

Capitalism And Antislavery British Lization In Comparative Perspective

A history of the abolition of the British slave trade in Sierra Leone and how the British used its success to justify colonialism in Africa. British anti-slavery, widely seen as a great sacrifice of economic and political capital on the altar of humanitarianism, was in fact profitable, militarily useful, and crucial to the expansion of British power in West Africa. After the slave trade was abolished, anti-slavery activists in England profited, colonial officials in Freetown, Sierra Leone, relied on former slaves as soldiers and as cheap labor, and the British armed forces conscripted former slaves to fight in the West Indies and in West Africa. At once scholarly and compelling, this history of the abolition of the British slave trade in Sierra Leone draws on a wealth of archival material. Scanlan's social and material study offers insight into how the success of British anti-slavery policies were used to justify colonialism in Africa. He reframes a moment considered to be a watershed in British public morality as rather the beginning of morally ambiguous, violent, and exploitative colonial history.

In 1831 enslaved Jamaicans revolted. What began as a peaceful movement soon became a bloodbath as British troops retaliated. Tom Zoellner tells the inspiring story of the uprising that galvanized antislavery forces in Britain and led directly to abolition two years later.

'An incisive synthesis of developments in North America, the Caribbean and Latin America. Blackburn's book is bold and original.'
Richard Dunn, Times Literary Supplement --

The entries in this volume focus upon the rise and fall of the Atlantic slave system in comparative perspective. The subjects range from the rise of the slave trade in early modern Europe to a comparison of slave trade and the Holocaust of the twentieth century, dealing with both the history and historiography of slavery and abolition. They include essays on British, French, Dutch, and Brazilian abolition, as well as essays on the historiography of slavery and abolition since the publication of Eric Williams's *Capitalism and Slavery* more than fifty years ago.

"The book focuses on the history of Jamaica during the years between Tacky's Revolt, the American Revolution, and the beginnings of parliamentary abolitionist legislation in 1788"--

This book provides a fresh overall account of organised antislavery by focusing on the active minority of abolitionists throughout the country. The analysis of their culture of reform demonstrates the way in which alliances of diverse religious groups roused public opinion and influenced political leaders. The resulting definition of the distinctive 'reform mentality' links antislavery to other efforts at moral and social improvement and highlights its contradictory relations to the social effects of industrialization and the growth of liberalism.

When people encounter consumer goods—sugar, clothes, phones—they find little to no information about their origins. The goods will thus remain anonymous, and the labor that went into making them, the supply chain through which they traveled, will remain obscured. In this book, Tad Skotnicki argues that this encounter is an endemic feature of capitalist societies, and one with which

consumers have struggled for centuries in the form of activist movements constructed around what he calls The Sympathetic Consumer. This book documents the uncanny similarities shared by such movements over the course of three centuries: the transatlantic abolitionist movement, US and English consumer movements around the turn of the twentieth century, and contemporary Fair Trade activism. Offering a comparative historical study of consumer activism the book shows, in vivid detail, how activists wrestled with the broader implications of commodity exchange. These activists arrived at a common understanding of the relationship between consumers, producers, and commodities, and concluded that consumers were responsible for sympathizing with invisible laborers. Ultimately, Skotnicki provides a framework to identify a capitalist culture by examining how people interpret everyday phenomena essential to it.

