

From *Uncle Tom* to *The Hill We Climb*: The Legacy of Harriet Beecher Stowe

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Historical Paper

Paper: 2,440 words

Process Paper: 486 words

Process Paper

I selected the topic of Harriet Beecher Stowe for my NHD project after investigating several different methods of communication throughout history, as well as recalling a fictional book in which the characters are very excited to watch a play version of *Uncle Tom's Cabin*. This caused me to wonder why *Uncle Tom's Cabin* was so compelling to so many people, and how play versions impacted American society. I found in Stowe a unique and powerful correlation to the annual theme of Communication in History: The Key to Understanding because she communicated with so many people about slavery in a memorable way. Harriet Beecher Stowe's powerful use of fiction as a method of communication *was* compelling to people. Stowe not only showed the world the horrific truths behind slavery, she exposed the inequalities and biases that existed even in "free" states. This was the key for many people to understand the presence of racism, and her example helps us to communicate with each other about issues today.

To gain background on Stowe, I spent time reading a biography of her life. In addition, I read her novel *Uncle Tom's Cabin*. Because of the background I gained from reading these books, I realized that I needed to focus my research on Stowe's legacy beyond the Civil War. A historical analysis of *Uncle Tom's Cabin* and its influence on history was extremely helpful in developing my rough outline for my paper. I then found specific examples of Stowe's legacy through databases focused on African-American history. To find primary sources, I focused my investigation on newspapers and written works by Stowe and those who followed in her footsteps.

My first step in creating my project was creating an outline with my thesis and outlining my main points. To complete the paper, I delved into the sources I had found and told the stories of those events, emphasizing details that would support my points. After the completion of the rough draft, I got several individuals to proofread it. According to my editors, I needed to work

on keeping my paper in the past tense, being more specific in my details, and “showing” my evidence through historical events, rather than outrightly stating it. Finally, I cut out sections that were not necessary to the flow and punch of my paper in order to bring my word count down. The historical argument of my paper is that Harriet Beecher Stowe’s example of writing from the perspective of the oppressed has been reflected many times throughout American and world history, because that method of communication inspired more understanding of slavery than violence or politics. Her example of giving the suppressed a voice is her legacy, and it is a legacy of creating understanding through communication. Stowe’s legacy is a significant historical trend. Many activists and authors have used perspective as she did. This has led to increased awareness, recognition, and equality for many marginalized peoples.

“It’s a matter of taking the side of the weak against the strong, something the best people have always done.”

-Harriet Beecher Stowe¹

This is certainly what Stowe herself did, and helped America to do, in the years preceding the American Civil War. Her anti-slavery novel, *Uncle Tom’s Cabin*, gave a voice to the many oppressed African-Americans living in the Northern *and* Southern states, as it told a fictional story outlining the real experiences of many slaves. Because Stowe wrote from the perspective of an oppressed people, people began to understand the depth of slaves’ experiences. As a method of communication, using perspective was so impactful that it has been used as a tool repeatedly throughout the history of activism. This pattern of perspective-based understanding is Stowe’s legacy.

As a white woman born to a respectable family in the North, Harriet Beecher Stowe knew that the slave South was not the only region of America which abused African-Americans. In Stowe’s article *The Education of Freedmen*, Stowe denounces the obstacles that stood between African-Americans and their education in the North during the antebellum era. She declares, “[They]... were repelled from the schools by... prejudices apparently far more bitter... than at the South.”² African-Americans in the North were often denied voting rights, education, and the skilled jobs available to white men. In Ohio, a free state, African-Americans could not testify against whites in court.³ Because she was an educated, northern, white woman, Stowe could easily

¹ "Harriet Beecher Stowe Quotes." BrainyQuote.com. BrainyMedia Inc, 2021. 3 April 2021. https://www.brainyquote.com/quotes/harriet_beecher_stowe_387339

²Stowe, Harriet Beecher. "The Education of Freedmen." *The North American Review*, vol. 128, no. 271, 1879, pp. 605–615. *JSTOR*, www.jstor.org/stable/25100763. Accessed 23 Jan. 2021.

³ PBS. "Race-based Legislation in the North." *PBS.org*, PBS, www.pbs.org/wgbh/aia/part4/4p2957.html. Accessed 19 Jan. 2021.

have scoffed at both slavery and equal rights. But because of her experiences with slavery, she was able to put aside popular biases. Through *Uncle Tom's Cabin*, Stowe would help her readers to do the same.

