Summary and Critique

Critical essay analysis involves two major parts: **summary** and informed **critique.** Some examples of this mode of writing are any type of reviews (eg. books or films), or evaluative annotated bibliographies. Truthfully, most forms of writing include versions of summary and criticism. How else would we know what people are talking about, why it matters, and what they think about it?

Summary

Summaries are essential forms of analysis that **condense a larger text to a smaller size**, and still **contain the main idea and major points or claims**. Examples are abstracts of articles or bibliographies, writing that introduces the text and main ideas, along with the interesting aspects that distinguish it from similar texts. This is your opportunity to **objectively identify the purpose and argument, summarizing and briefly explaining all the content of a text in a few pages, being sure to address the key points**.

- Author/Title/Date/publisher (if necessary)
- Genre/Structure
- Purpose
- Thesis (like purpose, this is often hinted at in the title)
- Major Claims
- Significant theories, facts, statistics, quotes
- Key Terms

Critique

Critiques allow for you to continue the conversation, **responding to the author and others based on the text**. Here you **identify the positive and negative aspects of the text, being sure to address issues with the argument** such as incorrect information, underdeveloped ideas, false assumptions, how this research/analysis can be further applied and the (+/-) implications doing so.

Analysis can take up a paragraph or 1000 pages, so **consider your page limits** and focus accordingly. Perhaps you zoom in on **1 or 2 ideas** that are really interesting, or closely related. Perhaps you focus on **one question that addresses multiple aspects of the text,** like the way gender or religion is discussed. Or you can hone in on **one aspect that is the foundation of an entire argument**, like the definition of a term, or importance of a historical figure or moment.

This is your **main opportunity to demonstrate that you closely read the text, fully understand its purpose, can translate it into your own words and respond after careful consideration in a logical, mostly objective way**. This means that you do need to be informed about the subject, have **read the text more than once**, and **address your own biases**. This is also why it's important to acknowledge our identities and experience, as well as how that's influencing our work and how it might be received.

However, critiques are based on **your personal perspective** and **analysis;** your point of view and way of expressing yourself makes critiques interesting and unique!

Feel free to address any of the elements listed above, when writing critiques and orient yourself towards questions that readers might not have thought to ask, or a portion of the text that's probably being overlooked. Maybe a larger question about how this argument fits in with the

current discourse (public conversation) on this subject, what further research needs to be done or questions need to be asked to increase the impact of the discoveries in the text you're analyzing.

Sample Concepts for the basis of your Questions:

- Who/what will benefit from this analysis and who/what will be hurt or disadvantaged?
- What shifts can happen as a result of this new understanding? Why is this so important?
- Is there incorrect analysis of cause/effect or comparison/contrasting or definitions?
- Is the author too biased about a particular belief, narrative, or system?
- What is being totally overlooked or forgotten?
- What's amazing about this work and why?

Getting Started

Annotations

- Take notes and write in the margin of text
  - Highlight major claims, significant data, key terms
  - Identify important quotes, terminology, theories, statistics
  - Respond with questions and +/- personal interpretations
  - Notice what surprises/challenges you and how these ideas are connected to other texts
- What do you still want/need to know?

Outline

- Most academic articles are written with a clear structure that you can follow and break down. These sections can be separated into many parts and some go on for pages, but it's still the same 3 major areas.
  - Introduction (Background/Purpose/Thesis/Methods)
  - Body (Major Claims/Reasons/Evidence)
  - Conclusion (Summarizes argument and major claims/Restates Thesis/Addresses counterargument/Clarifies Significance and Impacts)
- Use whichever outlining method you're comfortable with to reverse outline text

Free write/Recording/List

- After closely reading your text and notes, why not get started on your analysis by:
  - Free write for 5-10 minutes (Brief Summary and How You Feel after reading)
  - Record yourself discussing the article for 5-10 minutes (Audio or Video)
    - imagine you're talking to a classmate, or the author, or the instructor
  - Make a bulleted list or draw the main points and your reactions

Writing Your Summary and Analysis

Summary

- Combination of major points and facts written **in your own words**
- Include significant details, statistics or quotes when necessary
  - Use page number citations in parentheses at the end of your sentence, before the period for paraphrasing, when you use a lot of the author's original language, or specific details contained in their work.
    - ie. While the rural numbers were low, slave labor was concentrated enough in specific rural industries to have an impact on the economy and laws, as Berlin notes a Pennsylvania tannery petitioned for lower tariffs on enslaved Blacks imported in 1727 (46).
  - Use quotation marks for direct quotes, followed by citation.
    - ie. The mercantile industry relied on the additional labor of "slave hirelings . . . bondsmen owned by merchants, warehouse keepers and ship chandlers" and this type of labor rose sharply during the 1700s (48-9).
- Must address the entire article; 1-3 pages (1.5 or double-spaced)
  - Longer articles require longer summaries; would someone understand the main idea and major claims from your condensed version?