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'Slave Empire is lucid, elegant and forensic. It deals with appalling horrors in cool and convincing prose.' The Economist 'A sweeping and devastating history of how slavery made modern Britain, and destroyed so much else . . . a shattering rebuke to the amnesia and myopia which still structure British history' Nicholas Guyatt, author of Bind Us Apart: How Enlightened Americans Invented Racial Segregation 'Scanlan shows that the liberal empire of the nineteenth century was the outcome of the long encounter of antislavery and economic expansion founded on enslaved or unfree labour. Antislavery was itself the excuse for empire' Emma Rothschild, Jeremy and Jane Knowles Professor of History, Harvard University 'Fresh and fascinating, a stunning narrative that shows how an empire built on slavery became an empire sustained and expanded by antislavery. . . deftly combines rich storytelling with vivid details and deep scholarship' Bronwen Everill, author of Not Made By Slaves: Ethical Capitalism in the Age of Abolition 'This accessible synthesis of recent scholarship comes at the right time to help shape current debates about Britain and slavery' Nicholas Draper, author of The Price of Emancipation: Slave-Ownership, Compensation and British Society at the End of Slavery The British empire, in sentimental myth, was more free, more just and more fair than its rivals. But this claim that the British empire was 'free' and that, for all its flaws, it promised liberty to all its subjects was never true. The British empire was built on slavery. Slave Empire puts enslaved people at the centre the British empire in the eighteenth and nineteenth centuries. In intimate, human detail, the chapters show how British imperial power and industrial capitalism were inextricable from plantation slavery. With vivid original research and careful synthesis of innovative historical scholarship, Slave Empire shows that British freedom and British slavery were made together. In the nineteenth century, Britain abolished its slave trade, and then slavery in its colonial empire. Because Britain was the first European power to abolish slavery, many Victorian Britons believed theirs was a liberal empire, promoting universal freedom and civilisation. And yet, the shape of British liberty itself was shaped by the labour of enslaved African workers. There was no bright line between British imperial exploitation and the 'civilisation' that the empire promised to its subjects. Nineteenth-century liberals were blind to the ways more than two centuries of colonial slavery twisted the roots of 'British liberty'. Freedom - free elections, free labour, free trade - were watchwords in the Victorian era, but the empire was still sustained by the labour of enslaved people, in the United States, Cuba and elsewhere. Modern Britain has

inherited the legacies and contradictions of a liberal empire built on slavery. Modern capitalism and liberalism emphasise 'freedom' - for individuals and for markets - but are built on human bondage.

How was it possible for opponents of slavery to be so vocal in opposing the practice, when they were so accepting of the economic exploitation of workers in western factories – many of which were owned by prominent abolitionists? David Brion Davis's *The Problem of Slavery in the Age of Revolution, 1770-1823*, uses the critical thinking skill of analysis to break down the various arguments that were used to condemn one set of controversial practices, and examine those that were used to defend another. His study allows us to see clear differences in reasoning and to test the assumptions made by each argument in turn. The result is an eye-opening explanation that makes it clear exactly how contemporaries resolved this apparent dichotomy – one that allows us to judge whether the opponents of slavery were clear-eyed idealists, or simply deployers of arguments that pandered to their own base economic interests.

As historians have gradually come to recognize, the involvement of women was central to the anti-slavery cause in both Britain and the United States. Like their male counterparts, women abolitionists did not all speak with one voice. Among the major differences between women were their religious affiliations, an aspect of their commitment that has not been studied in detail. Yet it is clear that the desire to live out and practice their religious beliefs inspired many of the women who participated in anti-slavery activities in the late eighteenth and early nineteenth centuries. This book examines the part that the traditions, practices, and beliefs of English Protestant dissent and the American Puritan and evangelical traditions played in women's anti-slavery activism. Focusing particularly on Baptist, Congregational, Presbyterian, and Unitarian women, the essays in this volume move from accounts of individual women's participation in the movement as printers and writers, to assessments of the negotiations and the occasional conflicts between different denominational groups and their anti-slavery impulses. Together the essays in this volume explore how the tradition of English Protestant Dissent shaped the American abolitionist movement, and the various ways in which women belonging to the different denominations on both sides of the Atlantic drew on their religious beliefs to influence the direction of their anti-slavery movements. The collection provides a nuanced understanding of why these women felt compelled to fight for the end of slavery in their respective countries.

Whether lauded and encouraged or criticized and maligned, action in solidarity with culturally and geographically distant strangers has been an integral part of European modernity. Traversing the complex political landscape of early modern European empires, this book locates the historical origins of modern global humanitarianism in the recurrent conflict over the ethical treatment of non-Europeans that pitted religious reformers against secular imperial networks. Since the sixteenth-century beginnings of European expansion overseas and in marked opposition to the exploitative logic of predatory imperialism, these reformers - members of Catholic orders and, later, Quakers and other reformist Protestants - developed an ideology and a political practice in defense of the rights and interests of distant 'others'. They also increasingly made the question of imperial injustice relevant to growing 'domestic' publics in Europe. A distinctive institutional model of long-distance advocacy crystallized out of these persistent

struggles, becoming the standard weapon of transnational activists.

