

RECONSTRUCTION

Few periods in the history of the United States have produced as much bitterness or created such enduring controversy as the era of Reconstruction—the years following the Civil War during which Americans attempted to reunite their shattered nation. To many white Southerners, Reconstruction was a vicious and destructive experience. They saw it as a period when vindictive Northerners inflicted humiliation and revenge on the defeated South, although much of their consternation was because they refused to concede to alter their concepts of white superiority and the way they ordered their society. Northern defenders of Reconstruction, in contrast, argued that their policies were the only way to prevent unrepentant Confederates from restoring Southern society to what it had been before the war—which is exactly what occurred when Reconstruction ended.

To most African Americans at the time, and to many people of all races since, Reconstruction was notable for other reasons. Neither a vicious tyranny, as white Southerners charged, nor a thorough-going reform, as Northerners hoped, it was, rather, a small but important first step in the effort to secure civil rights and economic power for the former slaves, a step that stopped short from reaching its promise, which will necessitate a new “reconstruction” during the Civil Rights era—almost a century later. Reconstruction in the 1860s and 1870s did not provide African Americans with either the legal protections or the material resources to ensure anything like real equality. Most black men and women had little power to resist their oppression for many decades.

And yet for all its shortcomings—and there were many—Reconstruction did help African Americans create new institutions and some important legal precedents that helped them survive and ultimately, well into the twentieth century, become the basis of later efforts to win greater freedom and equality.

THE PROBLEMS OF PEACE MAKING

Although it was clear in 1865 that the war was almost over, the path to actual peace was not yet clear. Abraham Lincoln could not negotiate a treaty with the defeated government; he continued to insist that the Confederacy had no legal right to exist. Yet neither could he simply “readmit” the Southern states into the union without assurances that they would re-institute the institution that had caused the war—slavery—or repudiate their perceived right to secede.

The South as the Civil War ended was a desolate place. It was a fully defeated region. Towns had been gutted, plantations burned, fields neglected, bridges and railroads destroyed. Many white Southerners—stripped of their slaves through emancipation and of capital invested in now ruthless Confederate bonds and currency—had almost no personal property. Almost 260,000 Confederate soldiers had died in the war, and thousands more returned home wounded or sick. Some white Southerners faced starvation and homelessness.

If conditions were bad for white Southerners, they were far worse for Southern blacks—the three and a half million men and women now emerging from bondage. As soon as the war ended, hundreds of thousands of them left their plantations in search of a new life in freedom, but most had nowhere to go and few had any possessions other than the clothes on their backs.

For blacks and whites alike, Reconstruction became a struggle to define the meaning of the war and, above all, the meaning of freedom. One problem was that the former slaves and the defeated whites had very different conceptions of what freedom meant. Some African Americans believed the only way to secure freedom was land reform—to have the government take land from whites—particularly the plantation owners who controlled the bulk—and give it to black

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