In 1832, Stowe moved to Cincinnati, Ohio with her family. Although it was a free state, Ohio was just across the river from the slave state Kentucky. This position gave Stowe experiences that inspired much of the plot of *Uncle Tom's Cabin*, including the two African-American slaves that were the book's main characters. A tale she encountered of a fugitive slave mother escaping into Ohio⁴ would inspire the *Uncle Tom's Cabin* character Eliza- a slave woman who keeps her and her son from being sold apart by running away from her master. Stowe gained more inspiration by observing ships traveling through Cincinnati harbor. She saw white families rejoicing together on the top deck while, below deck, black families, torn and shattered, were shipped "down river".⁵ In reflection of this, her character Uncle Tom is sold from his family to appease his master's debt. The fact that these two main characters, Eliza and Uncle Tom, are African-American was unlike most books of the time. But, by writing from slaves' perspectives, Stowe helped her readers understand what slavery was really like. It was a sensation, selling 10,000 copies in its first week.

Why was *Uncle Tom's Cabin* so impactful? At the time, violent acts, like John Brown's raid on Harpers Ferry or political actions, like the Kansas-Nebraska Act, were abstract and far away from the lives of most Northerners. But because Harriet put her readers in the shoes of slaves, slavery became personal. Readers could clearly understand why slavery was wrong, although it didn't impact them directly. Many readers recognized and started to put aside the racial biases they harbored. These were educated men and women who read her novel, but also poor and illiterate

⁴ Koester, Nancy. *Harriet Beecher Stowe: A Spiritual Life*. Wm. B. Eerdmans Publishing, 2014. Pg. 70-71

⁵ Koester, *Harriet Beecher Stowe*, Pg. 57

individuals who watched theater adaptations of the book. Stowe communicated with people across this spectrum because she told the story of slavery in a relatable, personal way.

Many men belonging to the white, poor working class had been described as enjoying the “excitement” of hunting for a fugitive slave.⁶ Many were anti-abolitionists who committed acts of violence towards African-Americans. But, that poor class was also filled with theatre-goers who enjoyed popular shows of the time, such as *Uncle Tom’s Cabin*. *Uncle Tom’s Cabin* was not only popular, it changed the mindset of the poorer class; many were struck with the humaneness of African-American slaves as presented in *Uncle Tom’s Cabin*. This change of view would soon produce results.

In 1854, a fugitive slave, Anthony Burns, was captured in Boston. In order to get him to the ship that was to take him back south, federal troops had to come and escort him through the city, which was lined with poor, working-class people shouting “Kidnapper! Slave catcher! Shame! Shame!”⁷ These were the same men who had previously been slave catchers themselves. Stowe had turned them into abolitionists.

But Southern slaveholders saw Stowe’s book as a direct attack on their way of life. This increased the alienation between the North and the South. The tense atmosphere in America soon erupted into civil war.

In 1865, the South surrendered. But, inequality for African Americans and other minorities did not end with the war. Race riots in cities like Los Angeles⁸ and Wilmington⁹ led to

⁶ Reynolds, David S. *Mightier than the Sword: Uncle Tom's Cabin and the Battle for America*. New York, NY, W.W. Norton & Company, 2011.

⁷ Reynolds, *Mightier than the Sword*, Pg 145-47

⁸ "Los Angeles Race Riot of 1871." *American History*, ABC-CLIO, 2021, americanhistory.abc-clio.com/Search/Display/277333. Accessed 3 Apr. 2021.

⁹ Johnson, Tekla Ali. "Wilmington Race Riot of 1898." *BlackPast*, 11 Jan. 2008, www.blackpast.org/african-american-history/wilmington-race-riot-1898/. Accessed 3 Apr. 2021.

the deaths of Chinese immigrants, African American citizens and journalists, and others. The Native Americans suffered as they fought against the US government's policy of reservations. Buffalo, the Natives' food supply, was all but wiped out in an attempt by General William Sherman to weaken the tribes. During the Red River War, again headed by Sherman, US soldiers attacked tribal encampments, and destroyed many of these tribe's resources, weakening them to the point that they agreed to move to reservations.¹⁰ Lt. Col. Custer also encroached on tribal land, most notably the Black Hills, which had been promised to the tribes who saw them as sacred ground.¹¹

Helen Hunt Jackson was a middle-aged woman who wanted to do something to end the oppression of Native Americans. Jackson turned to a method she had seen work before. She knew Stowe had changed hearts because she placed her in the shoes of the oppressed. Jackson honored that accomplishment and hoped to write a work of fiction that did the same. She wrote, "If I could write a story that would do for the Indian one-hundredth part what Uncle Tom's Cabin did for the Negro, I would be thankful the rest of my life."¹²

Her novel *Ramona* is a romance, focused on a Native American/Scottish orphan named Ramona who marries a Native American man. Devastatingly, their life together falls apart as white settlers steal their land, strip their rights, and, at the climax of the book, kill Ramona's husband. Although fictionalized, Jackson's story was based on the real injustices that Native Americans experienced.