"The epic story of the rise and fall of the empire of cotton, its centrality in the world economy, and its making and remaking of global capitalism. Sven Beckert's rich, fascinating book tells the story of how, in a remarkably brief period, European entrepreneurs and powerful statesmen recast the world's most significant manufacturing industry combining imperial expansion and slave labor with new machines and wage workers to change the world. Here is the story of how, beginning well before the advent of machine production in 1780, these men created a potent innovation (Beckert calls it war capitalism, capitalism based on unrestrained actions of private individuals; the domination of masters over slaves, of colonial capitalists over indigenous inhabitants), and crucially affected the disparate realms of cotton that had existed for millennia. We see how this thing called war capitalism shaped the rise of cotton, and then was used as a lever to transform the world. The empire of cotton was, from the beginning, a fulcrum of constant global struggle between slaves and planters, merchants and statesmen, farmers and merchants, workers and factory owners. In this as in so many other ways, Beckert makes clear how these forces ushered in the modern world. The result is a book as unsettling and disturbing as it is enlightening: a book that brilliantly weaves together the story of cotton with how the present global world came to exist"--Résumé de l'éditeur.

Approaching a wide range of transnational topics, the editors ask how conceptions of slavery & gendered society differed in the United States, France, Germany, & Britain.

By the mid-eighteenth century, the transatlantic slave trade was considered to be a necessary and stabilizing factor in the capitalist economies of Europe and the expanding Americas. Britain was the most influential power in this system which seemed to have the potential for unbounded growth. In 1833, the British empire became the first to liberate its slaves and then to become a driving force toward global emancipation. There has been endless debate over the reasons behind this decision. This has been portrayed on the one hand as a rational disinvestment in a foundering overseas system, and on the other as the most expensive per capita expenditure for colonial reform in modern history. In this work, Seymour Drescher argues that the plan to end British slavery, rather than being a timely escape from a failing system, was, on the contrary, the crucial element in the greatest humanitarian achievement of all time. *The Mighty Experiment* explores how politicians, colonial bureaucrats, pamphleteers, and scholars taking anti-slavery positions validated their claims through rational scientific arguments going beyond moral and polemical rhetoric, and how the infiltration of the social sciences into this political debate was designed to minimize agitation on both sides and provide common ground. Those at the inception of the social sciences, such as Adam Smith and Thomas Malthus, helped to develop these tools to create an argument that touched on issues of demography, racism, and political economy. By the time British emancipation became legislation, it was being treated as a massive social experiment, whose designs, many thought, had the potential to change the world. This study outlines the relationship of economic growth to moral issues in regard to slavery, and will appeal to scholars of British history, nineteenth century imperial history, the history of slavery, and those interested in the history of human rights. *The Mighty Experiment* was the winner of First Prize, Frederick Douglass Book Prize, Gilder Lehrman Center for the

Study of Slavery, Resistance, and Abolition.

The modern successor to *Sweetness and Power*, James Walvin's *Sugar* is a rich and engaging work on a topic that continues to change our world. How did a simple commodity, once the prized monopoly of kings and princes, become an essential ingredient in the lives of millions, before mutating yet again into the cause of a global health epidemic? Prior to 1600, sugar was a costly luxury, the domain of the rich. But with the rise of the sugar colonies in the New World over the following century, sugar became cheap, ubiquitous and an everyday necessity. Less than fifty years ago, few people suggested that sugar posed a global health problem. And yet today, sugar is regularly denounced as a dangerous addiction, on a par with tobacco. While sugar consumption remains higher than ever—in some countries as high as 100lbs per head per year—some advertisements even proudly proclaim that their product contains no sugar. How did sugar grow from prize to pariah? Acclaimed historian James Walvin looks at the history of our collective sweet tooth, beginning with the sugar grown by enslaved people who had been uprooted and shipped vast distances to undertake the grueling labor on plantations. The combination of sugar and slavery would transform the tastes of the Western world. Masterfully insightful and probing, James Walvin reveals the relationship between society and sweetness over the past two centuries—and how it explains our conflicted relationship with sugar today.

