

Connecting Cultures The Netherlands In Five Centuries Of Transatlantic Exchange European Contributions To American Studies Series Xxxi

While the study of race relations in the United States continues to inspire and influence European thinking, Europeans have yet to confront their own history. To be black in Europe—whether during the sixteenth century or today—means sharing one crucial experience: being part of a small, but visible minority. European slave-owners, company directors, and investors in the distant past maintained an ocean-wide gap between themselves and the enslaved in the plantation colonies of the Caribbean. In the following centuries, this distance persisted. Even today, to be black in Europe often means to be one of a few black persons in a group. A racial pattern of exclusion has characterized European policy for more than four centuries. Dienke Hondius identifies ideas and attitudes toward "blackness," the concept of race as visible difference, developed in western Europe. She argues that racial discourses are generally dominated by paternalism—a concept usually used to explain power structures that is often applied to the nineteenth century. Hondius identifies five patterns of paternalism that influenced Europe much earlier and initiated trends of imagery and perception. Taking a chronological and thematic approach, Hondius first focuses on southern European societies in the Early Modern period and moves to northwest European societies in the Modern period. Addressing religion, law, and science, she concludes with a synthesis of developments from the twentieth century to the present. In the last twenty years, scholars have rushed to re-examine revolutionary experiences across the Atlantic, through the Americas, and, more recently, in imperial and global contexts. While Revolution has been a perennial favourite topic of national historians, a new generation of historians has begun to eschew traditional foundation narratives and embrace the insights of Atlantic and transnational history to re-examine what is increasingly called 'the Age of Revolution'. This volume raises important questions about this new turn, and contributors pay particular attention to the hidden peoples and forces at work in this Revolutionary world. From Indian insurgents in Columbia and the Andes, to the terror exercised on the sailors and soldiers of imperial armies, and from Dutch radicals to Senegalese chiefs, these contributions reveal a new social history of the Age of Revolution that has sometimes been deliberately obscured from view. This book was originally published as a special issue of *Atlantic Studies*.

Rights for Others is an empirical study of what happens when international human rights are applied domestically in The Netherlands. It tracks recent debates in Dutch society on citizenship and the rights of immigrants, and analyses the shift from the perception of human rights as a 'foreign policy concern' to the slow processes of homecoming in what has traditionally been a left-wing society, but now includes many more right-wing political parties. Adopting an interdisciplinary approach, Oomen combines insights from law, sociology and anthropology to explain how rights gain significance in framing social and political discussions. The book provides comprehensive coverage on relevant constitutional law, legal culture and rights realization as well as discussing case material on human rights education, polarization, socio-economic rights, domestic violence and the rights of minorities. This is an invaluable contribution to the global fields of human rights and socio-legal studies for scholars and researchers.

Provides a historical, ethnographic account of the first movement to combat trafficking in women and girls for prostitution, initiated at an international congress in 1899, offering insights into gender and sexuality in global politics.

The Dutch involvement in North America started after Henry Hudson, sailing under a Dutch flag in 1609, traveled up the river that would later bear his name. The Dutch control of the region was short-lived, but had profound effects on the Hudson Valley region. In *The Colony of New Netherland*, Jaap Jacobs offers a comprehensive history of the Dutch colony on the Hudson from the first trading voyages in the 1610s to 1674, when the Dutch ceded the colony to the English. As Jacobs shows, New Netherland offers a distinctive example of economic colonization and in its social and religious profile represents a noteworthy divergence from the English colonization in North America. Centered around New Amsterdam on the island of Manhattan, the colony extended north to present-day Schenectady, New York, east to central Connecticut, and south to the border shared by Delaware, New Jersey, and Pennsylvania, leaving an indelible imprint on the culture, political geography, and language of the early modern mid-Atlantic region. Dutch colonists' vivid accounts of the land and people of the area shaped European perceptions of this bountiful land; their own activities had a lasting effect on land use and the flora and fauna of New York State, in particular, as well as on relations with the Native people with whom they traded. Sure to become readers' first reference to this crucial phase of American early colonial history, *The Colony of New Netherland* is a multifaceted and detailed depiction of life in the colony, from exploration and settlement through governance, trade, and agriculture. Jacobs gives a keen sense of the built environment and social relations of the Dutch colonists and closely examines the influence of the church and the social system adapted from that of the Dutch Republic. Although Jacobs focuses his narrative on the realities of quotidian existence in the colony, he considers that way of life in the broader context of the Dutch Atlantic and in comparison to other European settlements in North America.