¹⁰ Davis, Paul K. "American Indian Wars." *American History*, ABC-CLIO, 2021, americanhistory.abc-clio.com/Search/Display/277590. Accessed 3 Apr. 2021.

¹¹ Corbin, Amy. "Black Hills." *Sacred Land Film Project*, Earth Island Institute, 1 Sept. 2001, sacredland.org/black-hills-united-states/. Accessed 3 Apr. 2021.

¹² "Helen Hunt Jackson Tries to Write Her Uncle Tom's Cabin." *New England Historical Society*, www.newenglandhistoricalsociety.com/helen-hunt-jackson-tries-write-uncle-toms-cabin/. Accessed 5 Feb. 2021.

Sadly, *Ramona* did not obtain the reforms Jackson had hoped for.¹³ Many of her supporters focused on the drama and romance of her book, rather than its moral lesson. Nevertheless, *Romana* was one of the first examples of Stowe's legacy of communication in literature.

Stowe's legacy was also perpetuated by international audiences like the serfs of Russia, Jews, Chinese, and others.

Although *Uncle Tom's Cabin* was not legal in Russia until 1855, many Russian reformers were familiar with the novel through French and German translations. Once permitted, enthusiasm for *Uncle Tom's Cabin* spread. Although written for American audiences, Russians saw the similarities between slavery and serfdom. Impassioned by Stowe's words, Russians pushed for the abolition of serfdom, which came in February 1861. Jews also identified deeply with the novel. The Yiddish translations of the book and play are full of Jewish traditions and culture, reflecting the persecution of Jews throughout history. One play attendee stated, "The negro was enslaved. Have not my people been enslaved...? Who should be able to act Uncle Tom if not a Jew?"¹⁴

Despite its increasing value as a method of communication to international audiences, by the early 20th-century, many Americans felt that Uncle Tom's legacy was coming to an end. In 1903, the Maryland newspaper *The Sun* declared that "Mrs...Stowe's romance has 'served its purpose, is not of great historical value, and often revives sectional feeling."¹⁵ The term "Uncle

¹³ "Ramona." *Encyclopedia.com*, edited by Oxford University Press et al., www.encyclopedia.com/history/culture-magazines/ramona#:~:text=In%201931%20Publishers%20Weekly%20noted,of%2010%2C000%20copies%20per%20year. Accessed 6 Feb. 2021.

¹⁴ Reynolds, *Mightier than the Sword*, Pg. 176

¹⁵ "Passing of 'Uncle Tom's Cabin.'" *The Sun* [Baltimore, Maryland], 26 Apr 1903, p. 4. *ProQuest*,

Tom” was used often as a derogatory term for African-Americans who were seen as spineless or weak. But, these were people like Rosa Parks, Jackie Robinson, and Dr. Martin Luther King Jr.¹⁶ Just as “spineless” misrepresents these heroic pioneers, a spineless “Uncle Tom” misrepresented Stowe’s book- and its impact on modern America.

During the Civil Rights movement, activists employed Stowe’s legacy of creating understanding by communicating the perspective of the oppressed. The First Amendment to the Constitution of the United States of America states, “Congress shall make no law... abridging the... right of the people peaceably to assemble, and to petition the government for a redress of grievances.”¹⁷ It is a right of Americans to peacefully protest unequal rights. Nevertheless,, in the South of the 1960s, African-Americans and those who supported them were denied many constitutional rights. This is evidenced in the case of the Freedom Rides, bus trips taken by white and black volunteers to protest southern disregard for court decisions prohibiting segregation. Freedom Riders boarded Southern buses, ignoring the segregated seating arrangements, and peacefully rode from state-to-state. Despite their peaceful approach, they faced violent retaliation. Buses were firebombed and attacked by angry mobs and participants were arrested.¹⁸

As depictions of this violence filled the media, the Freedom Riders made segregation real to the American people. They effectively communicated to the public that the Constitutional

search.proquest.com/docview/536653610/BE7C9358379D4E30PQ/17?accountid=2739. Accessed 6 Feb. 2021.

¹⁶ Reynolds, David S. "Uncle Tom Revisited: Rescuing the Real Character from the Caricature." *Black Past. org*

¹⁷ "Constitution of the United States of America (1787)." *Bill of Rights Institute*, billofrightsinstitute.org/primary-sources/constitution?gclid=Cj0KCQiAmfmABhCHARIsACwPRACg7FDkIogjb3nT-qdYydLrWzlygAFYqy0Gts3E-pdi_FklBlxDoUaAshJEALw_wcB. Accessed 6 Feb. 2021.