In this classic analysis and refutation of Eric Williams's 1944 thesis, Seymour Drescher argues that Britain's abolition of the slave trade in 1807 resulted not from the diminishing value of slavery for Great Britain but instead from the British public's mobilization against the slave trade, which forced London to commit what Drescher terms "econocide." This action, he argues, was detrimental to Britain's economic interests at a time when British slavery was actually at the height of its potential. Originally published in 1977, Drescher's work was instrumental in undermining the economic determinist interpretation of abolitionism that had dominated historical discourse for decades following World War II. For this second edition, which includes a foreword by David Brion Davis, Drescher has written a new preface, reflecting on the historiography of the British slave trade since this book's original publication. First Published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

Not Made by Slaves describes the efforts of early-nineteenth-century businesses to end plantation slavery by promoting commerce in "legitimate" goods. Exploring the work of activists and businesses, Bronwen Everill adds an important dimension to the history of capitalism and its development under slavery.

Offers an account of the first great human rights crusade, which originated in England in the 1780s and resulted in the freeing of hundreds of thousands of slaves around the world.

In one form or another, slavery has existed throughout the world for millennia. It helped to change the world, and the world transformed the institution. In the 1450s, when Europeans from the small corner of the globe least enmeshed in the institution first interacted with peoples of other continents, they created, in the Americas, the most dynamic, productive, and exploitative system of coerced labor in human history. Three centuries later these same intercontinental actions produced a movement that successfully challenged the institution at the peak of its dynamism. Within another century a new surge of European expansion

constructed Old World empires under the banner of antislavery. However, twentieth-century Europe itself was inundated by a new system of slavery, larger and more deadly than its earlier system of New World slavery. This book examines these dramatic expansions and contractions of the institution of slavery and the impact of violence, economics, and civil society in the ebb and flow of slavery and antislavery during the last five centuries.

How abolitionist businesses marshaled intense moral outrage over slavery to shape a new ethics of international commerce. "East India Sugar Not Made By Slaves." With these words on a sugar bowl, consumers of the early nineteenth century declared their power to change the global economy. Bronwen Everill examines how abolitionists from Europe to the United States to West Africa used new ideas of supply and demand, consumer credit, and branding to shape an argument for ethical capitalism. Everill focuses on the everyday economy of the Atlantic world. Antislavery affected business operations, as companies in West Africa, including the British firm Macaulay & Babington and the American partnership of Brown & Ives, developed new tactics in order to make "legitimate" commerce pay. Everill explores how the dilemmas of conducting ethical commerce reshaped the larger moral discourse surrounding production and consumption, influencing how slavery and freedom came to be defined in the market economy. But ethical commerce was not without its ironies; the search for supplies of goods "not made by slaves"—including East India sugar—expanded the reach of colonial empires in the relentless pursuit of cheap but "free" labor. *Not Made by Slaves* illuminates the early years of global consumer society, while placing the politics of antislavery firmly in the history of capitalism. It is also a stark reminder that the struggle to ensure fair trade and labor conditions continues.

Eighteenth-century antislavery writers attacked the slave trade as "barbaric traffic"--a practice that would corrupt the mien and manners of Anglo-American culture to its core. Less concerned with slavery than with the slave trade in and of itself, these writings expressed a moral uncertainty about the nature of commercial capitalism. This is the argument Philip Gould advances in *Barbaric Traffic*. A major work of cultural criticism, the book constitutes a rethinking of the fundamental agenda of antislavery writing from pre-revolutionary America to the end of the British and American slave trades in 1808. Studying the rhetoric of various antislavery genres--from pamphlets, poetry, and novels to slave narratives and the literature of disease--Gould exposes the close relation between antislavery writings and commercial capitalism. By distinguishing between good commerce, or the importing of commodities that refined manners, and bad commerce, like the slave trade, the literature offered both a critique and an outline of acceptable forms of commercial capitalism. A challenge to the premise that objections to the slave trade were rooted in modern laissez-faire capitalism, Gould's work revises--and expands--our understanding of antislavery literature as a form of cultural criticism in its own right. Table of Contents: Introduction 1. The Commercial Jeremiad 2. The Poetics of Antislavery 3. American Slaves in North Africa 4. Liberty, Slavery, and Black Atlantic Autobiography 5. Yellow Fever and the Black Market Epilogue Notes Index This is a very important book which convincingly rethinks the fundamental agenda of Anglo-American anti-slavery literature from 1775 to 1808 (the end of the British slave trade). This is no small feat. Anti-slavery texts, Gould argues, offered less a critique of slavery than a critique of the slave trade. By distinguishing between good commerce (the importing of commodities that refined

