece of property. Moreover, they thought he had spoiled his children, by teaching them to feel that they were human beings...

Little attention was paid to the slaves' meals in Dr. Flint's house. If they could catch a bit of food while it was going, well and good. I gave myself no trouble on that score, for on my various errands I passed my grandmother's house, where there was always something to spare for me...

My grandmother's mistress had always promised her that, at her death, she should be free; and it was said that in her will she made good the promise. But when the estate was settled, Dr. Flint told the faithful old servant that, under existing circumstances, it was necessary she should be sold... At that time, my grandmother was just fifty years old. Laborious years had passed since then; and now my brother and I were slaves to the man who had defrauded her of her money, and tried to defraud her of her freedom...

Dr. Flint was an epicure [a person who prefers fine food and drink]. The cook never sent a dinner to his table without fear and trembling; for if there happened to be a dish not to his liking, he would either order her to be whipped, or compel her to eat every mouthful of it in his presence. The poor, hungry creature might not have objected to eating it; but she did not object to having her master cram it down her throat till she choked... This poor woman endured many cruelties from her master and mistress; sometimes she was locked up, away from her nursing baby, for a whole day and night... to the slave mother... day comes laden [loaded] with peculiar sorrows. She sits on her cold cabin floor, watching the children who may all be torn from her the next morning; and often does she wish that she and they might die before the day dawns. She may be an ignorant creature, degraded by the system that has brutalized her from childhood; but she has a mother's instincts, and is capable of feeling a mother's agonies.

On one of these sale days, I saw a mother lead seven children to the auction-block. She knew that some of them would be taken from her; but they took all. The children were sold to a slave-trader, and their mother was brought by a man in her own town. Before night her children were all far away. She begged the trader to tell her where he intended to take them; this he refused to do. How could he, when he knew he would sell them, one by one, wherever he could command the highest price? I met that mother in the street, and her wild, haggard face lives to-day in my mind. She wrung her hands in anguish, and exclaimed, "Gone! All gone! Why don't God kill me?" I had no words wherewith to comfort her. Instances of this kind are of daily, yea, of hourly occurrence.

DURING the first years of my service in Dr. Flint's family... My master began to whisper foul words in my ear. Young as I was, I could not remain ignorant of their import [meaning]. I tried to treat them with indifference or contempt. The master's age, my extreme youth, and the fear that his conduct would be reported to my grandmother, made him bear this treatment for many months... He tried his utmost to corrupt the pure principles my grandmother had instilled. He peopled my young mind with unclean images, such as only a vile monster could think of. I turned from him with disgust and hatred. But he was my master. I was compelled to live under the same roof with him — where I saw a man forty years my senior daily violating the most sacred commandments of nature. He told me I was his property; that I must be subject to his will in all things. My soul revolted against the mean tyranny. But where could I turn for protection? No matter whether the slave girl be as black as ebony or as fair as her mistress. In either case, there is no shadow of law to protect her from insult, from violence, or even from death; all these are inflicted by fiends who bear the shape of men. The mistress, who ought to protect the helpless victim, has no other feelings towards her but those of jealousy and

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rage... The degradation, the wrongs, the vices, that grow out of slavery, are more than I can describe. They are greater than you would willingly believe...

In view of these things, why are ye silent, ye free men and women of the north? Why do your tongues falter in maintenance of the right? Would that I had more ability! But my heart is so full, and my pen is so weak! There are noble men and women who plead for us, striving to help those who cannot help themselves. God bless them! God give them strength and courage to go on! God bless those, every where, who are laboring to advance the cause of humanity!..

The state of things grew worse and worse daily. In desperation I told him that I must and would apply to my grandmother for protection. He threatened me with death, and worse than death, if I made any complaint to her. Strange to say, I did not despair. I was naturally of a buoyant [happy] disposition, and always I had a hope of somehow getting out of his clutches. Like many a poor, simple slave before me, I trusted that some threads of joy would yet be woven into my dark destiny. The secrets of slavery are concealed like those of the Inquisition. My master was, to my knowledge, the father of eleven slaves. But did the mothers dare to tell who was the father of their children? Did the other slaves dare to allude to [suggest] it, except in whispers among themselves? No, indeed! They knew too well the terrible consequences.

My grandmother could not avoid seeing things which excited her suspicions. She was uneasy about me, and tried various ways to buy me; but the never-changing answer was always repeated: "Linda does not belong to me. She is my daughter's property, and I have no legal right to sell her." The conscientious man! He was too scrupulous to sell me; but he had no scruples whatever about committing a much greater wrong against the helpless young girl placed under his guardianship, as his daughter's property.

Reader, I draw no imaginary pictures of southern homes. I am telling you the plain truth. Yet when victims make their escape from the wild beast of Slavery, northerners consent to act the part of bloodhounds, and hunt the poor fugitive back into his den, "full of dead men's bones, and all uncleanness." Nay, more, they are not only willing, but proud, to give their daughters in marriage to slaveholders. The poor girls have romantic notions of a sunny clime, and of the flowering vines that all the year round shade a happy home. To what disappointments are they destined! The young wife soon learns that the husband in whose hands she has placed her happiness pays no regard to his marriage vows. Children of every shade of complexion play with her own fair babies, and too well she knows that they are born unto him of his own household. Jealousy and hatred enter the flowery home, and it is ravaged of its loveliness.

Jacobs, Harriet A., Lydia Maria Child, Jean Fagan Yellin, and John S. Jacobs. Incidents in the life of a slave girl: written by herself. Cambridge, Mass: Harvard University Press, 2000.

Sourcing

1. Is this a primary or secondary source?

Document

2. What did she imply when she said she was, "subject to his will in all things"?
3. Why does the mistress feel, "jealousy and rage" toward enslaved girls?
4. What does this source tell you about the life of an enslaved woman?