¹⁸ Taylor, Derrick Bryson. "Who Were the Freedom Riders?" *The New York Times*, 18 Jul 2020, www.nytimes.com/2020/07/18/us/politics/freedom-riders-john-lewis-work.html. Accessed 6 Feb. 2021.

right to protest was being violated in America. As a result, on May 29, 1961, Attorney General Robert F. Kennedy formally petitioned the Interstate Commerce Commission to remove all segregation policies on buses and in public areas. Southern buses were ordered to adhere to these requirements.¹⁹ Despite the conflict they had encountered, Freedom Riders found success because they, like Stowe, helped Americans understand their perspective on racist practices. They communicated their perspectives through facing difficult circumstances they knew would be shown on televisions and radios. This helped Americans to understand what African-Americans and civil rights workers were really experiencing.

While civil rights in America became more equal, representation was still unequal, especially in literature and film. In the 1970s, *Uncle Tom's Cabin* was 124 years old.²⁰ Although it had been the catalyst for change since its publication, *Uncle Tom's Cabin* did not accurately represent the experience of African-Americans in the 1970s. It was time for a second Uncle Tom.

His name was Kunta Kinte. As a young man in West Africa, Kunte was captured and sold into slavery in America. His children grew up in slavery, and their descendants were freed after the Civil War. Succeeding generations lived through Reconstruction and other key events in American history.²¹ This family's experience with oppression was documented, in a somewhat fictionalized manner, in the novel *Roots*, written by their descendant, Alex Haley, who had heard

¹⁹ "Meet the Players: US Federal Government." *PBS: American Experience*, PBS, www.pbs.org/wgbh/americanexperience/features/meet-players-us-federal-government/. Accessed 6 Feb. 2021.

²⁰ Pilditch, Jan. "Uncle Tom's Cabin (Novel, 1852)." *The American Mosaic: The African American Experience*, ABC-CLIO, 2020, africanamerican.abc-clio.com/Search/Display/1455929. Accessed 30 Dec. 2020.

²¹ Welsch, Janice R., and J. Q. Adams. "Roots (TV, 1977)." *The American Mosaic: The African American Experience*, ABC-CLIO, 2020, africanamerican.abc-clio.com/Search/Display/1503368. Accessed 30 Dec. 2020.

their stories growing up. Published in 1976, the book sold over a million copies in its first year. *Roots* struck a chord with America because it allowed modern racial issues to be discussed within communities and throughout the nation.

A contemporary New York Times article described its “grip on people everywhere... Jock’s, a popular Harlem bar... with a TV has been jammed all week with patrons... who ‘wanted to watch it with other people around.’... Joe Kirkpatrick, the owner, said that... ‘They just wanted to talk it out... and it wasn’t until they had talked and talked for a very long time that they finally remembered they were in a bar.’”²²

Americans increasingly began to acknowledge the role of African-Americans throughout American history as both university students and historical researchers began to put more emphasis on diverse historical understanding. Today, undergraduates at the University of Maryland can attend more than 40 classes on African-American history.²³ *Roots* was one key reason such change occurred, just as *Uncle Tom’s Cabin* was one key reason for the Civil War.

Like *Uncle Tom’s Cabin*, *Roots* changed the way Americans viewed the African-American population. *Uncle Tom’s Cabin* changed mindsets because its main characters were African-Americans. Similarly, *Roots* is written from the perspective of African-Americans. By using these perspectives, both Haley and Stowe were able to remove myths about slavery that had been perpetuated by anti-abolitionists. Both authors lent to the American public a more

²² Hunter-Gault, Charlayne. "'Roots' Getting a Grip on People Everywhere." *The New York Times* [New York, NY], 20 Jan. 1977, p. 43. *ProQuest*, search.proquest.com/docview/123377047/88938C56CF4B41ACPQ/4?accountid=2739. Accessed 23 Jan. 2021.

²³ University of Maryland. "African American Studies." *University of Maryland Catalog*. *University of Maryland*, academiccatalog.umd.edu/undergraduate/approved-courses/aasp/. Accessed 6 Feb. 2021.

accurate understanding of what African-Americans had experienced throughout American history. Stowe's legacy as a voice for the oppressed was perpetuated through Haley's novel.

On January 20, 2021, a young African-American poet, Amanda Gorman, recited her poem *The Hill We Climb* at President Joe Biden's inauguration. In the weeks following her performance, thousands of Americans began to follow her on social media,²⁴ her books became top bestsellers, and she was praised by former presidents, celebrities, and politicians.²⁵ Gorman's poetry resonated because, as she stated in an interview with Trevor Noah, "...poetry... can heal and kind of resurrect us."²⁶ *The Hill We Climb*, however, is unlike other poetry. Gorman described herself as "... a skinny Black girl / descended from slaves and raised by a single mother..."²⁷ This experience as an African-American, whose people had been treated as less than human for ages, could have led her to become bitter about her situation and the imperfections of America. And yet, in her poem, she stated, "And yes we /are far from polished... but that doesn't mean we are /striving to form a union that is perfect /We are striving to forge a union with purpose /To compose a country committed to all cultures, colors, characters and /conditions of man..." Rather than be bitter, Gorman was a voice for hope. She called Americans to work together to make a better nation. This hopeful voice resonated with people because of Gorman's

²⁴ The Associated Press. "Amanda Gorman Books Top Bestselling Lists after Soul-Stirring Inaugural Poem." *The Guardian*, www.theguardian.com/us-news/2021/jan/21/amanda-gorman-star-rises-inaugural-poem. Accessed 6 Feb. 2021.