the manners) and bad commerce (the importation of slaves), these texts both critiqued commercial capitalism and outlined its acceptable and necessary forms. Thus anti-slavery texts endlessly deferred the issue of abolition in order to serve as a site of moral uncertainty about whether commercial capitalism would debase or civilize modern society. Sin is less feared than the depravity of manners which could corrupt Anglo-American culture at its core. Because virtuous and vicious commerce turned on the nature and regulation of passions, much was at stake. Closely attending to a vast number of transatlantic texts, Gould defines and demonstrates a "commercial aesthetic" that inflects the language of race and sentiments with issues of economic and social change. Gould's next move is to argue with reference to what he calls "the commercial jeremiad" that the very ideological discourse of civilization and savagery is rooted in trade. The concept of race is largely produced by this oppositional discourse rather than founded on its prior existence. --Jay Fliegelman, author of *Prodigals and Pilgrims and Declaring Independence* This is a very important book with compelling and new insights throughout. It is the first book to examine such a wide range of both literary and historical sources on 18th century Anglo-American antislavery, and it does so with superb textual readings. --John Stauffer, author of *The Black Hearts of Men and John Brown and the Coming of the Civil War* Extensively researched and carefully argued, *Barbaric Traffic* demonstrates an admirably sure-footed, clear-sighted awareness of how transatlantic Enlightenment discourses of aesthetics, commerce, liberty, race, religion, and sentiment pursue distinct logics of their own yet cannot be pried apart. --Lawrence Buell, author of *Emerson and Writing for an Endangered World* *Barbaric Traffic: Commerce and Antislavery in the 18th Century Atlantic World* appears as a welcome addition to debates about slavery, sentimentality, and culture in American studies. Its readings are meticulous, historically grounded, and theoretically informed. The writing is clear and persuasive. Gould has an original and sometimes really stunning sense of the relation between ethics and manners in eighteenth century interpretations of capitalism and slavery exposed so trenchantly by earlier critics like Eric Williams. In particular, he is very good at deciphering what he calls "the ideological movement from theology to ethics" that appears through debates about slavery and commerce in the period. Gould presents excellent interpretations of the Christian sentiments of Phillis Wheatley, of the under-interpreted political context of *Slaves of Algiers*, of the expose of the slave ship by the Philadelphian Mathew Carey, and of the racialized ambivalence attached to the yellow fever panic of 1793 in Philadelphia. Few critics writing today show the range of concerns and depth of research that appears in Gould's work, which reminds me of the historical depth and clarity of David Brion Davis, and also of the commitment to paradigm shifts of Thomas Haskell. In short, Philip Gould is one of the most thoughtful and engaged critics working in American literature and culture today. --Shirley Samuels, author of *Romances of the Republic* During the nineteenth century, the United States entered the ranks of the world's most advanced and dynamic economies. At the same time, the nation sustained an expansive and brutal system of human bondage. This was no mere coincidence. *Slavery's Capitalism* argues for slavery's centrality to the emergence of American capitalism in the decades between the Revolution and the Civil War. According to editors Sven Beckert and Seth Rockman, the issue is not whether slavery itself was or was not capitalist but, rather, the impossibility of understanding the nation's spectacular pattern of economic development without situating slavery

front and center. American capitalism—renowned for its celebration of market competition, private property, and the self-made man—has its origins in an American slavery predicated on the abhorrent notion that human beings could be legally owned and compelled to work under force of violence. Drawing on the expertise of sixteen scholars who are at the forefront of rewriting the history of American economic development, *Slavery's Capitalism* identifies slavery as the primary force driving key innovations in entrepreneurship, finance, accounting, management, and political economy that are too often attributed to the so-called free market. Approaching the study of slavery as the originating catalyst for the Industrial Revolution and modern capitalism casts new light on American credit markets, practices of offshore investment, and understandings of human capital. Rather than seeing slavery as outside the institutional structures of capitalism, the essayists recover slavery's importance to the American economic past and prompt enduring questions about the relationship of market freedom to human freedom. Contributors: Edward E. Baptist, Sven Beckert, Daina Ramey Berry, Kathryn Boodry, Alfred L. Brophy, Stephen Chambers, Eric Kimball, John Majewski, Bonnie Martin, Seth Rockman, Daniel B. Rood, Caitlin Rosenthal, Joshua D. Rothman, Calvin Schermerhorn, Andrew Shankman, Craig Steven Wilder.