5. What does this source tell you about the life of a slave owner's wife?

Analysis

6. Why might Harriet Jacob's account be different from a male slaves account?

Was indentured servitude different from slavery? How so?

Jacobs, Harriet A., Lydia Maria Child, Jean Fagan Yellin, and John S. Jacobs. *Incidents in the life of a slave girl: written by herself*. Cambridge, Mass: Harvard University Press, 2000.

- **Featured Source B: Freedom and Slavery: The 'Central Paradox of American History', The Washington Post**

Freedom and slavery, the 'central paradox of American history'

By
Michael E. Ruane
April 30, 2019

In October 1705, Virginia passed a law stating that if a master happened to kill a slave who was undergoing "correction," it was not a crime. Indeed, the act would be viewed as if it had never occurred. Furthermore, the legislation said, when slaves were declared runaways, it was "lawful for any person . . . to kill and destroy [them] by such ways and means as he . . . shall think fit." Short of killing, the law added, "dismembering" was approved. In practice, toes were usually cut off.

It had been 86 years since a British ship landed in Virginia with the first documented captive Africans to reach the mainland of English North America. And it had been 86 years since the colony's governor and council had convened the first continuous representative assembly of Europeans in what would become the United States. Those two events, weeks apart in the summer of 1619, would become pillars of the national edifice, as the founders erected a structure of freedom alongside a brutal system of slavery. It is the "central paradox of American history," wrote the late historian Edmund S. Morgan. Legislation and the rule of law would be tied to slavery and its legacy for 400 years — from bondage, through emancipation, segregation and civil rights. This summer the country will mark both milestones.

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In July, ceremonies marking the first assembly were held in Jamestown, where it happened, and commemorations of the arrival of the enslaved are scheduled for later this month at Fort Monroe, Va., where they first anchored. For all the benefits of free representative government, it was legislation that helped define American slavery: Who was a slave? What rights, if any, did he or she have? And what rules, if any, governed the institution? The answers were often poisoned by legislators' views on race, slavery and white dominance. And they had catastrophic impacts that the country continues to deal with today.

A system codified by laws

By 1700, about 30,000 enslaved people lived in British North America, according to historian Sally E. Hadden. By 1776 that number had grown to 450,000. As slavery grew, so did slave law, and as the enslaved rebelled, ran away, conspired and sometimes murdered their owners, more severe legislation was enacted. Virginia's code of 1705 defined slaves as "servants imported . . . into this country, by sea or land, who were not christians in their native country." As such they could be "bought and sold," according to the authoritative history of Virginia's early laws compiled by William Waller Hening. "Slavery is really a creature of local law," said Eric Foner, professor emeritus of history at Columbia University. "Slavery is created by colonial law and then state law."

In 1680, the Virginia assembly, fearful of the enslaved meeting "under pretense of feasts and burials," prohibited them from having weapons or leaving the plantation without an owner's written permission. In 1696, South Carolina law would hold that slaves' "barbarous, wild, savage natures" had to be restrained. Later it became illegal for the enslaved to beat drums, blow horns or own livestock. They could not possess liquor or be taught to read or write. In Charleston, they could not "swear, smoke, walk with a cane . . . or make joyful demonstrations," historian Kenneth M. Stampp wrote in his classic study "The Peculiar Institution."

In 1748, the Virginia burgesses passed a law mandating the death penalty for any enslaved person who poisoned his or her master. This came three years after an enslaved woman named Eve was accused of poisoning her owner, historian Philip J. Schwarz wrote. She was sentenced to be carried "to the place of execution and there to be burnt."

A deal arranged

On July 30, 1619, in the heat of a tidewater summer, Virginia's governor, George Yeardley, convened an assembly of VIPs from the outlying settlements inside Jamestown's new wooden church. The aim of the meeting was the creation of a new government, and a basic judicial system to go with it. The assembly met for only six days — during which one representative died — but it would become the first meeting of what Jamestown Rediscovery, the group supporting the archaeological study of the historic site, calls "the oldest continuous lawmaking body in the Western Hemisphere."

Yeardley, who had just been knighted by King James I, had returned to Jamestown after visiting Britain. He carried new instructions from the Virginia Company, which controlled the colony. Yeardley was to organize the colony into "one body corporate, and live under Equal and like Law . . . [for] the happy guiding and governing of

the people there inhabiting.” But about three weeks later, a battered British privateer, fresh from a shootout with a Portuguese slave ship, anchored off Point Comfort, southeast of Jamestown, with a cargo of people Yeardley’s assembly had probably not considered.

The White Lion, often misidentified as a Dutch ship, had, in company with another British vessel, just ambushed the St. John the Baptist in the Gulf of Mexico. The latter ship was bound from the West African port of Luanda for Vera Cruz, now in Mexico, with a cargo of 350 captives. After a bitter fight, the two British raiders seized scores of the enslaved, according to Jamestown historian James Horn. Afterward, the two ships became separated, and the White Lion found refuge at Point Comfort, now in Hampton, Va. The captain, John Jope, needed food for the crew but didn’t have much to trade. “He brought not anything but 20. and odd Negroes,” tobacco planter John Rolfe wrote. Horn says it is more likely that there were 29 Africans, and there is “little doubt” that they were slaves, not indentured servants. A deal was arranged “at the best and easiest rates,” a planter reported later. Thus, on a summer day in 1619, were the first enslaved Africans brought to the mainland, starting an agonizing journey across the landscape of American history.

A different set of laws

In 1908, a young black man named Green Cottenham was sold to the Tennessee Coal, Iron & Railroad Co. and sent to work in Slope No. 12 of the Pratt coal mines, near Birmingham, Ala. There he labored with 1,000 other men, facing the whip if he didn’t dig the required eight tons of coal a day. At night, he slept chained in barracks. Generations removed from 1619, Cottenham, 22, wound up at the mine for violating an Alabama vagrancy law that essentially made it a crime to be unemployed. It was one of a tangle of oppressive laws that grew in the wake of slavery, which trapped African Americans in lives of penury and semi-bondage well into the 20th century.