Analysis

- Your critical examination of the author's content, POV/stance, structure.
- Can include a clearly personal perspective, but should address +/- aspects and multiple sides of the argument.
- Speak directly to the text, even while comparing to larger, related issues.
  - Use citations and direct quotes if necessary.
- Should be 1-3 pages (1.5 or double-spaced)
- Include 2-3 questions for the class

Work Cited

- Use MLA style to list the full reference at the end of your document.

Group Presentations

Include several elements: **Annotations and Summary/Analysis/Glossary/Questions**. Annotations on Hypothesis (Annotations and Page Notes) must be done well in advance and will be available to course members as reference for their own analysis. **Group annotations are not intended to replace reading requirements for individual students, but to serve as additional information and tools for analysis and discussion**. Each group has 20-25 minutes to present their summary, analysis, glossary terms and questions, leading the class in a discussion of the text.

Annotations (due at least 2 hours before presentation)

Hypothesis (Annotations and Page notes using BLST 10100_CCNYF20 group)

- **2-3 citations per person**, with comments
  - May require more if longer article or fewer people in group
  - Aim for 1-2 citations per page
- **Must address thesis**
  - Use Tags “Thesis”
- **3-4 Page notes** (at least 1 per person)
  - Summary and group commentary (group members can reply to page note)
  - May include questions
- **2-3 Key Terms per person**
  - Should be annotated/defined and explained
  - Use Tags “Key Terms”
- **Use Tags**
  - To identify article themes, content category, or essay structure
  - ex: “Key Terms”, “Thesis”, “Major Claim”, “urban labor force”, “acculturation”
  - Your group may create new ones if they’re not already represented in our list
    - try to use terms that will apply to multiple articles throughout the semester
- **Be sure to save each post to BLST 10100_CCNYF20 group**
  - Click dropdown menu beneath annotation
  - Select our Group

In Class Presentation (15-20 minutes)

Summary / Analysis / Glossary Terms

- Be prepared to share your group’s summary and analysis (Screen share)
  - Should take 5-7 minutes
  - Display document or create slideshow with text and images, or some combination

- You may also use page notes on Hypothesis to display group's comments

- 2-3 questions for class must be displayed
  - Be prepared with answers for these questions
    - Try to encourage multiple responses for each question, from different voices.
    - Be respectful of alternative views, but aim to challenge misinformation.
- Rely on the text; this is your main evidence!
  - Must have text accessible and refer to page numbers whenever possible.
- Encourage additional questions from your audience, including clarification about specific sections

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Documents to turn in (due 11:59PM day of presentation)

Summary / Analysis/ Questions

- Upload as one single document (.DOC or .PDF) to BB/Assignments/Group Presentation
- Each group member uploads the same document

Glossary Terms

- Upload as **single document** (.DOC or .TXT) to CUNY AC Groups/Forum/Glossary
- Only **one submission from group** (only 1 group member needs to do this)
- 2-3 terms per person, with **CUNY AC Commons username listed next to each entry**!
  - Each entry should include the following (style of "Plantocracy" on Course Website)
    - Term
    - General Definition
    - Usage in text
    - Your analysis of term
    - Citation (source in MLA format)

Group Presentations
Sample Critical Essay Analysis

Student Names in Group
BLST 10100 F20/J.Poe
Group Presentation Summary and Analysis
Date

Black To The Future: Understanding the Role of Time and Space on the Slave Societies in Colonial North America