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Revisiting the origins of the British antislavery movement of the late eighteenth century, Christopher Leslie Brown challenges prevailing scholarly arguments that locate the roots of abolitionism in economic determinism or bourgeois humanitarianism. Brown instead connects the shift from sentiment to action to changing views of empire and nation in Britain at the time, particularly the anxieties and dislocations spurred by the American Revolution. The debate over the political rights of the North American colonies pushed slavery to the fore, Brown argues, giving antislavery organizing the moral legitimacy in Britain it had never had before. The first emancipation schemes were dependent on efforts to strengthen the role of the imperial state in an era of weakening overseas authority. By looking at the initial public contest over slavery, Brown connects disparate strands of the British Atlantic world and brings into focus shifting developments in British identity, attitudes toward Africa, definitions of imperial mission, the rise of Anglican evangelicalism, and Quaker activism. Demonstrating how challenges to the slave system could serve as a mark of virtue rather than evidence of eccentricity, Brown shows that the abolitionist movement derived its power from a profound yearning for moral worth in the aftermath of defeat and American independence. Thus abolitionism proved to be a cause for the abolitionists themselves as much as for enslaved Africans.

Slavery helped finance the Industrial Revolution in England. Plantation owners, shipbuilders, and merchants connected with the slave trade accumulated vast fortunes that established banks and heavy industry in Europe and expanded the reach of capitalism worldwide. Eric Williams advanced these powerful ideas in *Capitalism and Slavery*, published in 1944. Years ahead of its time, his profound critique became the foundation for studies of imperialism and economic development. Binding an economic view of history with strong moral argument, Williams's study of the role of slavery in financing the Industrial Revolution refuted traditional ideas of economic and moral progress and firmly established the centrality of the African slave trade in European economic development. He also showed that mature industrial capitalism in turn helped destroy the slave system. Establishing the exploitation of commercial capitalism and its link to racial attitudes, Williams employed a historicist vision that set the tone for future studies. In a new introduction, Colin Palmer assesses the lasting impact of Williams's groundbreaking work and analyzes the heated scholarly debates it generated when it first appeared.

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"The marrow of the most important historiographical controversy since the 1970s."—Michael Johnson, University of California, Irvine "A debate of intellectual significance and power. The implications of these essays extend far beyond antislavery, important as that subject undoubtedly is. This will be of major importance to students of historical method as well as the history of ideas and reform movements."—Carl N. Degler, Stanford University

Although he put an immense personal effort in the cause of abolishing the British triangle trade, Thomas Clarkson tends to be overshadowed by his better known fellow-abolitionist William Wilberforce. Unjustly so - while Wilberforce acted as the abolitionist movement's spokesperson in parliament, Clarkson travelled enormous distances through all of England in search of public support for the abolitionist movement. His various essays and pamphlets made Clarkson the ideological mastermind of the British antislavery movement. Until the present day, Both Clarkson and Wilberforce rank among the saints of antislavery hagiography. Many scholars, however, have set out to discuss British antislavery in a critical way. This book examines in depth three of Clarkson's essays (An Essay on the Slavery and Commerce of the Human Species - 1786; An Essay on the Impolicy of the African Slave Trade - 1788; Thoughts on the Necessity of Improving the Condition of the Slaves in the British Colonies - 1823) and shows changes in style and ideas. Helmut Meier tries to exemplify the links of abolitionist discourse and ideology to such phenomena as the rising of a new capitalist order in the late 18th and early 19th century, the Industrial Revolution, the emerging Imperialism of the period and the connected proliferation of abolitionist ideas around the world.

The Dutch slave trade, slavery and abolitionism have long remained unduly neglected issues in the burgeoning international debate on capitalism, modernity, and antislavery. Fifty Years Later now offers a thorough and wide-ranging discussion of antislavery in the Netherlands and in the Dutch colonial world, and also provides a fresh contribution to the ongoing debate on the relationship between abolitionism and economic, political, and cultural modernization in the Western world at large.