When he was arrested and couldn’t pay his court fees, Cottenham was conveyed, by prior arrangement, to the company, which paid the money while he served his time at hard labor. Cottenham’s real crime was his “blackness,” author Douglas A. Blackmon, wrote in his 2008 book, “Slavery by Another Name.” “Forty five years after President Abraham Lincoln’s Emancipation Proclamation freeing American slaves, Green Cottenham . . . toiled under the lash at Slope 12,” he wrote.

When the Civil War ended in the Union’s victory, the federal government outlawed slavery with the Constitution’s 13th Amendment in 1865. (Many northern state legislatures had made it illegal decades before.) Three years later, the 14th Amendment asserted among other things that black people were U.S. citizens — something the Supreme Court had previously denied — and deserved “equal protection of the law.” In 1870, the 15th Amendment guaranteed them the right to vote. And there was a temporary flowering of freedom during postwar “Reconstruction.” In 1875 a federal civil rights law held that “citizens of every race and color” were entitled to full enjoyment of hotels, theaters and public transportation. But reality for thousands of the formerly enslaved was governed by a different set of laws.

The notorious Black Codes came after the war, followed by Jim Crow laws, named for a racist 19th-century minstrel character who wore blackface. (More than a century later, Virginia’s current governor, Ralph Northam (D), would admit to wearing blackface for a Michael Jackson costume and apologize for a photograph in his medical school yearbook page in which someone appeared in blackface.) “Almost every law and method . . .

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was employed by the legislatures to reduce the Negroes to serfdom,” W.E.B. Du Bois, the African American historian and civil rights activist, wrote in 1903. South Carolina barred black people from any occupation other than servant or farmer, unless they paid an annual tax, according to Foner, the historian. The flimsy vagrancy laws led to a vast system of arrests and slave labor across the South, Blackmon wrote. Thousands of poor men and women, often the children of the enslaved, were beaten, abused and killed in mines and on farms after being sold into service by law enforcement officials.

In 1883, the Supreme Court declared the 1875 civil rights law unconstitutional. It was time, Justice Joseph Bradley wrote, for black people to cease being “the special favorite of the laws.” On June 7, 1892, a mixed-race shoemaker named Homer Plessy boarded an East Louisiana Railroad train in New Orleans and entered the whites-only car. Plessy, 29, planned to be arrested to test an 1890 Louisiana law that mandated segregated rail cars. But his case proved to be a disaster. It resulted in the 1896 Plessy v. Ferguson Supreme Court decision enshrining “separate but equal” racial segregation in much of the United States well into the next century. Water fountains, public transportation, hotels, movie theaters and their ticket windows, schools, vending machines, prostitutes, telephone booths, elevators, among other things, were legally segregated. Enforcement could be pursued by legal and extralegal means. “You have a legal structure, but around it is this terrorist system,” Foner said.

Between 1880 and 1968, almost 5,000 black people were killed by lynch mobs and the like, historian Leon F. Litwack has written. Often the killings were a “ritual of torture, mutilation and death, a voyeuristic spectacle . . . for the benefit of the crowd,” he wrote. In 1899, excursion trains brought spectators to rural Georgia for the lynch mob execution of a black farmhand named Sam Hose for killing a white man in what was probably a case of self-defense. Hose was stripped and chained to a tree. He had his ears, toes and fingers cut off and passed out as souvenirs, Litwack wrote. He was then burned on a pyre of kerosene-soaked wood.

Years of violence and upheaval

George W. McLaurin’s wooden desk in the University of Oklahoma’s ornate Carnegie Building sat just outside the classroom. He could see his classmates and teachers but, by state law, he couldn’t be in the room with them. In the library, he was required to sit at a desk outside the main reading room. In the cafeteria, he had to sit at a designated table and eat at a different time from other students. McLaurin was 56 and a distinguished teacher seeking a doctorate in education. He had been a professor of foreign languages at Langston University and had taught at Arkansas Baptist College. But he was black, and Oklahoma law required that his education be provided “upon a segregated basis.”

McLaurin initially had to sue to enter the university, where state law had at first made it illegal to operate an integrated school. He had won that case and been admitted in 1948. In 1950, his suit over his segregation had reached the Supreme Court. On June 5, 1950, the court ruled in his favor. McLaurin’s case was one of several that hammered at the separate but equal doctrine, and culminated in the 1954 Brown v. Board of Education case that killed Plessy v. Ferguson.

The Brown plaintiffs argued that segregation in public schools was fundamentally unequal. The court agreed. It had been 60 years since Homer Plessy tested Louisiana’s separate rail car law. But six decades of legal segregation, and two and a half centuries of subjugation, would take painful years of violence, racial upheaval



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and new legislation to undo. On March 16, 1995, Mississippi, the site of some of the most infamous racist murders, finally ratified the 13th Amendment abolishing slavery. State Sen. Hillman T. Frazier, who is black, told the Clarion-Ledger newspaper: “One of the roles of the legislature is to correct wrongs.” In this case, it had taken 130 years.

In 2017, a mob of white supremacists descended on Charlottesville, to protest the removal of a statue of southern Civil War general Robert E. Lee. Lee had led the killings of tens of thousands of Union soldiers in defense of a separatist Confederacy whose constitution called for the legal maintenance and protection of slavery. On Aug. 12, 2017, after fighting broke out between the white supremacists and counterprotesters, self-professed neo-Nazi James Alex Fields Jr. rammed his car into counterprotesters and killed Heather Heyer, a 32-year-old paralegal. Last year, Fields was convicted of first-degree murder. Three days after the killing, President Trump claimed that not all of those protesting with Fields “were white supremacists by any stretch.” “I think there’s blame on both sides,” he said. He added: “You had some very bad people in that group. But you also had people that were very fine people.”