Summary

Published in 1980, Ira Berlin's article is a highly detailed historical examination of the distinctions between the three major regions and slave societies in colonial North America. Berlin argues that the concepts of time and space have been overlooked in colonial and Black studies because most scholars in this field (up to the mid 1970s) focused on analyzing slave societies, particularly Southern plantations, comparing and contrasting these to others throughout the Americas, or didn't understand the impacts of shifting timelines and locations on slave societies (44). Berlin uses scholarly research, historical texts and records to identify three distinct regions: Northern nonplantation, Southern Chesapeake and lowcountry, showing the differences between each society's economy, social dynamics between blacks and whites, and the influence this had on the development of a new "Afro-American" culture combining the practices of newly arrived enslaved Africans from the continent, and creoles born in the West Indies or in colonial North America (45). Berlin argues that these societies were deeply influenced by the type of slave trade, percentages of blacks and whites, where and how they lived, as well as the specific type of economy in that region. Though some of these factors were similar across regions, they each influenced the societies in many ways, particularly the enslaved Africans, as they became acculturated to "Euro-American" society, most directly influenced by the timing of the new arrival of Africans directly from the continent and the socioeconomic conditions created by the type of labor and proximity of whites to blacks in each region (45). Even though the vast majority of Africans and Afro-Americans were enslaved and all interacted with white people in violently exploitative ways, the types of labor, living conditions, their connections to one another

and their African heritage enabled them to exercise different levels of autonomy and display cultural pride. Each region can be divided into rural or urban categories, and black populations seemed to be concentrated into one area or the other, depending upon the type of economies and labor required.

Northern colonial slave society was mostly urban, though some enslaved blacks did live in the countryside, working in the fields of the breadbasket farms and as domestic servants, or tending stock in the provisioning stables for the farmers providing goods to the plantations in the West Indies. While the rural numbers were low, slave labor was concentrated enough in specific rural industries to have an impact on the economy and laws, as Berlin notes a Pennsylvania tannery petitioned for lower tariffs on enslaved Blacks imported in 1727 (46). Though slaveholders were wealthy farm and property owners and tried to reestablish a Caribbean "plantation regime" up North, the high price of and lodging requirements for the enslaved prevented this, yet the enslaved populations in the cities were very high among the wealthy and elite (47). Though the majority of enslaved Blacks worked in the countryside, a sizable portion were concentrated in cities, anywhere from 1/5 to 1/2 of their population in New England's colonies. The urban enslaved were largely domestic servants, but housing issues limited slave-ownership, and also enabled some Blacks to "live out" or "hire out", which gave them more autonomy than their rural kin who despite having access to transportation, worked closely in the fields and homes of the white slaveholders (48). Living conditions in the cities also had a major negative impact on black families, with low fertility rates and many separations as slaveholders discriminated against fertile women and "gave away" children they couldn't afford to house (48). The mercantile industry relied on the additional labor of "slave hirelings . . . bondsmen owned by merchants, warehouse keepers and ship chandlers" and this type of labor rose sharply during the 1700s (48-9).

Berlin argues that both rural and urban Northern Blacks were acculturated to Euro-American society quickly because of their proximity, but this was fastest in the cities because of their interactions with whites of higher and lower classes, as well as the plantation supply and demand chain bringing higher numbers of enslaved with creole, West Indian heritage already

exposed to white culture (49-50). While the importation origin shifted dramatically in the mid-1700s, as European wars and westward expansion lowered the indentured and free white population, newly arrived Africans were able to rejuvenate the connection to their African heritage that the creoles had pushed aside in their efforts to be integrated and gain more autonomy from whites through "half-freedom", and close interactions (50). This rapid shift flipped the origin demographics to 70/30 of enslaved Blacks arriving from West Africa vs. the West Indies, as well as gender, since Northern slaveholders looked to replace single, white male indentured servants with black bodies and skewed sex ratios as high as 2:1 male to female (52). While this severely impacted fertility and mortality rates, this also had a positive impact on Black communities who were inspired by their newly arrived African kin, as seen through the naming of churches and self-identification, clothing, and most clearly in "Negro election day", a holiday based on West African customs that allowed Blacks to publicly celebrate, imitate whites in both clothing and status, exercise political power by selecting community leaders and handling disputes, creating the early stages for "black politics" and "the first back-to-Africa movement in mainland North America" (53-4).