²⁵ D'Alessandro, Anthony, and Dominic Patten. "Inaugural Poet Amanda Gorman Tops Amazon Best Seller List after Show-Stopping D.C. Appearance." *Deadline*, 20 Jan 2021, deadline.com/video/amanda-gorman-delivers-breathtaking-poem-at-inauguration-hollywood-dc-take-notice/. Accessed 6 Feb. 2021.

²⁶ "Amanda Gorman - 'The Hill We Climb' and Activism through Poetry | The Daily Social Distancing Show." *YouTube*, uploaded by The Daily Show with Trevor Noah, 28 Jan 2021, www.youtube.com/watch?v=IRGO5g1rqTw. Accessed 8 Feb. 2021.

²⁷ The Hill staff. "READ: Transcript of Amanda Gorman's inaugural poem." *The Hill*, 20 Jan 2021, thehill.com/homenews/news/535052-read-transcript-of-amanda-gormans-inaugural-poem?rl=1. Accessed 6 Feb. 2021.

perspective. Her race gave her voice legitimacy as a member of a marginalized group. And, it had power, because it acknowledged the imperfections of the nation without using anger. This poem, like *Uncle Tom's Cabin*, uses the power of perspective to help Americans understand the experiences of African-Americans in the most real way possible- from their own perspective. Amanda Gorman's powerful poem continues the ever-adapting and ever-current legacy of Harriet Beecher Stowe.

In 2018, *Uncle Tom's Cabin* was awarded second place on the BBC's "*The Top Ten Stories that Shaped the World.*" Although acclaimed for being "the first widely-read political novel in the US,"²⁸ its real accomplishment is the pattern it set for creating a voice for the oppressed.

Uncle Tom's influence on America persists because social injustice persists. Every time writers communicate the experience of the oppressed through literature, they follow Stowe's example. They wake up the mind of the nation to wrongs committed by its citizens. Every peaceful protest of inequality shows America the perspective of those denied their rights. And every time people use perspective to achieve a voice for the suppressed, they inherit the legacy of a great woman.

Her name is Harriet Beecher Stowe.

²⁸ "The Top 10 Stories That Shaped the World." *BBC*, British Broadcasting Corporation, www.bbc.com/culture/article/20180521-the-top-10-stories-that-shaped-the-world. Accessed 8 Feb. 2021.

Annotated Bibliography

Primary Sources

"Amanda Gorman - 'The Hill We Climb' and Activism through Poetry | The Daily Social Distancing Show." *YouTube*, uploaded by The Daily Show with Trevor Noah, 28 Jan 2021, www.youtube.com/watch?v=IRGO5g1rqTw. Accessed 8 Feb. 2021.

This primary source interview was extremely insightful in regards to Amanda Gorman's perspective and purpose behind her poem *The Hill We Climb*. Because it was an interview, I could use evidence from it to explain Gorman's purpose in writing the poem, as well as why she believes her poem was so impactful. I used this evidence in my paper.

The Associated Press. "Amanda Gorman Books Top Bestselling Lists after Soul-Stirring Inaugural Poem." *The Guardian*, www.theguardian.com/us-news/2021/jan/21/amanda-gorman-star-rises-inaugural-poem. Accessed 6 Feb. 2021.

This primary source article was helpful in understanding some of the ways people reacted to Amanda Gorman's poem *The Hill We Climb*. I used this in my paper by including information from the article regarding how her poem affected her involvement in social media.

Beecher Stowe, Harriet. *A Key to Uncle Tom's Cabin*. John P. Jewett and Company, 1854. utc.iath.virginia.edu, utc.iath.virginia.edu/uncletom/key/kyhp.html. Accessed 19 Oct. 2020.

This primary source book is an effective resource in helping me to understand why *Uncle Tom's cabin* was so infuriating to the South. Namely, throughout the book she explains with

facts why her heart-wrenching tale is correct, often telling the South why its methods are wrong. I used this source to explain Stowe's impact on alienating the South, thus leading to the beginning of the Civil War.

