

LINGUA INGLESE AVANZATO PER GLI STUDI STORICI


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DI TRIESTE

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"On my Underground Railroad,
I never ran my train off the track
and I never lost a passenger."
- Harriet Tubman



The image shows a YouTube video player interface. The video content displays a quote by Harriet Tubman. The player controls at the bottom include a play button, a progress bar showing 0:02 / 4:48, a volume icon, a closed captions icon, a settings gear, a full screen icon, and a share icon. A red "10 YEARS OF TEDUC" logo is visible in the bottom right corner of the video frame.

The breathtaking courage of Harriet Tubman - Janell Hobson



HARRIET | Official Trailer | Now Playing

11,314,591 views · Jul 23, 2019 · Based on the thrilling and inspirational life of an iconic American freedom fighter, HARRIET tells the extraordinary tale of Harriet Tubman's escape from [Show more](#)



The Underground Railroad - Official Trailer | Prime Video

4,947,926 views · Apr 15, 2021 · "Nothing was given, all was earned. Hold on to what belongs to you." From Academy Award® winner Barry Jenkins and based on the Pulitzer Prize-win [Show more](#)

HARRIET TUBMAN
ca. 1820-1913



Known as the "Moses of her people," Harriet Tubman was enslaved, escaped, and helped others gain their freedom as a "conductor" of the Underground Railroad. Tubman also served as a scout, spy, guerrilla soldier, and nurse for the Union Army during the Civil War. She is considered the first African American woman to serve in the military.

Tubman's exact birth date is unknown, but estimates place it between 1820 and 1822 in Dorchester County, Maryland. Born Araminta Ross, the daughter of Harriet Green and Benjamin Ross, Tubman had eight siblings. By age five, Tubman's owners rented her out to neighbors as a domestic servant. Early signs of her resistance to slavery and its abuses came at age twelve when she intervened to keep her master from beating an enslaved man who tried to escape. She was hit in the head with a two-pound weight, leaving her with a lifetime of severe headaches and narcolepsy.

Although slaves were not legally allowed to marry, Tubman entered a marital union with John Tubman, a free black man, in 1844. She took his name and dubbed herself Harriet.

Contrary to legend, Tubman did not create the Underground Railroad; it was established in the late eighteenth century by black and white abolitionists. Tubman likely benefitted from this network of escape routes and safe houses in 1849, when she and two brothers escaped north. Her husband refused to join her, and by 1851 he had married a free black woman. Tubman returned to the South several times and helped dozens of people escape. Her success led slaveowners to post a \$40,000 reward for her capture or death.

Tubman was never caught and never lost a “passenger.” She participated in other antislavery efforts, including supporting John Brown in his failed 1859 raid on the Harpers Ferry, Virginia arsenal.

Through the Underground Railroad, Tubman learned the towns and transportation routes characterizing the South—information that made her important to Union military commanders during the Civil War. As a Union spy and scout, Tubman often transformed herself into an aging woman. She would wander the streets under Confederate control and learn from the enslaved population about Confederate troop placements and supply lines. Tubman helped many of these individuals find food, shelter, and even jobs in the North. She also became a respected guerrilla operative. As a nurse, Tubman dispensed herbal remedies to black and white soldiers dying from infection and disease.

After the war, Tubman raised funds to aid freedmen, joined Elizabeth Cady Stanton and Susan B. Anthony in their quest for women’s suffrage, cared for her aging parents, and worked with white writer Sarah Bradford on her autobiography as a potential source of income. She married a Union soldier Nelson Davis, also born into slavery, who was more than twenty years her junior. Residing in Auburn, New York, she cared for the elderly in her home and in 1874, the Davises adopted a daughter. After an extensive campaign for a military pension, she was finally awarded \$8 per month in 1895 as Davis’s widow (he died in 1888) and \$20 in 1899 for her service. In 1896, she established the Harriet Tubman Home for the Aged on land near her home. Tubman died in 1913 and was buried with military honors at Fort Hill Cemetery in Auburn, New York.

<https://www.womenshistory.org/education-resources/biographies/harriet-tubman>

Harriet Tubman quotes

1. “I grew up like a neglected weed — ignorant of liberty, having no experience of it. Then I was not happy or contented...”
2. “Every time I saw a white man I was afraid of being carried away.”
3. “Slavery is the next thing to hell.”
4. “If a person would send another into bondage, he would, it appears to me, be bad enough to send him into hell if he could.”
5. “I have heard their groans and sighs, and seen their tears, and I would give every drop of blood in my veins to free them.”
6. “Now I’ve been free, I know what a dreadful condition slavery is. I have seen hundreds of escaped slaves, but I never saw one who was willing to go back and be a slave.”