Winner of several national awards including the 1967 Pulitzer Prize, this classic study by David Brion Davis has given new direction to the historical and sociological research of society's attitude towards slavery. Davis depicts the various ways different societies have responded to the intrinsic contradictions of slavery from antiquity to the early 1770's in order to establish the uniqueness of the abolitionists' response. While slavery has always caused considerable social and psychological tension, Western culture has associated it with certain religious and philosophical doctrines that gave it the highest sanction. The contradiction of slavery grew more profound when it became closely linked with American colonization, which had as its basic foundation the desire and opportunity to create a more perfect society. Davis provides a comparative analysis of slave systems in the Old World, a discussion of the early attitudes towards American slavery, and a detailed exploration of the early protests against Negro bondage, as well as the religious, literary, and philosophical developments that contributed to both sides in the controversies of the late eighteenth century. This exemplary introduction to the history of slavery in Western culture presents the traditions in thought and value that gave rise to the attitudes of both abolitionists and defenders of slavery in the late eighteenth century as well as the nineteenth century.

Southern cotton planters and Northern textile mill owners maintained what has been called "an unholy alliance between the lords of the lash and the lords of the loom." This collection of essays focuses on the central role of slavery in the early development of industrialization in the United States as well as on the interconnections among the histories of African Americans, women, and labor.

In the years following the Glorious Revolution, independent slave traders challenged the charter of the Royal African Company by asserting their natural rights as Britons to trade freely in enslaved Africans. In this comprehensive history of the rise and fall of the RAC, William A.

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Pettigrew grounds the transatlantic slave trade in politics, not economic forces, analyzing the ideological arguments of the RAC and its opponents in Parliament and in public debate. Ultimately, Pettigrew powerfully reasons that freedom became the rallying cry for those who wished to participate in the slave trade and therefore bolstered the expansion of the largest intercontinental forced migration in history. Unlike previous histories of the RAC, Pettigrew's study pursues the Company's story beyond the trade's complete deregulation in 1712 to its demise in 1752. Opening the trade led to its escalation, which provided a reliable supply of enslaved Africans to the mainland American colonies, thus playing a critical part in entrenching African slavery as the colonies' preferred solution to the American problem of labor supply.

The age of British abolitionism came into consolidated strength in 1787-88 with the first mass campaign against the slave trade and ended just half a century later in 1838 with a mass petition movement against Negro Apprenticeship. Drescher focuses on this critical fifty-year period, when the people of the Empire effectively pressured and eventually altered national policy. Presenting a major reassessment of the roots, nature, and significance of Britain's successful struggle against slavery, he illuminates a novel turn in the history of antislavery, when for the first time, the most effective agents in the abolition process were non-slave masses, including working men and women. This not only set Britain off from ancient Rome, medieval western Europe, and early modern Russia, but, in scale and duration, it distinguished Britain from its 19th-century continental European counterparts as well. Viewing British abolitionism against the backdrop of larger national and international events, this provocative study challenges readers to look anew at the politics of slavery and social change in a prominent era of British history.

Seymour Drescher's regular, deeply-thought and carefully nuanced arguments have periodically reshaped how we think of the subject of the history of slavery itself. He has discussed the impact of economic and cultural factors on human behaviour and has shown that historical evidence does not lead to easy answers. He has changed the way in which we now look at abolitionism and has destroyed the linear explanation of economic decline. This books gathers together some of Drescher's key essays in the field.

In 1792, 400,000 people put their signature to petitions calling for the abolition of the slaves trade. This work explains how this remarkable expression of support for black people was organized and orchestrated, and how it contributed to the growth of popular politics in Britain. This book considers the impact of slavery and Atlantic trade on British economic development in the generations between the restoration of the Stuart monarchy and the era of the Younger Pitt. During this period Britain's trade became 'Americanised' and industrialisation began to occur in the domestic economy. The slave trade and the broader patterns of Atlantic commerce contributed important dimensions of British economic growth although they were more significant for their indirect, qualitative contribution than for direct quantitative gains. Kenneth Morgan investigates five key areas within the topic that have been subject to historical debate: the profits of the slave trade; slavery, capital accumulation and British economic development; exports and transatlantic markets; the role of business institutions; and the contribution of Atlantic trade to the growth of British ports. This stimulating and accessible book provides essential reading for students of slavery and the slave trade, and British economic history.

The proceedings of a conference on Caribbean slavery and British capitalism are recorded in this volume. Convened in 1984, the conference considered the scholarship of Eric Williams & his legacy in this field of historical research.

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