Essays in centennial celebration of William Faulkner and his achievement With essays and commentaries by André Bleikasten, Joseph Blotner, Larry Brown, Thadious M. Davis, Susan V. Donaldson, Doreen Fowler, The Reverend Duncan M. Gray, Jr., Minrose C. Gwin, Robert W. Hamblin, W. Kenneth Holditch, Lothar Hönnighausen, Richard Howorth, John T. Irwin, Donald M. Kartiganer, Robert C. Khayat, Arthur F. Kinney, Thomas L. McHaney, John T. Matthews, Michael Millgate, David Minter, Richard C. Moreland, Gail Mortimer, Albert Murray, Noel Polk, Carolyn Porter, Hans H. Skei, Judith L. Sensibar, Warwick Wadlington, Philip M. Weinstein, Judith Bryant Wittenberg, and Karl F. Zender William Faulkner was born September 25, 1897. In honor of his centenary the Faulkner and Yoknapatawpha Conference of 1997 brought together twenty-five of the most important Faulkner scholars to examine the achievement of this writer generally regarded as the finest American novelist of the twentieth century. The panel discussions and essays that make up *Faulkner at 100: Retrospect and Prospect* provide a comprehensive account of the man and his work, including discussions of his life, the shape of his career, and his place in American literature, as well as fresh readings of such novels as *The Sound and the Fury*, *Sanctuary*, *Absalom, Absalom!*, *If I Forget Thee, Jerusalem*, and *Go Down, Moses*. Spanning the full range of critical approaches, the essays address such issues as Faulkner's use of African American dialect as a form of both appropriation and repudiation, his frequent emphasis on the strength of heterosexual desire over actual possession, the significance of his incessant role-

playing, and the surprising scope of his reading. Of special interest are the views of Albert Murray, the African American novelist and cultural critic. He tells of reading Faulkner in the 1930s while a student at the Tuskegee Institute in Alabama. What emerges from this commemorative volume is a plural Faulkner, a writer of different value and meaning to different readers, a writer still challenging readers to accommodate their highly varied approaches to what André Bleikasten calls Faulkner's abiding "singularity." At the University of Mississippi Donald M. Kartiganer fills the William Howry Chair in Faulkner Studies in the department of English and Ann J. Abadie is associate director of the Center for the Study of Southern Culture.

This volume covers the history of the Dutch colony New Netherland on the North American continent, dealing with themes such as the patterns of immigration, government and justice, the economy, religion, social structure, material culture, and mentality of the colonists.

Reveals the little known history of one of history's most famous maps – and its maker Tucked away in a near-forgotten collection, Virginia and Maryland as it is Planted and Inhabited is one of the most extraordinary maps of colonial British America. Created by a colonial merchant, planter, and diplomat named Augustine Herrman, the map pictures the Mid-Atlantic in breathtaking detail, capturing its waterways, coastlines, and communities. Herrman spent three decades travelling between Dutch New Amsterdam and the English Chesapeake before eventually settling in Maryland and making this map. Although the map has been reproduced widely, the history of how it became one of the most famous images of the Chesapeake has never been told. A Biography of a Map in Motion uncovers the intertwined stories of the map and its maker, offering new insights into the creation of empire in North America. The book follows the map from the waterways of the Chesapeake to the workshops of London, where it was turned into a print and sold. Transported into coffee houses, private rooms, and government offices, Virginia and Maryland became an apparatus of empire that allowed English elites to imaginatively possess and accurately manage their Atlantic colonies. Investigating this map offers the rare opportunity to recapture the complementary and occasionally conflicting forces that created the British Empire. From the colonial and the metropolitan to the economic and the political to the local and the Atlantic, this is a fascinating exploration of the many meanings of a map, and how what some saw as establishing a sense of local place could translate to forging an empire.