7. "We would rather stay in our native land, if we could be as free there as we are here."

8. "I would make a home for them in the North, and the Lord helping me, I would bring them all here."

9. "I had reasoned this out in my mind; there was one of two things I had a right to, liberty, or death; if I could not have one, I would have the other."

10. "There was no one to welcome me to the land of freedom. I was a stranger in a strange land."

11. "My home, after all, was down in Maryland, because my father, my mother, my brothers, and sisters, and friends were there. But I was free, and they should be free."

TUBMAN PHOTOS AND UNDERGROUND RAILROAD

<https://www.ksat.com/features/2021/01/29/31-photos-youve-probably-never-seen-showing-harriet-tubman-underground-railroad-history/>

UNDERGROUND RAILROAD COMMEMORATION IN RACINE, WISCONSIN IN DECEMBER 2021

<https://www.fox6now.com/news/racine-historical-markers-abolitionist>

Sojourner Truth

1797-1883

Edited by Debra Michals, PhD | 2015



A former slave, Sojourner Truth became an outspoken advocate for abolition, temperance, and civil and women's rights in the nineteenth century. Her Civil War work earned her an invitation to meet President Abraham Lincoln in 1864.

Truth was born Isabella Bomfree, a slave in Dutch-speaking Ulster County, New York in 1797. She was bought and sold four times, and subjected to harsh physical labor and violent punishments. In her teens, she was united with another slave with whom she had five children, beginning

in 1815. In 1827—a year before New York's law freeing slaves was to take effect—Truth ran away with her infant Sophia to a nearby abolitionist family, the Van Wageners. The family bought her freedom for twenty dollars and

helped Truth successfully sue for the return of her five-year-old-son Peter, who was illegally sold into slavery in Alabama.

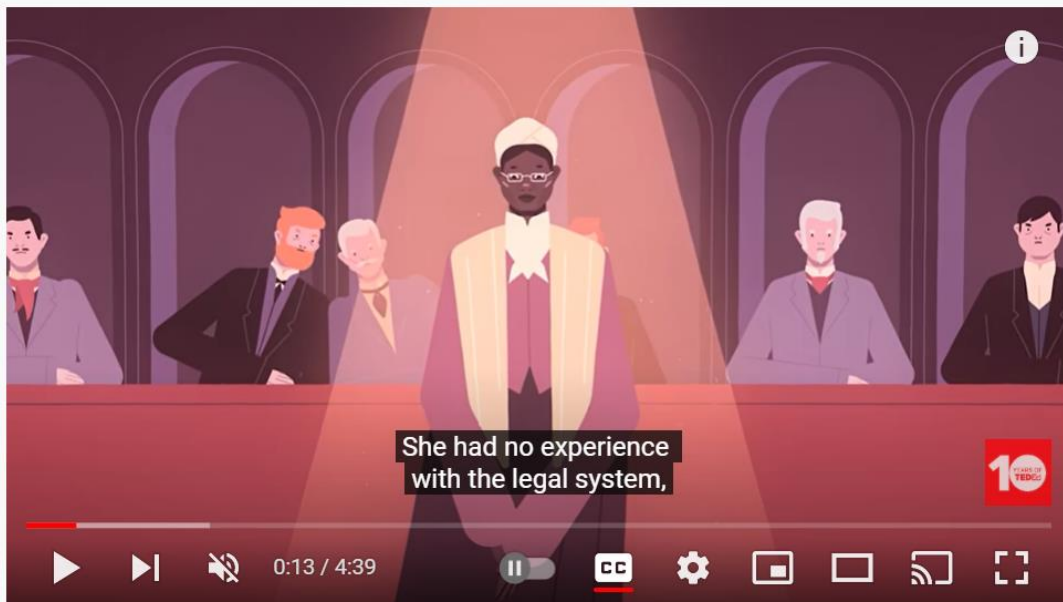
Truth moved to New York City in 1828, where she worked for a local minister. By the early 1830s, she participated in the religious revivals that were sweeping the state and became a charismatic speaker. In 1843, she declared that the Spirit called on her to preach the truth, renaming herself Sojourner Truth.

As an itinerant preacher, Truth met abolitionists William Lloyd Garrison and Frederick Douglass. Garrison's anti-slavery organization encouraged Truth to give speeches about the evils of slavery. She never learned to read or write. In 1850, she dictated what would become her autobiography—*The Narrative of Sojourner Truth*—to Olive Gilbert, who assisted in its publication. Truth survived on sales of the book, which also brought her national recognition. She met women's rights activists, including Elizabeth Cady Stanton and Susan B. Anthony, as well as temperance advocates—both causes she quickly championed.