"Constitution of the United States of America (1787)." *Bill of Rights Institute*, billofrightsinstitute.org/primary-sources/constitution?gclid=Cj0KCQiAmfmABhCHARIsACwPRACg7FDkIogjb3nT-qdYydLlrWzlygAFYqy0Gts3E-pdi_FklBlxDoUaAshJEALw_wcB. Accessed 6 Feb. 2021.

This primary source, a digital copy of the Constitution of the United States, was helpful in understanding what constitutional rights were being violated during the Civil Rights movement, when peaceful activists were met with violence at the hands of law enforcers and mobs. I used this to support my claim that Harriet and activists in the Civil Rights movement used similar methods to protest violated rights.

D'Alessandro, Anthony, and Dominic Patten. "Inaugural Poet Amanda Gorman Tops Amazon Best Seller List after Show-Stopping D.C. Appearance." *Deadline*, 20 Jan 2021, deadline.com/video/amanda-gorman-delivers-breathtaking-poem-at-inauguration-hollywood-dc-take-notice/. Accessed 6 Feb. 2021.

I used this primary source article to gain a better understanding of how famous individuals reacted to Amanda Gorman's poem. I used information from this in my paper, such as the variety of people who reacted- celebrities to politicians- to show the scope of her impact.

The Hill staff. "READ: Transcript of Amanda Gorman's inaugural poem." *The Hill*, 20 Jan 2021, thehill.com/homenews/news/535052-read-transcript-of-amanda-gormans-inaugural-poem?rl=1. Accessed 6 Feb. 2021.

I used this primary source digital copy of Amanda Gorman's poem to gain a better understanding of what the poem discusses. I used quotes from the poem in my paper to emphasize the importance of Gorman's impactful perspective as an African-American, as well as her message of peace.

Hunter-Gault, Charlayne. "'Roots' Getting a Grip on People Everywhere." *The New York Times* [New York, NY], 20 Jan. 1977, p. 43. *ProQuest*, search.proquest.com/docview/123377047/88938C56CF4B41ACPQ/4?accountid=2739. Accessed 23 Jan. 2021.

This primary source newspaper article is a fantastic example of the impact that the TV series *Roots* had on America. I used it to provide concrete, specific examples of the conversations over race it began. I used it to not only prove that *Roots* impacted America, but that Stowe inspired such change by her example of using the power of literature to make discussion of race acceptable.

Hunt Jackson, Helen. *A Century of Dishonor: A Sketch of the United States Government's Dealings with Some of the Indian Tribes*. 1881. *Internet Archive*, archive.org/. Accessed 4 Feb. 2021.

This primary source book by Helen Hunt Jackson was extremely helpful in evaluating the author's purpose in writing the novel. She repeatedly denounces the wrongs that Native

Americans experienced, and I used her words to explain why she wrote such a comprehensive report on the US Government's treatment of Native Americans.

"Passing of 'Uncle Tom's Cabin.'" *The Sun* [Baltimore, Maryland], 26 Apr 1903, p. 4. *ProQuest*, search.proquest.com/docview/536653610/BE7C9358379D4E30PQ/17?accountid=2739. Accessed 6 Feb. 2021.

I used this primary source newspaper article to find specific evidence that Americans of the early-20th century felt that *Uncle Tom's Cabin* was no longer applicable. This helped me to develop my point that *Uncle Tom's Cabin* still has a influence on society, even when it's not obvious.

Stowe, Harriet Beecher. "The Education of Freedmen." *The North American Review*, vol. 128, no. 271, 1879, pp. 605–615. *JSTOR*, www.jstor.org/stable/25100763. Accessed 23 Jan. 2021.

This primary source article, written by Harriet Beecher Stowe herself, helped me to understand Stowe's perspective of antebellum America. She discusses not only the limitations put upon slaves in the South, but the limitations put on northern blacks in regards to education. I used this discussion as evidence that Stowe consciously refused to treat African-Americans as inferior.

Stowe, Harriet Beecher. *Uncle Tom's Cabin*. Duke Classics.

This primary source novel is the basis for my paper. *Uncle Tom's Cabin* is the book on which my essay is based, because it is Harriet Beecher Stowe's most well-known and impactful

book. My claim that Stowe's use of African-American perspectives to help her readers understand their experience, and the pattern she set through this method, is supported through stories I used from the book in my paper.

"Uncle Tom's Cabin." *The Baltimore Sun* [Baltimore, Maryland], 12 Mar 1906, p. 7. *ProQuest*, search.proquest.com/docview/537139181/EDE0053588BA4985PQ/2?accountid=2739. Accessed 6 Feb. 2021.

This primary source "letter to the editor" of the Baltimore Sun was extremely helpful in understanding what Americans during the early 1900s were doing to disregard *Uncle Tom's Cabin*. I used it to support my claim that Americans of this time period felt that *Uncle Tom's Cabin* was no longer applicable.