Ruane, Micheal. 2019. *Freedom and Slavery: The ‘Central Paradox of American History.’* The Washington Post. https://www.washingtonpost.com/local/freedom-and-slavery-the-central-paradox-of-american-history/2019/04/30/16063754-2e3a-11e9-813a-0ab2f17e305b_story.html

Supporting Question 2

The second supporting question—What is the experience and life of an indentured servant during this time?

The formative task is: Create a list of similarities and differences that exist between slaves and indentured servants.

Teachers may implement this task with the following procedures

1. Distribute copies of sources to each student.
2. Working independently or in small groups, have students read and mark up the sources. Using the source, students should answer the attached questions to better their understanding of the information.
3. Lead a class discussion for students to share surprises, misconceptions, and emotions they had while analyzing this source.
4. Have students complete their formative task where they will write a paragraph discussing the experiences and hardships of a slave in the United States using evidence from the sources.

The following sources were selected to give students a better understanding of indentured servitude in the United States and the experience of indentured servants.

- **Featured Source A: Historical Context-“*Indentured Servants In The U.S.*” PBS**

Indentured servants first arrived in America in the decade following the settlement of Jamestown by the Virginia Company in 1607.

The idea of indentured servitude was born of a need for cheap labor. The earliest settlers soon realized that they had lots of land to care for, but no one to care for it. With passage to the Colonies expensive for all but the wealthy, the Virginia Company developed the system of indentured servitude to attract workers. Indentured servants became vital to the colonial economy.

The timing of the Virginia colony was ideal. The Thirty Year's War had left Europe's economy depressed, and many skilled and unskilled laborers were without work. A new life in the New World offered a glimmer of hope; this explains how one-half to two-thirds of the immigrants who came to the American colonies arrived as indentured servants.

Servants typically worked four to seven years in exchange for passage, room, board, lodging and freedom dues. While the life of an indentured servant was harsh and restrictive, it wasn't slavery. There were laws that protected some of their rights. But their life was not an easy one, and the punishments meted out to people who wronged were harsher than those for non-servants. An indentured servant's contract could be extended as punishment for breaking a law, such as running away, or in the case of female servants, becoming pregnant.

For those that survived the work and received their freedom package, many historians argue that they were better off than those new immigrants who came freely to the country. Their contract may have included at least 25 acres of land, a year's worth of corn, arms, a cow and new clothes. Some servants did rise to become

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part of the colonial elite, but for the majority of indentured servants that survived the treacherous journey by sea and the harsh conditions of life in the New World, satisfaction was a modest life as a freeman in a burgeoning colonial economy.

In 1619 the first black Africans came to Virginia. With no slave laws in place, they were initially treated as indentured servants, and given the same opportunities for freedom dues as whites. However, slave laws were soon passed – in Massachusetts in 1641 and Virginia in 1661 –and any small freedoms that might have existed for blacks were taken away.

As demands for labor grew, so did the cost of indentured servants. Many landowners also felt threatened by newly freed servants demand for land. The colonial elite realized the problems of indentured servitude. Landowners turned to African slaves as a more profitable and ever-renewable source of labor and the shift from indentured servants to racial slavery had begun.

PBS. *"Indentured Servants In The U.S."* PBS. Last modified 2014.

<https://www.pbs.org/opb/historydetectives/feature/indentured-servants-in-the-us/#:~:text=Indentured%20servants%20first%20arrived%20in,one%20to%20care%20for%20it>.

- **Featured Source B: *"Early Novel Written By Free Black Woman Called Out Racism Among Abolitionists."* NPR**

In 1859, [Harriet E.] Wilson published a book that she gave a provocative title: *Our Nig*. That name is a derivative of a racist nickname given to the book's protagonist [leading character], a little girl of mixed race who grows up as an indentured servant to a white family. The girl is tortured by the family matriarch [female leader], beaten and forced to sleep in a frigid crawl space. Even the kindest members of the family call her "nig."

"Some of the things she wrote in her book were shocking," says JerriAnne Boggis, founder and director of The Harriet Wilson Project. "But it's not any more shocking than anything that you didn't know about slavery. It was shocking that it happened in the North because that's not our story. Our story is the abolitionist [anti-slavery] movement."

Wilson's book called out racism among abolitionists in the North. It's also emblematic [symbolic] of how important pieces of African American history can be forgotten – and then rediscovered...

Wilson's book never sold well in the 1800s, and it disappeared for more than 100 years. Then in the 1980s, her story intersected with a historian who was destined to become one of America's most famous storytellers: Henry Louis Gates Jr...

Gates dove into historical archives looking for a Harriet E. Wilson, and discovered one born to a white mother and black father in Milford, N.H., in 1825. Among the facts Gates discovered about Wilson that corroborated details from the novel were that she had a child in a poorhouse at the time she wrote the story. Sadly, Gates learned, her son passed away shortly after she published her book.

Wilson would likely have been familiar with slave narratives – books such as *Twelve Years A Slave* by Solomon Northup – which were popular at the time among Northern abolitionists. Ironically, Milford, N.H., was also a hotbed of abolitionist activity. At the time that Wilson was surviving what Gates describes as "what we could only call a period of harsh indenture," just up the road lived some of the most prominent abolitionist families of the mid-1800s.

"[Wilson's] teaching us in a spiritual way," says Alice Walker, the Pulitzer Prize-winning author, "about the paucity of substance in people who claim to see your suffering, but then they do absolutely nothing. And that is so American in so many ways."