Southern low country Black acculturation was much different than Northern mainly because of the urban/rural divide of cities from the rice coasts of Carolina and Georgia, with a small group of fair complected blacks living in cities, working closely with whites as they pushed for integration (54). Berlin states that this clear separation within the Black community left the coastal enslaved isolated (physically and psychologically), yet also enabled them to maintain closer connections to African culture than any other Blacks in North America (54). The white settlers comprised two-thirds of the colonial population until the early 1700s, with slaveholders farming and provisioning for West Indian plantations where most of the enslaved arrived from (55). Side-by-side tasks and low labor supply created "sawbuck equality" among blacks and whites, while vulnerability of colonies to Native Americans, French and Spanish colonies enforced this, arming Black men as militia members and raising the possibility of armed revolt when "the governor of Virginia demanded one negro woman" for every white soldier in S. Carolina's defense (55). Whites also depended on Blacks for their agricultural knowledge of

cattle, crops, and subtropical terrain, which gave Blacks higher status and access to harvests for a short time, as well as allowed some to escape to forests and live in the harsh environment of "maroon colonies" (56). The terrain and population during early settlement also limited white supervision and control, equipping most blacks with multiple skills and a great deal of freedom as "black cowboys", a legal day of rest, and the ability to trade and participate in the local economy, even voting (57). Berlin argues this agency, along with knowledge of weapons, infuriated and intimidated whites, however, also demonstrates how closely these early black and white colonial communities were aligned and developing, as well as influencing the strictness of racial law in the future.

Population demographics swiftly changed in the early 18th c. as rice and indigo crops exploded and slaveholders imported enslaved labor directly from Africa to work their expanding plantations, excluding white workers and shifting the ratio of blacks to whites to 2:1 or even 3:1 in South Carolina, while Georgia remained slave-less until 1750s when lowlands also suddenly had Black majorities (58). Charleston, SC became "the largest mainland slave mart and the center of the lowland slave trade . . . fully 40 percent of all pre-Revolutionary black arrivals in mainland North American—entered at Charles Town." (59) Slave traders and planters had regional preferences for the origins of the slaves, mostly depending upon stereotypes, but were consistent in purchasing based on these hierarchies, prizing Gold Coast and Gambian people above all ( ). Preference did not translate to appreciation or consideration as rice plantations rapidly expanded and the enslaved were forced to work nearly year round as gangs in "[b]rutal working conditions, [a] disease-ridden, lowland environment" with minimal provisions of the most basic needs since there was such high supply of enslaved male Africans, leading to high mortality and low fertility rates, further increasing the need for imported slave labor (61). Southern high society was established through the vast wealth of plantation crops and slave labor, allowing white slaveowners to establish strict hierarchies in the fields, while controlling their plantations from mansions in the cities of Georgia and Carolina. This hierarchy included white overseers close to or on the plantations and black slave drivers, allowing the wealthy "planter class" to avoid the dreaded malarial season, establishing a patriarchal social order, and

major distinctions between blacks laboring in the fields and those in the cities in domestic or mercantile capacities (62). Unlike Northern cities, many blacks became artisans trained by master craftsman, as well as traders in the markets, which increased tensions among the white working class, furthered by the privileges and autonomy the urban creole bondsmen often displayed by hiring out, dressing fancy, and occasionally buying their own freedom. This agency was combatted with legislation attempting to control the behavior of these extremely acculturated, generally lighter-skinned African Americans who benefitted from both the amount of sexual relations between white slaveholders and enslaved Blacks, as well as the uncommon regional norms of paternalism and special treatment for mulatto offspring. While this might have benefitted a select group of urban elite among the enslaved attempting to integrate, it increased the distance between the darker plantations slaves who lived in large isolated groups in the "malarial swamps" (65). Illiterate and separate, the majority of Southern lowcountry enslaved were deeply intertwined with the land and able to retain or resurrect their African heritage more than any other Afro-Americans because of the high supply of West Africans, their marginalization from colonial society, and autonomy developed by the "task system" and having to provide their own food and clothing, with separatist rather than integrationist goals (66-67).

Berlin argues that "creolization fractured black society in the lowcountry" occurred along locational boundaries, as opposed to in the Chesapeake region where distinctions shifted mostly according to time and the intentional fracturing due to white slaveholders' preferences for creoles and lighter-skinned mulatto offspring (67, 69). The majority of initial black population were enslaved West Indian creoles, and like the pioneer conditions of the lowcountry, some were able to use the relative equality of treatment between black and white bondsmen to purchase their own freedom, land, and even servants (68). However, this relative equality among "propertyless men and women" was not racial, but due to the brutal conditions of tobacco farming and profit driven economy, further highlighted by the story of the Johnson's, two assumed family members and black freemen who owned land, servants, left large inheritances and even received legal property rights for "the return of [a] servant along with damages against the white man." (68). Until 1691, when the Virginia legislature ruled against miscegenation, sexual relations and

interracial marriages between black men and white women were observed and "fragmentary evidence" reveals that 1/4 to 1/3 of the children born to white women, where no father is listed, were mulattoes, while black and white servants escaped, slept, and often faced the law "together" through the beginning of the 1700s (69).