"A valuable contribution to the historiography of indentured servitude in the Caribbean, in the Americas in general, in fact, globally."--Howard Johnson, University of Delaware Rosemarijn Hoefte explores the rise of indentured servitude on the sugar plantations of Suriname after the end of slavery in that Dutch Caribbean colony in South America. In this first study ever of bonded labor in Suriname, she discusses and compares the social, cultural, and economic consequences of migration and plantation life and offers insights into the system of indentured immigration in general. Slavery was abolished in Suriname in 1863. Between 1873 and 1940 more than 34,000 British Indians and nearly 33,000 Javanese (a unique presence in the Caribbean) entered Suriname and effectively replaced the former slaves. Working under a contract that included the so-called penal sanction, they were forced to place their labor power at the unqualified disposal of their employers; the employers had the right to press criminal charges against the laborers who broke their contract. Focusing on Plantation Marinburg, the largest and longest-surviving sugar mill in Suriname, Hoefte examines the reactions of the planters, the colonial state, and the former slaves to this influx of two large ethnic groups with different cultural backgrounds. She describes the hierarchical organization of the plantation and discusses such aspects of indenture as wages, housing, medical care, religion, and education. Both an economic analysis and a pioneering social history, the book fills a gap in the study of immigration in the Caribbean. Rosemarijn Hoefte is deputy head of the Department of Caribbean Studies, KITLV/Royal Institute of Linguistics and Anthropology in Leiden, the Netherlands. She is the author of Suriname and the coeditor of Connecting Cultures: The Netherlands in Five Centuries of Transatlantic Exchange.

An accessible introduction to the political, economic, literary, and artistic heritage of the Dutch Republic in the seventeenth century.

In the first major examination of the diverse European efforts to colonize the Delaware Valley, Mark L. Thompson offers a bold new interpretation of ethnic and national identities in colonial America. For most of the seventeenth century, the lower Delaware Valley remained a marginal area under no state's complete control. English, Dutch, and Swedish colonizers all staked claims to the territory, but none could exclude their rivals for long -- in part because Native Americans in the region encouraged the competition. Officials and settlers alike struggled to determine which European nation would possess the territory and what liberties settlers would keep after their own colonies had surrendered. The resulting struggle for power resonated on both sides of the Atlantic Ocean. While the rivalry promoted patriots who trumpeted loyalties to their sovereigns and nations, it also rewarded cosmopolitans who struck deals across imperial, colonial, and ethnic boundaries. Just as often it produced men -- such as Henry Hudson, Willem Usselincx, Peter Minuit, and William Penn -- who did both. Ultimately, The Contest for the Delaware Valley shows how colonists, officials, and Native Americans acted and reacted in inventive, surprising ways. Thompson demonstrates that even as colonial spokesmen debated claims and asserted fixed national identities, their allegiances -- along with the settlers' -- often shifted and changed. Yet colonial competition imposed limits on this fluidity, forcing officials and settlers to choose a side. Offering their allegiances in return for security and freedom, colonial subjects turned loyalty into liberty. Their stories reveal what it meant to belong to a nation in the early modern Atlantic world.

This title is available online in its entirety in Open Access. Dutch Atlantic Connections reevaluates the role of the Dutch in the Atlantic between 1680-1800. It shows how pivotal the Dutch were for the functioning of the Atlantic system by highlighting both economic and cultural contributions to the Atlantic world.

Widely regarded as the most important narrative of seventeenth-century New England, William Bradford's Of Plimmoth Plantation is one of the founding documents of American literature and history. In William Bradford's Books this portrait of the religious dissenters who emigrated from the Netherlands to New England in 1620 receives perhaps its sharpest textual analysis to date—and the first since that of Samuel Eliot Morison two generations ago. Far from the gloomy elegy that many readers find, Bradford's history, argues Douglas Anderson, demonstrates remarkable ambition and subtle grace, as it contemplates the adaptive success of a small community of religious exiles. Anderson offers fresh literary and historical accounts of Bradford's accomplishment, exploring the context and the form in which the author intended his book to be read.

The settlers of New Netherland were obligated to uphold religious toleration as a legal right by the Dutch Republic's founding document, the 1579 Union of Utrecht, which stated

that "everyone shall remain free in religion and that no one may be persecuted or investigated because of religion." For early American historians this statement, unique in the world at its time, lies at the root of American pluralism. *New Netherland and the Dutch Origins of American Religious Liberty* offers a new reading of the way tolerance operated in colonial America. Using sources in several languages and looking at laws and ideas as well as their enforcement and resistance, Evan Haefeli shows that, although tolerance as a general principle was respected in the colony, there was a pronounced struggle against it in practice. Crucial to the fate of New Netherland were the changing religious and political dynamics within the English empire. In the end, Haefeli argues, the most crucial factor in laying the groundwork for religious tolerance in colonial America was less what the Dutch did than their loss of the region to the English at a moment when the English were unusually open to religious tolerance. This legacy, often overlooked, turns out to be critical to the history of American religious diversity. By setting Dutch America within its broader imperial context, *New Netherland and the Dutch Origins of American Religious Liberty* offers a comprehensive and nuanced history of a conflict integral to the histories of the Dutch republic, early America, and religious tolerance.