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Rodolico, Jack. "Early Novel Written By Free Black Woman Called Out Racism Among Abolitionists." NPR. Last modified February 15, 2020.
<https://www.npr.org/2020/02/15/805991106/early-novel-written-by-free-black-woman-called-out-racism-among-abolitionists>.

Sourcing

1. Is this a primary or secondary source?

Document

2. Who is Harriet E. Wilson?

Analysis

3. Why do you think 21st century readers found Harriet Wilson's book "shocking"?

Rodolico, Jack. "Early Novel Written By Free Black Woman Called Out Racism Among Abolitionists." NPR. Last modified February 15, 2020.
<https://www.npr.org/2020/02/15/805991106/early-novel-written-by-free-black-woman-called-out-racism-among-abolitionists>.

- **Featured Source C: Harriet E. Wilson, *Our Nig***

Frado, a mixed-race girl abandoned by her white mother after the death of her black father, takes a job as a servant to a lower middle-class white family in the North, only to encounter a world of abuse and abandonment. The book was published in 1859 and was the first novel published by a Black woman in America.

So all the trunks were assembled and crammed with the best selections from the wardrobe of herself and mother, where the last-mentioned articles could be appropriated.

"Nig was never so helpful before," Mary remarked, and wondered what had induced such a change in place of former sullenness.

Nig was looking further than the present, and congratulating herself upon some days of peace...

No sooner were they on their way, than Nig slyly crept round to Aunt Abby's room, and tiptoeing and twisting herself into all shapes, she exclaimed, — "She's gone, Aunt Abby, she's gone, fairly gone;" and jumped up and down, till Aunt Abby feared she would attract the notice of her mistress by such demonstrations...

"No! no! Frado, that's wrong! you would be wishing her dead; that won't do... But you forget what our good minister told us last week, about doing good to those that hate us; you must go finish your work, or your mistress will be after you, and remind you severely of Miss Mary, and some others beside."



Figure SEQ Figure * ARABIC 1: Hargreaves, Susanna, photographer. "A Memorial to a New Hampshire Mother and Author." June 3, 2020. Last modified September 2, 2020.
<https://www.nhmagazine.com/the-memorial-to-a-new-hampshire-mother-and-author/>.

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Nig went as she was told, and her clear voice was heard as she went, singing in joyous notes the relief she felt at the removal of one of her tormentors.

Day by day... The calls upon Frado were consequently more frequent, her nights less tranquil. Her health was impaired... by drudgery in the kitchen. Her ill health she endeavored to conceal...and Mrs. Belmont, she well knew, would have no sympathy for her. She was at last so much reduced as to be unable to stand erect for any great length of time. She would SIT at the table to wash her dishes; if she heard the well-known step of her mistress, she would rise till she returned to her room, and then sink down for further rest. Of course she was longer than usual in completing the services assigned her. This was a subject of complaint to Mrs. Belmont; and Frado endeavored to throw off all appearance of sickness in her presence.

But it was increasing upon her, and she could no longer hide her indisposition [illness]. Her mistress entered one day, and finding her seated, commanded her to go to work. "I am sick," replied Frado, rising and walking slowly to her unfinished task, "and cannot stand long, I feel so bad."

Angry that she should venture a reply to her command, she suddenly inflicted a blow which lay the tottering girl prostrate [lying face down] on the floor. Excited by so much indulgence of a dangerous passion, she seemed left to unrestrained malice [hatred]; and snatching a towel, stuffed the mouth of the sufferer, and beat her cruelly.

Frado hoped she would end her misery by whipping her to death. She bore it with the hope of a martyr [being put to death], that her misery would soon close...

Nig was in truth suffering much; her feelings were very intense on any subject, when once aroused. She read her Bible carefully, and as often as an opportunity presented, which was when entirely secluded in her own apartment...

Mrs. Belmont found her one day quietly reading her Bible. Amazed... she felt it was time to interfere. Here she was, reading and shedding tears over the Bible. She ordered her to put up the book, and go to work, and not be snivelling about the house, or stop to read again...

Mrs. Belmont, as we before said, did not trouble herself about the future destiny of her servant. If she did what she desired for HER benefit, it was all the responsibility she acknowledged. But she seemed to have great aversion [dislike] to the notice Nig would attract should she become pious [religiou]. [She told her husband] "I found her reading the Bible to-day, just as though she expected to turn pious nigger, and preach to white folks. So now you see what good comes of sending her to school...you know these niggers are just like black snakes; you CAN'T kill them. If she wasn't tough she would have been killed long ago. There was never one of my girls could do half the work."

"Did they ever try?" interposed [asked] her husband. "I think she can do more than all of them together...Just think how much profit she was to us last summer. We had no work hired out; she did the work of two girls –"

"And got the whippings for two with it!" remarked Mr. Belmont.

"I'll beat the money out of her, if I can't get her worth any other way," retorted Mrs. B. sharply. While this scene was passing, Frado was trying to utter the prayer of the publican, "God be merciful to me a sinner."

Wilson, Harriet E., 1825-1900. Our Nig, or, Sketches from the Life of a Free Black. New York :Penguin Books, 2009.

Sourcing

1. Who is the source? What bias do they likely have?
2. Many people believe that Frado is Harriet E. Wilson, and that this book is an auto-biography of her life. Why do you think she would write it like a novel rather than a history?

3. Do you trust this source? Why or why not?

Document

4. Why did the family call her “Nig”?
5. What is Mrs. Belmont concerned most with? And why is she worried about Frado reading?

Analysis

6. Do you think it matters that these events occurred in a town that was largely anti-slavery (abolitionist)?
7. Why is this source important to understanding the effects of indentured servitude?

Was indentured servitude different from slavery? How so?

Should Harriet Wilson have been concerned about making her plight seem too terrible as compared to an enslaved woman like Harriet Jacobs?