As plantations expanded and white slaveholders became more concerned with profit and cheap African labor, chattel slavery was legalized in 1660s and the demographics quickly shifted towards a largely male enslaved black labor force with West African origins so that by the early 1700s, "three-quarter of the region's blacks" were Africans and black birth rates fell while mortality rates soared (70-1). Though this population expansion never challenged a white majority like in the lowcountry, it did replicate the color and class distinction as whites selectively discriminated in favor of lighter-skinned mulattoes and creoles for labor roles and closer proximity, which created a more skilled, acculturated and autonomous segment of black labor with assimilationist goals and an isolated darker group, tied to their heritage and disgraced for their "outlandish" behavior (72). Berlin notes that the cultural differences between Africans and creoles in the Chesapeake is most obvious "in the diverse patterns of resistance" where Africans were fugitives, as groups looking to establish maroon colonies, while "Afro-Americans ran away alone" and tried to assimilate, "passing as free" (72). However, these distinctions were of little consequence as "Chesapeake planters consolidated their class position by asserting white racial unity" through strict racial discrimination in hiring and legal means, such as requiring that mulatto offspring of white women be forced to "serve their mother's master for thirty-one years", lowering the percentage of black freemen to around 5 percent (72-3). Berlin argues this intentional racialization was due to a deep awareness of the implications of race and skin color, the flimsy lines drawn between lighter and acculturated Afro-Americans. The success of tobacco an expansion of plantations to multifaceted businesses and spaces, staffed and led by black labor that functioned "'like a Town'" furthered these division, but also increased the strength of the developing black community by creating more roles and leadership opportunities, importing more African females to balance the sex ratio and increase family sizes (73). White planters especially benefitted from the enslaved offspring of black women, which Thomas Jefferson

believed "more profitable than the best man on the farm [for] what she produces is an addition to capital, while his labor disappears in mere consumption." (74) By the mid 1770s, African importation had drastically dropped to only 10% of the increased annual black population, with most newly arrived Africans being sold to the "small planters" struggling to establish themselves and compete against the larger plantation owners who still preferred "creole slaves sold at a premium price"(74, 5).

While new skills and positions spurned by the region's transition to cereal farming increased Afro-American opportunities for self-determination, both white planters and and nonslaveholding whites "conspired to constrain black autonomy" through social and economic means, by "interven[ing] in the most intimate aspects of black life", worsened by the percentage of and proximity to whites, along with the farming style which included "resident planters [and] small units of production." (76). Berlin argues this invasive and manipulative paternalism had significant impacts on the cultural transformation of Chesapeake Afro-Americans who "developed no distinct language and rarely utilized African day names for their children . . . evolved parallel with Anglo-American culture and with a considerable measure of congruence." (77) In conclusion, Berlin states that it's essential to recognize these colonial practices and the impacts of time and space as they have led to the development of three separate regions and "distinctive patterns of Afro-American life" that continued to diversify during the next century (77). Acknowledging there may be more regions and patterns, he emphasizes the importance of applying the same methods to more recent black studies, with a focus on the social and cultural dynamics within a "dynamic and complex society" (77).

Analysis

An excellent and truly informative article, I find several disturbing elements in Berlin's work that ironically mostly have to do with time and space. One of the most disturbing is not only how detailed the work is, but how frightening it is that most scholars were unable to draw these connections and focus on the distinct regions *within* colonial North America, or focus on the distinctive black communities and their demographics prior to the 1980s. It also seems that this perspective might have been limited to Black Studies, allowing for the wider historical

discipline to maintain an international focus and avoid the complexity of slave societies on North American soil. How has the blindness to acknowledge the vastness and deep implications of slavery, particularly in the North and Chesapeake regions, impacted American society, politics, the economy and international relations, particularly with the African continent?