A biography of the life of Gordon Murray.

Zeven essays over migratie, overtocht en vestiging in de Verenigde Staten met aandacht voor de assimilatie van Nederlandse vrouwen, gevolgd door zeven essays over intellectuele en culturele uitwisseling tussen beide landen

This book approaches the well-documented study of European mass migration to the United States of America from the viewpoint of mass migration as a business venture. The overall purpose is to demonstrate that maritime and migration histories are interlinked and dependent on a deeper understanding of the social, economic, and political factors at work in the nineteenth century Atlantic community. It centres on both the evolution of the port of Rotterdam as a migration gateway, and the crucial role of the Holland-America line as a regulator of the North American passenger trade. The first part of the book explores the simultaneous rise of transatlantic mass migration and long-distance steamshipping between 1830 to 1870. The second part, divided into five chapters, explores how mass migration became a big business between 1870 and 1914, and scrutinises how steamship companies organised and provided initiatives for transoceanic migration, plus the role of shipping agents and agent-networks, and how passenger services were constructed within transatlantic networks. Over the course of the text it becomes increasingly clear that by approaching mass migration as a trade issue, the role of steamship companies in the facilitation of transatlantic migration is rendered both intrinsic and pivotal. It consists of an introduction containing contextual information, two sections providing historical overviews, five chapters exploring different aspects of the shipping industry's response to mass migration, conclusion, bibliography, and six appendices of passenger, destination, agent, and advertising statistics.

This study explores the connection between global maritime and migration networks to better understand the acceleration of the transatlantic migration rate that took place in the latter half of the nineteenth and early twentieth century. It brings together the actions of migrants, government regulators, transatlantic shipping companies, and the agents who represented them to determine the motives and opportunities for transatlantic mass-migration. The study is comprised of an introductory chapter, seven essays by maritime scholars, and a conclusion. The subject is approached from three particular discussion points: the rate of development and the accessibility of transport networks for European migrants; the competition between shipping companies and the subsequent influence on migration; and the integration of labour markets in both Europe and America. It concludes by suggesting both maritime and migration historians should merge their respective fields by including the larger frameworks of each discipline to gain further understanding of their disciplines, and identifies the role of ports and shipping companies as crucial to any further study of mass migration.

The twelve essays in this book – by scholars from the U.S., France, Germany, the Netherlands and the Czech Republic – offer new transnational perspectives in transatlantic historical, literary, and cultural studies. They explore the special role of American and European intellectuals as agents of transatlantic cultural transfer, and examine the mechanisms and instruments through which artists, writers and intellectuals communicated across oceans and national borders, in the half century between 1914 and 1964. Their focus is on transatlantic networks and the instruments of culture through which such networks become operative as sites of cross-cultural exchange, circulation and interaction: magazines, cafés, publishing houses, book fairs, agents, translators, and mediators – and last but not least, transatlantic personal friendships. Contending that the dynamics of transatlantic cultural transfer need to be understood as reciprocal and multi-directional, they also exemplify the shift within transatlantic intellectual history from a traditional concern with European-U.S. relations to a multidirectional, triangular exploration of cultural, political and intellectual relations between Europe, the United States, and Latin America.

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The Dutch Diaspora is a comprehensive and personal study of the former colonial empire of the Netherlands. The Netherlands is considered one of the most successful societies and at one point was the world's largest empire stretching from Japan to the United States. The author, Howard Wiarda, who grew up in western Michigan and is himself of Dutch descent, combines thorough scholarship with first-hand experience of travels to the far-flung former colonies. The study analyzes how colonies reacted to the ideological beliefs implanted by the Dutch settlers and how those colonies evolved in terms of cultural, religious, and political beliefs. For example, the Dutch in the seventeenth century brought Calvinism to South Africa and entrepreneurialism to New Amsterdam and Curaçao and in the nineteenth century supported slave plantation systems in Indonesia and Suriname, but as time passed the evolution of the colonies was telling. The United States outgrew Great Britain in wealth and power, but while Calvinism declined in the

Netherlands it remained vibrant and progressive in the American Midwest. In many ways, the former colonies adapted to modernization better than the mother country. The Dutch Diaspora is an insightful and accessible study of colonialism useful to upper-level undergraduates and all students and researchers of Dutch history.