In 1851, Truth began a lecture tour that included a women's rights conference in Akron, Ohio, where she delivered her famous "Ain't I a Woman?" speech. In it, she challenged prevailing notions of racial and gender inferiority and inequality by reminding listeners of her combined strength (Truth was nearly six feet tall) and female status. Truth ultimately split with Douglass, who believed suffrage for formerly enslaved men should come before women's suffrage; she thought both should occur simultaneously.

During the 1850's, Truth settled in Battle Creek, Michigan, where three of her daughters lived. She continued speaking nationally and helped slaves escape to freedom. When the Civil War started, Truth urged young men to join the Union cause and organized supplies for black troops. After the war, she was honored with an invitation to the White House and became involved with the Freedmen's Bureau, helping freed slaves find jobs and build new lives. While in Washington, DC, she lobbied against segregation, and in the mid 1860s, when a streetcar conductor tried to violently block her from riding, she ensured his arrest and won her subsequent case. In the late 1860s, she collected thousands of signatures on a petition to provide former slaves with land, though Congress never took action. Nearly blind and deaf towards the end of her life, Truth spent her final years in Michigan.

<https://www.womenshistory.org/education-resources/biographies/sojourner-truth>



The electrifying speeches of Sojourner Truth - Daina Ramey Berry



Sojourner Truth: 'Oprah's No. 1 Black History Heroine'

Ain't I a Woman?

Born into slavery, Sojourner Truth delivered a now-famous speech at the 1851 Women's Rights Convention in Akron, Ohio, but the accuracy of the written accounts of this speech is in dispute. Two versions of the speech appear here.

The most widely quoted version of this famous speech appears first and is from *The Narrative of Sojourner Truth*, written by others and published in 1875. The second version is from the Salem, Ohio, *Anti-Slavery Bugle*, which published its version on June 21, 1851, one month after Truth's presentation. Many scholars feel the *Bugle's* version is a more accurate portrayal of the speech since it was printed within one month of the convention. However, both versions rely upon personal accounts by others and no known transcript of the speech exists.

Narrative of Sojourner Truth version:

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman?

Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman?
I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman?
I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? (Member of audience whispers, "intellect.") That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come

from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again!

And now they is asking to do it, the men better let them. Obligated to you for hearing me, and now old Sojourner ain't got nothing more to say.

Anti-Slavery Bugle version:

One of the most unique and interesting speeches of the convention was made by Sojourner Truth, an emancipated slave. It is impossible to transfer it to paper, or convey any adequate idea of the effect it produced upon the audience. Those only can appreciate it who saw her powerful form, her whole-souled, earnest gesture, and listened to her strong and truthful tones. She came forward to the platform and addressing the President said with great simplicity:

May I say a few words? Receiving an affirmative answer, she proceeded; I want to say a few words about this matter. I am a woman's rights [*sic*]. I have as much muscle as any man, and can do as much work as any man. I have plowed and reaped and husked and chopped and mowed, and can any man do more than that? I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it. I am strong as any man that is now.

As for intellect, all I can say is, if woman have a pint and man a quart—why can't she have her little pint full? You need not be afraid to give us our rights for fear we will take too much—for we won't take more than our pint'll hold.

The poor men seem to be all in confusion and don't know what to do. Why children, if you have woman's rights give it to her and you will feel better. You will have your own rights, and they won't be so much trouble.

I can't read, but I can hear. I have heard the Bible and have learned that Eve caused man to sin. Well if woman upset the world, do give her a chance to set it right side up again. The lady has spoken about Jesus, how he never spurned woman from him, and she was right. When Lazarus died, Mary and Martha came to him with faith and love and besought him to raise their brother. And Jesus wept—and Lazarus came forth. And how came Jesus into the world? Through God who created him and woman who bore him. Man,