Another surprising issue is the clear seeds of distrust sown among both black and white communities, creating deep divisions in each based on brutal and exploitative capitalism. Black societies became fractured due to their skin color, origin, and attempts to integrate or separate, while white societies were fractured according to class, based on their ability to purchase property, which included slaves, and always pushed to the margins of society whenever white labor was too expensive in comparison to a surplus of "cheap" labor, in the form of a stolen, imported black body that could be owned for life and worked to death. These divisions are still evident today, on both sides, and definitely interracially, as seen by the divisive politics and persistent, extremely racial discrimination in employment, housing, police brutality, and the industrial prison complex. What's most disturbing is that not only are the most marginalized in both groups always blamed for this division, the history still remains untouched, even while we engage in another cycle of "made in America" that doesn't address the centuries old practice of using the cheapest labor possible, by any means necessary, to produce the most goods with the highest possible profit, sold to the highest bidder.

One major critique I have about this article is that there needed to be more documentation of the legal connections between these time periods and regions. While Berlin does mention a few specific laws attempting to control enslaved populations, particularly the personal behavior of those with the closest proximity to whiteness, such as creoles in the lowcountry and Chesapeake, it would have been really helpful to know whether slavery was legalized in each region at the same time, and whether laws in different colonies impacted one another.

Here are a few questions I'd like our class to consider:

- Based on the article's research, and putting ourselves in the position of enslaved Africans in these various regions during these colonial times, where would you want to land? Which

region provided the most autonomy and security for the largest number of Blacks, and why do you believe that?

- Berlin spends a lot of time on the Northern region, and is even able to identify clear seeds of a Black political body, but doesn't seem to be able to do that as well in the other regions. Is this a matter of research, or is he trying to focus our attention there for a particular reason? If so, what might that be?
- Berlin seems to argue that Afro-American culture is largely determined by the ability of creoles to maintain their connections to their African heritage, particularly through language, self-identification and dress, but what about their ethnic identity? Is this the same for all "___-Americans"? Are people of other ethnic and regional descents held to the same or different standards? And how is this reflected in the article, since he begins by using "Euro-Americans" (45) and ends with "Anglo-Americans" (77)?

Work Cited

Berlin, Ira. "Time, Space, and the Evolution of Afro-American Society on British Mainland North America". *The American Historical Review*, Vol. 85, No. 1, Oxford University Press, February 1980: pp. 44-78.

Glossary Terms

Janelle Poe (Student Names in Group)

plantocracy - farm or plantation owner based socio-economic system; land owning producers are dominant and control economy, politics, and culture

". . . the development of a plantocracy in the South with a segmented social order and ideals of interdependence, stability, and hierarchy." (Ira Berlin, "Time, Space and the Evolution of Afro-American Society on Mainland British North America." *The American Historical Review*, Vol. 85, No. 1 (Feb. 1980). p 45)

- Theoretically a plantocracy would be wonderful if the land was distributed equally, and the workers were not enslaved people or indentured servants.
- Important to note how the law and social norms are created to enforce an extreme hierarchy with major property owners controlling people and their rights to freedom and labor; laws established to protect property owners instead of individuals
- Different types of plantocracies exist depending upon historical moment (17th. vs. 18th c.), location (North vs. South and Chesapeake vs. Lowcountry), type of slave trade (domestic vs. agricultural and African vs. British Colonies (creoles), relationship b/w Blacks and Whites; type of colonial economy (port city vs bread basket vs. plantation vs. rugged swampy terrain)

creole - a term of racial identity usually designated for black people of mixed African and European heritage with colonial roots in the West Indies; can also represent any person of African descent born and raised in colonial lands, first generation offspring and beyond.

"Thus while cultural differences between newly arrived Africans and second and third generation Afro-Americans or creoles everywhere provided the basis for social stratification within black society, African-creole differences emerged at different times with different force and even different meaning in the North, the Chesapeake region, and the low country." (Ira Berlin, "Time, Space and the Evolution of Afro-American Society on Mainland British North America." *The American Historical Review*, Vol. 85, No. 1 (Feb. 1980). p 45)

- Appreciate that Berlin has expanded this concept beyond the usual British West Indies or Euro-American colonial influence because it highlights a larger diasporic experience among colonial blacks
- Highlights the biological and cultural aspects of social transformation

- Not sure how this term works on a larger scale, because of the historical connection to particular regions and ethnic origins that privileges European descent; i.e. French creoles of Louisiana and cultural practices, including cuisine. Does it work both ways, in multiple directions, or does it serve to uphold colonialism?

provisioning trade - economic sector based on farming and manufacturing goods to fulfill needs of plantations and societies in European colonies of the West Indies and Americas; usually involves stock-herding, transport, metal and leatherwork.