Wilson, Harriet E., 1825-1900. *Our Nig, or, Sketches from the Life of a Free Black*. New York :Penguin Books, 2009.

- **Featured Source D: Laws of Indentured Servitude**

Laws on Indentured Servants

August 3, 1619

[Indentured servants were an important part of the labor force in seventeenth-century Virginia. While their role as the primary source of bound labor would become increasingly less significant as the numbers of African slaves grew, there were a number of laws enacted throughout the seventeenth century that restricted both masters and servants. One of the first recorded cases of a servant/master dispute was recorded in the first meeting of the elected assembly at Jamestown.]

Captaine William Powell presented a petition to the generall Assembly against one Thomas Garnett, a servant of his, not onely for extreame neglect of his business to the great loss and prejudice of the said Captaine, and for openly and impudently abus ing his house, in sight both of Master and Mistress, through wantonnes with a woman servant of theirs, a widdowe, but also for falsely accusing him to the Governor both of Drunkennes and Thefte, and besides for bringing all his fellow servants to testifie on his side, wherein they justly failed him. It was thought fitt by the general assembly (the Governour himself giving sentence), that he should stand fower dayes with his eares nayled to the Pillory, viz: Wednesday, Aug. 4thm and so likewise Thursday, fryday, and Satturday next following, and every of those dayes should be publiquely whipped. **Tyler, Narratives of Early Virginia, 268.**

March 1642-3

[A variety of restrictions on the conduct of servants were passed over the course of the 1600s. In many cases, they were simply treated as children: the masters and mistresses were mandated to take care of them, and the servants were ordered to obey them. The following restrictions reveal some of the more pressing problems related to indentured servants as seen by the members of the House of Burgesses.]

Whereas many great abuses and much detriment have been found to arise both against the law of God and likewise to the service of manye masters of families in the collony occasioned through secret marriages of servants, their masters and mistresses bein g not any ways made privy thereto, as also by committing of fornication, for preventing the like abuses hereafter, Be it enacted and confirmed by this Grand Assembly that what man servant soever hath since January 1640 or hereafter shall secretly marry wi th any mayd or woman servant without the consent of her master or mistress if she be a widow, he or they so offending shall in the first place serve out his or their tyme or tymes with his or their masters or mistresses, and after shall serve his or their master or mistress one compleat year more for such offence committed, And the mayd or woman servant so marrying without consent as aforesaid shall for such her offence double the tyme of service with her master and mistress, And a ffreeman so offending s hall give satisfaction to the master or mistress by doubling the value of the service and pay a ffine of five hundred pounds of tobacco to the parish where such offence shall be comitted.... **Hening, I, 252-253.**

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Whereas complaints are at every quarter court exhibitted against divers persons who entertain and enter into covenants with runaway servants and freemen who have formerly hired themselves to others to the great prejudice if not the vtter vndoeing of di vers porr men, thereby also encourageing servants to runn from their masters and obscure themselves in some remote plantations, Vpon consideration had for the future preventing of the like injurious and vnjust dealings, Be it enacted and confirmed that wh at person or persons soever shall entertain any person as hireling, or sharer or vpon any other conditions for one whole yeare without certificate from the commander or any one commissioner of the place, that he or she is free from any ingagement of service, The person so hireing without such certificate as aforesaid, shall for every night that he or she entertaineth any servant either as hireling or otherwise, fforfeit to the master or mistris of the said servant twenty pounds of tobacco. **Hening, I, 253-254.**

Whereas there are divers loytering runaways in the collony who very often absent themselves from their masters service, And sometimes in two or three monthes cannot be found, whereby their said masters are at great charge in finding them, And many time s even to the loss of their year's labour before they be had, Be it therefore enacted and confirmed that all runaways that shall absent themselves from their said masters service shall be lyable to make satisfaction by service at the end of their tymes by indenture double the tyme of service soe neglected, And in some cases more if the comissioners for the place appointed shall find it requisite and convenient. And if such runaways shall be found to transgresse the second time or oftener (if it shall be duely proved against them) that then they shall be branded in the cheek with the letter R. and passe vnder the statute of incorrigible rogues. **Hening, I, 254-255.**

March 1657-8

[As would often be the case in slave societies in the New World, trade between the servant class and the free members of society was frowned upon, and often restricted by law, as it was in Virginia in 1658.]

Whereas divers ill disposed persons do secretly and covertly trade and truck with other mens' servants and aprentices which tendeth to the great injurie of masters of ffamilies their servants being thereby induced and invited to purloine and imbezill t he goods of their said masters, Bee it therefore enacted for redresse of the like disorders and abuses hereafter that what person or persons shall buy, sell, trade or truck with any servant, for any comoditie whatsoever without lycence or consent of the m aster of any such servant hee or they so offending against the premises shall suffer one monthes imprisonment without bail or mainprize and also shall forfeite and restore to the master of the said servant fower times the value of the things so bought, so ld, trucked or traded for. **Hening, I, 445.**

March 1660-1

[After 1660, it was becoming clear that some Africans were being held to serve for life, rather than for a fixed period as were the white servants. The following law implies this to be the case, as well as provides evidence that, in the mid-sevente enth century, whites and blacks would run away together to escape their masters. In one sense, then, one of the primary conflicts of seventeenth-century Virginia was between master and servant, not necessarily between blacks and whites.]



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Be it enacted That in case any English servant shall run away in company with any negroes who are incapable of making satisfaction by addition of time, Bee it enacted that the English so running away in company with them shall serve for the time of the said negroes absence as they are to do for their owne by a former act. **Hening, II, 26.**

[Masters too were limited by law in their dealings with their servants. Masters were ordered to provide them with food, clothing, and shelter, were not allowed to treat them cruelly, and were liable to the courts if they were found to improperly treat their servants.]