Secondary Sources

"The Apex of the Civil Rights Movement, 1962–1965." *The American Mosaic: The African American Experience*, ABC-CLIO, 2020, africanamerican.abc-clio.com/Search/Display/2010426. Accessed 27 Nov. 2020.

This secondary source article was a useful tool because it outlines the movement of the Civil Rights movement towards its peak as well as many of its effective tactics and successes. It also included links to other articles, which I used to gain more information on specific events. I used this to show Harriet's varied impacts on the Civil Rights movement.

Corbin, Amy. "Black Hills." *Sacred Land Film Project*, Earth Island Institute, 1 Sept. 2001, sacredland.org/black-hills-united-states/. Accessed 3 Apr. 2021.

This secondary source article about the Black Hills helped me to understand one portion of the conflict between Native Americans and the US government after the Civil War. The removal of Native American's land was one injustice that motivated Helen Hunt Jackson to use Stowe's legacy of perspective-based communication, and the taking of the sacred Black Hills is one example of this injustice.

Davis, Paul K. "American Indian Wars." *American History*, ABC-CLIO, 2021, americanhistory.abc-clio.com/Search/Display/277590. Accessed 3 Apr. 2021.

This secondary source article on the conflicts between white settlers and Native Americans in the US throughout its history helped me to understand, and explain to the reader, why Helen Hunt Jackson felt compelled to write on behalf of these people. I used these causes as an example of authors turning to Stowe's legacy of perspective-based communication as a means of helping the oppressed.

"Harriet Beecher Stowe Quotes." BrainyQuote.com. BrainyMedia Inc, 2021. 3 April 2021. https://www.brainyquote.com/quotes/harriet_beecher_stowe_387339

This secondary source webpage provided me with a quote from Harriet Beecher Stowe that sums up my paper effectively and allows the reader to get an idea from the start of my paper what I a going to be discussing. It also allows me to prove to the reader that Stowe herself sought to use perspective in her writing. This makes my thesis more reasonable and logical.

"Helen Hunt Jackson Tries to Write Her Uncle Tom's Cabin." *New England Historical Society*,
www.newenglandhistoricalsociety.com/helen-hunt-jackson-tries-write-uncle-toms-cabin/.
Accessed 5 Feb. 2021.

I used this secondary source article on the history of the novel *Ramona* to get a better idea of what Helen Hunt Jackson did in her work as an activist. This article was helpful because it explained how she approached the government and the public about her frustrations regarding Native American rights. This information helped me to draw parallels between Harriet Beecher Stowe's and Jackson's literary approaches.

Johnson, Tekla Ali. "Wilmington Race Riot of 1898." *BlackPast*, 11 Jan. 2008,
www.blackpast.org/african-american-history/wilmington-race-riot-1898/. Accessed 3
Apr. 2021.

This secondary source article assisted me in presenting to the reader the problems African Americans faced after slavery ended. I used this to explain how Stowe's legacy of using perspective was still needed after the Civil War.

Koester, Nancy. *Harriet Beecher Stowe: A Spiritual Life*. Wm. B. Eerdmans Publishing, 2014.

This secondary source biography was critical for me in providing the correct background on Stowe's life. It's focus is on Stowe's religious life, but it also outlines her life and legacy- the clearly good and the controversial. I used details from it in my paper to explain how Harriet's experiences with slavery led her to write *Uncle Tom's Cabin*.

"Los Angeles Race Riot of 1871." *American History*, ABC-CLIO, 2021, americanhistory.abc-clio.com/Search/Display/277333. Accessed 3 Apr. 2021.

This secondary source article on the Los Angeles Race Riot of 1871 assisted me in outlining the problems facing minorities, in this case, Chinese immigrants, in the United States after the Civil War. This explanation helped me to explain to the reader a need for continued change in American after emancipation.

The Manumission Society, Colonizationists, and Abolitionists. Columbia University, columbiaandslavery.columbia.edu/content/manumission-society-colonizationists-and-abolitionists#:~:text=Colonizationists%20opposed%20the%20institution%20of,races%20was%20possible%20post%2Demancipation.&text=Abolitionists%20were%20more%20radical%3A%20they,uncompensated%20emancipation%20for%20all%20slaves. Accessed 29 Jan. 2021.

I used this secondary source article to gain a better understanding of several different types of abolition. Namely, the article discusses the difference between colonizationists and abolitionists, but it also provides several examples of anti-slavery individuals. The examples are quite specific, since it is on a university website and the focus is on those who spent time at the university, but it was still helpful in gaining an understanding of the many ways people have resisted slavery.

"Meet the Players: US Federal Government." *PBS: American Experience*, PBS, www.pbs.org/wgbh/americanexperience/features/meet-players-us-federal-government/. Accessed 6 Feb. 2021.