"But, whatever the aspirations of this commercial gentry, the provisioning trade could not support a plantation regime." (Ira Berlin, "Time, Space and the Evolution of Afro-American Society on Mainland British North America." *The American Historical Review*, Vol. 85, No. 1, Feb. 1980, p 47.)

- Interesting to note how connected the colonies were, as local outposts and "factories" with businesses created to satisfy each other's capitalist needs.
- Would like to know more about the colonial timeline and just how much "Mainland British North America" was indebted to the earlier colonies established in the Caribbean.
- Slightly surprising that the trade wasn't more lucrative, but limitations in transportation/ shipping, economic development, and early trade laws probably had some influence on why profits were minimal.

autonomy - an individual's ability to have control over their mind, body, and freedom to make decisions and move around on their own.

"Living scattered throughout the countryside on the largest farms and working in the house as often as in the field, blacks enjoyed neither the mobility nor the autonomy of slaves employed i the provisioning trade." (Ira Berlin, "Time, Space and the Evolution of Afro-American Society on Mainland British North America." *The American Historical Review*, Vol. 85, No. 1, Feb. 1980, p 47.)

- Critical term when discussing social stratification, especially slavery.
- Difficult to tell just how much "autonomy" the enslaved actually felt when the laws and social norms, and physical realities of their conditions were entirely based on limiting their freedom and keeping it subject to white preferences on a nearly universal basis within the colonies.

- Berlin does a good job making this an ongoing focus of his research and analysis, highlighting even the smallest examples of black self determination and the ways in which the enslaved made the most of their conditions that allowed for equality through separation or integration.

fecundity - female fertility and ability to give birth to many offspring

"Because of the general shortage of space, masters discouraged their slaves from establishing families in the cities. Women with reputations for fecundity found few buyers, and some slaveholders sold their domestics at the first sign of pregnancy." (Ira Berlin, "Time, Space and the Evolution of Afro-American Society on Mainland British North America." *The American Historical Review*, Vol. 85, No. 1, Feb. 1980, p 48.)

- This might be one of the strongest points that demonstrates Berlin's thesis on time and space as the boundaries influencing the development of black society in North America, since it highlights the restrictions of housing in Northern cities and the major difference from the South where enslaved offspring were seen as extremely profitable and encouraged.
- This quote seems to indicate the foundations of the persistent geographic and racial discrimination against black women and their reproductive rights.
- Interesting to consider whether any of these sales were influenced by secret and forced sexual relations, which was not addressed in Berlin's article.

acculturation - the process of social transformation that an individual undergoes after arriving in a new location or community

"If urban life allowed slaves to meet more frequently and enjoy a larger degree of social autonomy than did slavery in the countryside, the cosmopolitan nature of cities speeded the transformation of Africans to Afro-Americans. Acculturation in the cities of the North was a matter of years, not generations." (49)

- This is a long and complicated shift that occurs on multiple levels at different rates: physical, psychological, emotional, linguistic, and spiritual.
- Perhaps a new focus for Black and American Studies is to emphasize the acculturation of white settlers to Indigenous and African ways, redefining direction of influence and highlighting black and brown contributions to North American society and civilization.

Glossary Terms

- I'd like to know more about how the private nature of acculturation functioned in both black and white societies, as Europeans were also becoming Euro-Americans and establishing a new culture; what were the habits that each ethnic group maintained away from the public eye? (Of course this will be severely limited due to publishing history and recovery of colonial black archives.)

Additional Terms this group might have included:

recalcitrance (49)

hegemony (51)

indentured servants (52)

sawbuck equality (55)

truancy (56)

maroon (56)

*Please use this format for your glossary terms. Remember that there should be at least 8 terms per article, if not 12. Each person should contribute at least 2, and perhaps more if the group has less than 4 contributors. Remember to post your name at the end of the contribution, so we can see whose entry this is, and be credited appropriately.

**Remember to upload your glossary document in .DOC or .TXT format to CUNY AC Commons Groups/Forum/Glossary.

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