An Economic and Social History of the Netherlands, 1800–1920 provides a comprehensive account of Dutch history from the late eighteenth to the early twentieth century, examining population and health, the economy, and socio-political history. The Dutch experience in this period is fascinating and instructive: the country saw extremely rapid population growth, awesome death rates, staggering fertility, some of the fastest economic growth in the world, a uniquely large and efficient service sector, a vast and profitable overseas empire, characteristic 'pillarization', and relative tolerance. Michael Wintle also examines the lives of ordinary people: what they ate, how much they earned, what they thought about public affairs, and how they wooed and wed. This book will be of central importance to Dutch specialists, as well as European historians more generally.

During the first eighty years of permanent European colonization, webs of alliances shaped North America from northern New England to the Outer Banks of North Carolina and entangled all peoples in one form or another. In *Brothers among Nations*, Cynthia Van Zandt argues that the pursuit of alliances was a widespread multiethnic quest that shaped the early colonial American world in fundamentally important ways. These alliances could produce surprising results, with Europeans sometimes subservient to more powerful Native American nations, even as native nations were sometimes clients and tributaries of European colonists. Spanning nine European colonies, including English, Dutch, and Swedish colonies, as well as many Native American nations and a community of transplanted Africans, *Brothers among Nations* enlists a broad array of sources to illuminate the degree to which European colonists were frequently among the most vulnerable people in North America and the centrality of Native Americans to the success of the European colonial project.

Bangs overturns stereotypes with exciting new analyses of colonial and Native life in Plymouth Colony, of religious toleration, and of historical memory.

Jacob Leisler emigrated to the Dutch colony of Nieu Nederlandt in North America in 1660. He was the son of a Reformed minister and hailed from Frankfurt on the Main. To posterity Jacob Leisler is known for his role during the Glorious Revolution in 1689 as rebel against the English governor of the colony of New York - for which he was cruelly put to death in 1691. The essays in this collection show that Leisler's world had many more faces and sides: there is the military aspect of Leisler's career, the mercantile world in which Leisler lived (and was captured by Algerian pirates), the religious world that got him into a fierce fight with a Dutch-Reformed pastor, and finally the larger ideological, political, and economic context that ranges from a study of the role of the little port of Dover (England) to the larger issues related to the role of colonies in the Atlantic economy and the British Empire. A number of general themes hold the essays together: Two are of particular importance: The Atlantic nature of religion and the transnational character of the Atlantic economy. Most of the essays were presentations to a workshop held at the Centre for the Study of Human Settlement and Historical Change at the National University of Ireland in Galway.

Traditional Scholars have often looked at African American studies through the lens of European theories, resulting in the secondarization of the African American presence in Europe and its contributions to European culture. *Blackening Europe* reverses this pattern by using African American culture as the starting point for a discussion of its influences over traditional European structures. Evidence of Europe's blackening abound, from French ministers of Hip-hop and British incarnations of "Shaft" to slavery memorial in the Netherlands and German youth sporting dreadlocks. Collecting essays by scholars from both sides of the Atlantic and fields as diverse as history, literature, politics, social studies, art, film and music, *Blackening Europe* explores the implications of these cultural hybrids and extends the growing dialogues about Europe's fascination with African America.