Whereas the barbarous usage of some servants by cruell masters bring soe much scandall and infamy to the country in generall, that people who would willingly adventure themselves hither, are through feare thereof diverted, and by that meanes the suppli es of particuler men and the well seating of his majesties country very much obstructed, Be it therefore enacted that every master shall provide for his servants compotent dyett, clothing and lodging, and that he shall not exceed the bounds of moderation in correcting them beyond the meritt of their offences; and that it shalbe lawfull for any servant giving notice to their masters (having just cause of complaint against them) for harsh and bad usage, or else of want of dyett or convenient necessaries to repaire to the next commissioner to make his or their complaint, and if the said commisioner shall find by just proofes that the said servants cause of complaint is just the said commissioner is hereby required to give order for the warning of such maste r to the next county court where the matter in difference shalbe determined, and the servant have remedy for his grievances. **Hening, II, 117-118.**

October 1670

[At a certain point, somewhere in the mid-seventeenth century, distinctions between black, or Negro, and white, or Christian, servants were made more clear and defined. The white servants were undoubtedly seen as more important and worthy of protection in the eyes of the assembly than were blacks or Indians, whether slave or free.]

Whereas it hath been questioned whither Indians or negroes manumited or otherwise free, could be capable of purchasing christian servants, It is enacted that noe negore or Indian though baptised and enjoyed of their owne freedom shall be capable of any such purchase of christians, but yet not debarred from buying any of their owne nation. **Hening, II, 280-281.**

Shifflet, Crandall. 1998. "Laws of Indentured Servants." Virtual Jamestown.
<http://www.virtualjamestown.org/servlaws.html>

Supporting Question 3

The third supporting question: Why are fugitive notices of slaves and servants used?

The formative task is to create a T-chart that lists the similarities and differences of fugitive slave and servant advertisements.

Teachers may implement this task with the following procedures

1. Partner students up to analyze the following three sources. As students read and analyze each source, they should discuss the similarities and differences that exist between indentured servants and slaves.
2. After reading each source, students will create a T-chart to list the similarities and differences of a fugitive slave and a fugitive servant advertisements.
3. Have students share out their lists.
4. Lead a closing discussion that encourages students to answer the question: Was indentured servitude different from slavery? Write student reasoning on the board.

The following sources were selected to allow students to compare a different component of indentured servants and slavery life. Runaway fugitives were common in both indentured servitude and slavery. These sources are meant to give students the opportunity to compare the ads that would be placed in local newspapers to find fugitives.

Featured Source A: “Profile of Runaway Servant Women Based on Fugitive Notices in the Pennsylvania Gazette, 1729-1760”

Fugitive Notices and the Pennsylvania Gazette

During the first half of the eighteenth century, there were many documented instances of indentured servants in Pennsylvania running from their contracts. Newspapers were the primary method of communication between authorities and masters whose servants had run away.³ In an effort to secure the capture and return of their servants, masters would post fugitive notices. One such newspaper was the weekly Pennsylvania Gazette. It was one of the few publications to print advertisements, an important source of commercial and political news at that time. Almost all of the editions of the Gazette have been preserved which makes it an invaluable source of consistent information. During the eighteenth century, the Pennsylvania Gazette was one of the longest surviving and widest circulating newspapers. Each edition usually had two to four pages of news and two to six pages of advertisements.⁴

These newspaper advertisements were aimed at exactness.⁵ In order to ensure the return of their servants, the masters

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had to provide an accurate description for the local colonists to picture and identify. Just as they were able to describe runaway servants effectively, so too can historians utilize these fugitive notices to create a profile. If the masters attempted to deceive the readers, then their quest to find their escaped servant would probably be fruitless.

It is important to note that the advertisements were weapons to keep servants in their contracts, a by-product of the struggle to capture them and reclaim them as property.⁶ In this way, fugitive notices are a fairly accurate representation of the runaway servant population through the perspective of the masters who wrote them. However, the advertisements are limiting in a way because they are written through the lens of the master.

The fugitive notices cannot give insight into what the runaways were thinking, or identify their motivations. They can, however, help shed light on who the runaways were based on the information provided in the notices. The image following this paragraph is a prime example of what a typical advertisement contains. This is a fugitive notice for a woman named Ann Fortey that was published on March 29, 1748 in the Pennsylvania Gazette. To begin, the typical advertisement tells when the servant ran away and provides their name. If known, the masters will list the servant's country of origin as well as their age. They also include what the servant was wearing when they left and anything they took with them. If the servant ran away with another person or a group of people they are usually listed along with any expected plans. Usually there is a reward offered from the master and where to take the servant if apprehended. Sometimes the servant comes with an interesting backstory such as that of Sara Knox whose advertisement is on the cover page of this paper. In addition to the statistics that can be approximated from the advertisements, they can also reveal more qualitative information. The language used to describe the servants can sometimes help to show the types of behavior and relationships in which the masters and servants engaged. Patterns of behavior derived from a series of notices may also be used in conjunction with previously determined context to shed light on historians' perspectives of time periods.

Toms, Kelsey, "Profile of Runaway Servant Women Based on Fugitive Notices in the Pennsylvania Gazette, 1729 - 1760" (2014). Undergraduate Student Research Awards. 18. http://digitalcommons.trinity.edu/infolit_usra/18

Featured Source B: John Fortey, Runaway Servant Ad

Philadelphia, March 29. 1748.

RUN away from the subscriber, on the 15th instant, a servant woman named Ann Fortey, had on when she went away, a grey linsley wolsey gown, and carried with her a striped cotton and callico gown, a holland quilted, a brown, and a striped flannel pettycoat, a black hat, and red cloak; she took with her a strawberry roan mare, that paces well, and branded on the off buttock R, with a red sids-saddle; she had several shifts, caps, stockings, aprons, and other things of value; she is supposed to go away with one Samuel Collesar, a blacksmith; he had on a dark cloth coat, and dark bearskin riding-coat, and rode a black horse branded on the near buttock NO. Whoever takes up the said woman, and secures her, so that she may be had again, shall have Five Pounds reward, or if brought home to the subscriber in Baltimore county, or to captain Robert North's, shall have Ten pounds, Maryland currency, paid by

John Fortey.