This secondary source article was helpful in understanding how Americans reacted to the violence experienced by the Freedom Riders. I used it to explain how the Freedom Riders, like Harriet Beecher Stowe, made change happen as people saw the side of the story the oppressed were on.

PBS. "Race-based Legislation in the North." *PBS.org*, PBS, www.pbs.org/wgbh/aia/part4/4p2957.html. Accessed 19 Jan. 2021.

This secondary source article was critical in my understanding of the Northern United States in the antebellum period. It describes the discrimination and hatred many northern blacks experienced before the Civil War. This helped me to understand the society that Stowe grew up in, and helped me to explain to the reader why putting aside biases was so critical in Stowe's experiences leading up to the writing of *Uncle Tom's Cabin*.

Pilditch, Jan. "Uncle Tom's Cabin (Novel, 1852)." *The American Mosaic: The African American Experience*, ABC-CLIO, 2020, africanamerican.abc-clio.com/Search/Display/1455929. Accessed 30 Dec. 2020.

I used this secondary source article to ensure accuracy in my historical details. I wanted to know what year *Uncle Tom's Cabin* was published so I could express the number of years between its publication and the publication of *Roots*. It allowed me to accurately convey information.

"Ramona by Helen Hunt Jackson." *Penguinrandomhouse.com*, 12 Apr. 2005,
www.penguinrandomhouse.com/books/85888/ramona-by-helen-hunt-jackson/9780812973518. Accessed 12 Dec. 2020.

This secondary source book review of the book *Ramona* by Helen Hunt Jackson provides insight into the book's purpose and impact. Namely, that it was meant to "...do for the Indian a thousandth part of what *Uncle Tom's Cabin* did for the Negro." (Quote from Helen Hunt Jackson.) This is used in my paper as an illustration of Harriet Beecher Stowe's impacts on future authors.

Reynolds, David S. *Mightier than the Sword: Uncle Tom's Cabin and the Battle for America*.
 New York, NY, W.W. Norton & Company, 2011.

I used this secondary source historical analysis to support my thesis that *Uncle Tom's Cabin* has influenced many people throughout history. I used evidence from the book to explain Harriet Beecher Stowe's impact on the Civil War and future authors and activists, as well as the novel's impact on foreign countries.

"Uncle Tom Revisited: Rescuing the Real Character from the Caricature."

BlackPast.org, 9 Aug 2011, www.blackpast.org/

[african-american-history/uncle-tom-revisited-rescuing-real-character-caricature/](http://www.blackpast.org/african-american-history/uncle-tom-revisited-rescuing-real-character-caricature/)

#:~:text=The%20inimitable%20work%2C%20Uncle%20Tom's,led%20to%20the%20Civil%20War. Accessed 29 Dec. 2020.

This secondary source article is a historical analysis of the character Uncle Tom. The article explains why the use of "Uncle Tom" as an insult is not consistent with the Uncle Tom of Harriet

Beecher Stowe's famous novel. I used evidence from the article to explain why the nickname "Uncle Tom" caused many to believe *Uncle Tom's Cabin* was no longer relevant or helpful in America. This counterclaim that Harriet's legacy no longer impacts us made my paper stronger because I was able to knock it down with evidence from the Civil Rights movement.

Taylor, Derrick Bryson. "Who Were the Freedom Riders?" *The New York Times*, 18 Jul 2020, www.nytimes.com/2020/07/18/us/politics/freedom-riders-john-lewis-work.html. Accessed 6 Feb. 2021.

This secondary source article on the Freedom Riders helped me to understand the experience of the Freedom Riders, and I included this information in my paper. It also helped me to understand what sort of retaliation these activists were experiencing, and what the public was seeing in the media.

"The Top 10 Stories That Shaped the World." *BBC*, British Broadcasting Corporation, www.bbc.com/culture/article/20180521-the-top-10-stories-that-shaped-the-world. Accessed 8 Feb. 2021.

This was a fascinating secondary source, which increased my awareness of the international acclaim Harriet Beecher Stowe has received. I used the fact that she was placed second in a list of the "top ten stories that shaped the world" to prove my thesis that her legacy is evident throughout the world.

"Uncle Tom's Cabin." *Harriet Beecher Stowe Center*, www.harrietbeecherstowecenter.org/harriet-beecher-stowe/uncle-toms-

University of Maryland. "African American Studies." *University of Maryland Catalog*.

University of Maryland, academiccatalog.umd.edu/undergraduate/approved-courses/aasp/. Accessed 6 Feb. 2021.

This tertiary source helped me to understand how well African-American history is taught in universities today. This gave me a concrete piece of evidence to support my claim that literature like *Roots* by Alex Haley has caused an increase in how well African-American's impact on American history is represented.