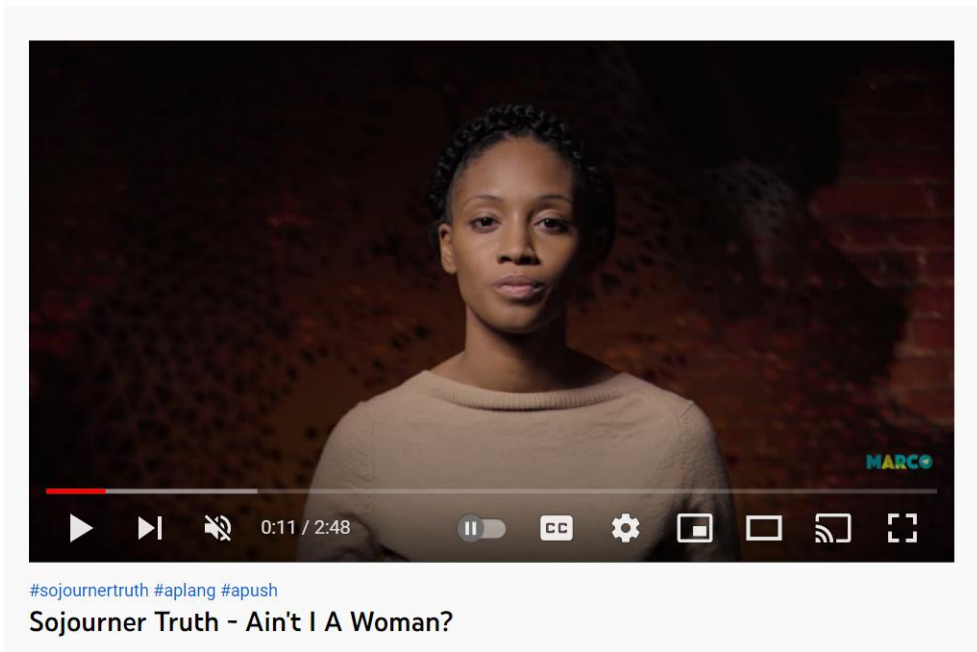
where is your part?

But the women are coming up blessed be God and a few of the men are coming up with them. But man is in a tight place, the poor slave is on him, woman is coming on him, and he is surely between a hawk and a buzzard.

Source

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<https://www.learningforjustice.org/classroom-resources/texts/aint-i-a-woman>



IN HER OWN WORDS: SOJOURNER TRUTH

“There is a great stir about colored men getting their rights, but not a word about the colored women; and if colored men get their rights, and not colored women theirs, you see the colored men will be masters over the women, and it will be just as bad as it was before. So I am for keeping the thing going while things are stirring; because if we wait till it is still, it will take a great while to get it going again.”

“Those are the same stars, and that is the same moon, that look down upon your brothers and sisters, and which they see as they look up to them, though they are ever so far away from us, and each other.”

"Because of them I can now live the dream. I am the seed of the free, and I know it. I intend to bear great fruit."

"Truth burns up error."

"If women want any rights more than they's got, why don't they just take them, and not be talking about it."

"It is the mind that makes the body."

"If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them."

"You have been having our rights so long, that you think, like a slave-holder, that you own us. I know that it is hard for one who has held the reins for so long to give up; it cuts like a knife. It will feel all the better when it closes up again."

"Let ... individuals make the most of what God has given them, have their neighbors do the same, and then do all they can to serve each other. There is no use in one man, or one nation, to try to do or be everything. It is a good thing to be dependent on each other for something, it makes us civil and peaceable."

"What we give to the poor, we lend to the Lord."

"I don't read such small stuff as letters, I read men and nations. I can see through a millstone, though I can't see through a spelling-book. What a narrow idea a reading qualification is for a voter!"

"I have done a great deal of work, as much as a man, but did not get so much pay. I used to work in the field and bind grain, keeping up with the cradler; but men doing no more, got twice as much pay.... We do as much, we eat as much, we want as much."

"This is beautiful indeed; the colored people have given this to the head of the government, and that government once sanctioned laws that would not permit its people to learn enough to enable them to read this book."

"I must sojourn once to the ballot-box before I die. I hear the ballot-box is a beautiful glass globe, so you can see all the votes as they go in. Now, the first time I vote I'll see if the woman's vote looks any different from the rest - if it makes any stir or commotion. If it don't inside, it need not outside."

"I did not run away, I walked away by daylight."

"Where there is so much racket, there must be something out of kilter"

"That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud puddles, or gives me any best place! And ain't I a woman?"

"Then I will speak upon the ashes."

"We do as much, we eat as much, we want as much."

"If my cup won't hold but a pint and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?"

"I can do as much work as any man ... We do as much, we eat as much, we want as much. What we want is a little money. You men know that you get as much again as women when you write, or for what you do. When we get our rights, we shall not have to come to you for money, for then we shall have money enough of our own."

"The rich rob the poor and the poor rob one another."

"I am above eighty years old... I suppose I am about the only colored woman that goes about to speak for the rights of the colored women. I want to keep the thing stirring, now that the ice is cracked."

"I am for keeping the thing going while things are stirring. Because if we wait till it is still, it will take a great while to get it going again."