A history of Toronto's general hospital offers a window on a broader history of Upper Canada and Ontario over the last two centuries. In this lively and authoritative account, J.T.H. Connor traces the hospital's two-hundred-year evolution, as its mandate to 'do good' forced constant adjustment to changing social, medical, and government attitudes. *Doing Good* presents the hospital's history in three phases – roughly speaking, the first and second halves of the nineteenth century, and the twentieth century. From its conception in 1797 to the mid-1850s – it did not actually acquire a home until 1819 nor occupy it until 1829 – it functioned as a charitable institution, catering to the sick poor. It acted initially as a clearing station for sick immigrants; it later was deeply affected by political events and became embroiled in the medical turmoil of Toronto in the 1840s and early 1850s. In the second era, from the mid-1850s, it was a public charity, receiving stable government funding and constructing a new home in eastern Toronto. By the 1870s, it was winning praise as a model hospital. In the twentieth century, it early on established close links with the University of Toronto, building a vast and up-to-date new facility adjacent to the university, which opened in 1913. Its international reputation as an academic hospital grew over the decades to include a high profile in research, most notably in cancer and medical technology. By the 1960s the institution was being run as a public hospital, and the late 1990s saw its absorption into a hospital mega-corporation – the University Health Network – along with three other nearby hospitals. This work is the most comprehensive analysis of any Canadian hospital or health care institution yet to appear. Using trustees' minutes, medical journals, newspapers, and government reports, along with correspondence, photographs, and reminiscences of trustees, nurses, doctors, and patients, Connor offers acute observation and detailed analysis, as well as compelling character studies and revealing anecdotes. Broad in scope and meticulously executed, *Doing Good* brings vividly to life the day-to-day routines, the behind-the-scenes intrigue, and the people and politics of a great urban hospital.

A comprehensive history of bilateral relations between the Netherlands and the United States.

Political Culture in Spanish America, 1500–1830 examines the nature of Spanish American political culture by reevaluating the political theory, institutions, and practices of the Hispanic world. Consisting of eight case studies with a focus on New Spain and Quito, Jaime E. Rodríguez O. demonstrates that the process of independence of Spanish America differs from previous claims. In 1188 King Alfonso IX convened the Cortes, the first congress in Europe that included the three estates: the clergy, the nobility, and the towns. This heritage, along with events in the sixteenth century, including the rebellion of Castilla and the Protestant Reformation, transformed the nature of Hispanic political thought. Rodríguez O. argues that those developments, rather than the Enlightenment, were the basis of the Hispanic revolution and the Constitution of 1812. Emphasizing continuity rather than the rejection of Hispanic political culture, and including the Atlantic perspective, Political Culture in Spanish America, 1500–1830 demonstrates the nature of the Hispanic revolution and the process of independence. Rodríguez O.'s work will encourage historians of Spanish America to reexamine the political institutions and processes of those nations from a broad perspective to gain a deeper understanding of the Spanish American countries that emerged from the breakup of the composite monarchy.

In Spaces of Enslavement, Andrea C. Mosterman addresses the persistent myth that the colonial Dutch system of slavery was more humane. Investigating practices of enslavement in New Netherland and then in New York, Mosterman shows that these ways of racialized spatial control held much in common with the southern plantation societies. In the 1620s, Dutch colonial settlers brought slavery to the banks of the Hudson River and founded communities from New Amsterdam in the south to Beverwijck near the terminus of the navigable river. When Dutch power in North America collapsed and the colony came under English control in 1664, Dutch descendants continued to rely on enslaved labor. Until 1827, when slavery was abolished in New York State, slavery expanded in the region, with all free New Yorkers benefitting from that servitude. Mosterman describes how the movements of enslaved persons were controlled in homes and in public spaces such as workshops, courts, and churches. She addresses how enslaved people responded to regimes of control by escaping from or modifying these spaces so as to expand their activities within them. Through a close analysis of homes, churches, and public spaces, Mosterman shows that, over the course of the seventeenth and eighteenth centuries, the region's Dutch communities were engaged in a daily struggle with Black New Yorkers who found ways to claim freedom and resist oppression. Spaces of Enslavement writes a critical and overdue chapter on the place of slavery and resistance in the colony and young state of New York.

The Moravians, a Protestant sect founded in 1727 by Count Nikolaus Ludwig von Zinzendorf and based in Germany, were key players in the rise of international evangelicalism. In 1741, after planting communities on the frontiers of empires throughout the Atlantic world, they settled the communitarian enclave of Bethlehem, Pennsylvania, in order to spread the Gospel to thousands of nearby colonists and Native Americans. In time, the Moravians became some of early America's most successful missionaries. Such vast projects demanded vast sums. Bethlehem's Moravians supported their work through financial savvy and an efficient brand of communalism. Moravian commercial networks, stretching from the Pennsylvania backcountry to Europe's financial capitals, also facilitated their efforts. Missionary outreach and commerce went hand in hand for this group, making it impossible to understand the Moravians' religious work without appreciating their sophisticated economic practices as well. Of course, making money in a manner that be fitted a Christian organization required considerable effort, but it was a balancing act that Moravian leaders embraced with vigor. Religion and Profit traces the Moravians' evolving mission projects, their strategies for supporting those missions, and their gradual integration into the society of eighteenth-century North America. Katherine Carté Engel demonstrates the complex influence Moravian religious life had on the group's economic practices, and argues that the imperial conflict between Euro-Americans and Native Americans, and not the growth of capitalism or a process of secularization, ultimately reconfigured the circumstances of missionary work for the Moravians, altering their religious lives and economic practices.