N. B. The woman is short and thick, with a scar on her arm.

John Fortey, The Pennsylvania Gazette, March 29, 1748.

Featured Source C: George Washington, Runaway Slave Ad

From the Granite Freeman.

Washington's Runaway Slave.

There is now living, in the borders of the town of Greenland, New Hampshire, a runaway slave of GEN. WASHINGTON, at present supported by the county of Rockingham. Her name, at the time of her elopement, was Ona Maria Judge. She is not able to give the year of her escape, but says she came from Philadelphia, just after the close of Washington's second term of the Presidency, which must fix it somewhere in the first part of the year 1797. Being a waiting-maid of Mrs. Washington, she was not exposed to any peculiar hardships. If asked why she did not remain in his service, she gives two reasons; first, she wanted to be free; secondly, that she understood that after the decease of her master and mistress, she was to become the property of a granddaughter of theirs, by the name of Custis, and that she was determined never to be *her* slave.

"Washington's Runaway Slave," *Anti-Slavery Bugle* (New-Lisbon, Ohio), August 22, 1845, p. 4.

Summative Performance Task

At this point in the inquiry, students have examined primary and secondary sources that expand their understanding of the life and experience of indentured servants and slaves in the United States.

Students should be expected to demonstrate the breadth of their understanding and their abilities to use evidence from multiple sources to support their claims. In this task, student will develop a five paragraph essay answering the compelling question, “was indentured servitude different from slavery.”

Students’ arguments will likely vary, but could include any of the following:

- Indentured servitude is not different from slavery because...indentured servants and slaves have similar experiences, hunting down indentured servants and slaves are similar, etc...
- Indentured servitude is different from slavery because...

To support students in their writing they can use this provided organizer for a body paragraph:

First Argument	
Write a topic sentence that summarizes the paragraph and tells how this proves the thesis	<i>(Repeat the first part of your thesis)</i>
Provide background information here. Cite anyone you paraphrase or quote!	<i>When...</i>
What textual evidence proves this? Describe 1 or 2 HAPP elements about the source of your evidence.	
What textual evidence proves this? Insert a short quote here.	

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What makes this quote credible, valid, or helpful in providing insights to this issue?	<i>The quote revealed...</i>
Who disagrees or disputes a piece of your argument? Describe 1 or 2 HAPP elements about the source of your evidence.	<i>Others claimed that...</i>
What textual evidence do you have? Insert a short quote here.	
What makes this quote seem untrue, inaccurate, or only partly true?	<i>While it may be true that _____, it was clear that...</i>

To extend their arguments, once students have written or formed an argument, consider doing one of the following extension activities:

1. **Discussion:** Consider facilitating a discussion of the analysis questions. Ask students to share their response with someone, or if they already worked in a group, ask them to nominate someone to represent their group to the class as a whole. Capitalize on differences between group responses. Why did one group answer differently than another? What impacted them or stood out more?
2. **Four Corner Debate:** Consider a "four-corner debate." In the corners of the room tack up a piece of paper with four differing and possible answers to the inquiry question. After students complete the lesson packet, pose the question to the room at large and ask students to move to the corner of the room (or in between locations) that represent their answer. Then, ask students to explain their choice. As students discuss they are allowed to move closer or further from ideas. This is a great strategy for kinesthetic learning.
3. **Socratic Seminar:** Consider doing a "Socratic seminar" to extend the learning and get students to question what they still don't know or understand. Start with the inquiry's question. Students should be encouraged to answer one another's question directly, but also to answer the question with another question. This continues the conversation and gets at more rich ideas. The teacher should try to say as little as possible and let the students lead the dialog. One strategy for this is to seat students in a circle. Give each of them a cup and 2-3 tokens. When a student makes a substantive contribution to the discussion the teacher will walk over and place a token in the cup signaling that they have contributed. Students will become aware of who has spoken and who has not, and leave space for one another.
4. **Structured Academic Controversy:** Consider turning the lesson into a "structured academic controversy." Take the overarching question and turn it into a "debate." Students can choose or be assigned a side in the debate and use the documents provided to argue their "answer" to the overarching question. They can argue over interpretations and credibility of some documents.

C3 TEACHERS

5. **Reacting to the Past:** Consider doing some role play with your class. Reacting to the Past is an active learning pedagogy of role-playing games designed by Barnard University. In Reacting to the Past games, students are assigned character roles with specific goals and must communicate, collaborate, and compete effectively to advance their objectives. Reacting promotes engagement with big ideas, and improves intellectual and academic skills. Provide students with a set of rules about staying in character and what types of things they must know about their character. Students should be provided with a packet of role sheets with instructions on their individual goals and strategies for game play. Students can use sources and information from these activities, and can search for more details online about their individual character. Reacting roles and games do not have a fixed script or outcome. While students are obliged to adhere to the philosophical and intellectual beliefs of the historical figures they have been assigned to play, they must devise their own means of expressing those ideas persuasively in papers, speeches, or other public presentations.

Students have the opportunity to Take Informed Action by doing one of the following suggested action activities:

1. Find an article or book about history that misrepresents women and gender in history and write to the author or editor.
2. Write a letter to the Secretary of Education for your state about the teaching of women and gender history.
3. Investigate women and gender rights issues that persist and engage with the movement by attending a protest, signing a petition, or donating to the cause.
4. Make a PSA video, blog, or social media post with the intent to persuade the audience to better understand women from history or a persistent gender rights from this inquiry.