"In One eloquent essay after another, some of the wisest historians of our time write American history in a grand cosmopolitan context. From the era of discovery to the present, histories that we thought we knew—of labor, of race relations, of politics, of gender relations, of diplomacy, of ethnicity—are more richly understood when causes and consequences are traced throughout the globe. One emerges invigorated, ready to welcome a new American history for a new international century."—Linda K. Kerber, author of No Constitutional Right to Be Ladies: Women and the Obligations of Citizenship "Rethinking American History in a Global Age is an extremely stimulating and thought-provoking collection of essays written by leading historians who offer wider contexts for illuminating the traditional themes and issues of American national history. Particularly impressive is the book's combination of caution and original, sometimes daring insights."—David Brion Davis, author of In the Image of God: Religion, Moral Values, and Our Heritage of Slavery "For decades American historians have been urging one another to place our culture in comparative or transnational perspective. Thomas Bender's unique volume includes not only essays theorizing such efforts and essays exemplifying such work at its most successful and its most provocative, it also provides more skeptical assessments questioning whether American historians can meet the challenge of overcoming our longstanding national preoccupations. Rethinking American History in a Global Age is an indispensable book that will shape the work of a rising generation of historians whose horizons will extend beyond our own shores."—James T. Kloppenberg, author of The Virtues of Liberalism

Not only did the Declaration announce the entry of the United States onto the world stage, it became the model for other countries to follow. This unique global perspective demonstrates the singular role of the United States document as a founding statement of our modern world.

This volume explores ways in which the literary trope of the palimpsest can be applied to ethnic and postcolonial literary and cultural studies. Based on contemporary theories of the palimpsest, the innovative chapters reveal hidden histories and uncover relationships across disciplines and seemingly unconnected texts. The contributors focus on diverse forms of the palimpsest: the incarceration of Native Americans in military forts and their response to the elimination of their cultures; mnemonic novels that rework the politics and poetics of the Black Atlantic; the urban palimpsests of Rio de Janeiro, Marseille, Johannesburg, and Los Angeles that reveal layers of humanity with disparities in origin, class, religion, and chronology; and the palimpsestic configurations of mythologies and religions that resist strict cultural distinctions and argue against cultural relativism.

"A solid, thought-provoking study of a far more complex world than historians of seventeenth-century Virginia have yet offered."--"Journal of Southern History"

The migrant letter, whether written by family members, lovers, friends, or others, is a document that continues to attract the attention of scholars and general readers alike. What is it about migrant letters that fascinates us? Is it nostalgia for a distant, yet desired past? Is it the consequence of the eclipse of letter-writing in an age of digital communication technologies? Or is it about the parallels between transnational experiences in previous mass migrations and in the current globalized world, and the centrality of interpersonal relations, mobility, and communication, then and now? Influenced by methodologies from diverse disciplines, the study of migrant letters has developed in myriad directions. Scholars have examined migrant letters through such lenses as identity and self-making, family relations, gender, and emotions. This volume contributes to this discussion by exploring the connection between the practice of letter writing and the emotional, economic, familial, and gendered experiences of men and women separated by migration. It combines theoretical and empirical discussions which illuminate a variety of historical experiences of migrants who built transnational lives as they moved across Europe, Africa, Latin America, and the United States. This volume was originally published as a special issue of The History of Family.

When Americans seek an escape from the worries and dilemmas of everyday life, the crystal blue waters and white sands of the Caribbean islands seem like the answer to a prayer. Yet this image of a tourist's paradise hides a tumultuous history marked by strife and division over race, political power, and economic inequality. Olwyn Blouet explores

the story of “the Caribbean” over the last 50 years, revealing it to be a region positioned at the heart of some the most prominent geopolitical issues of modern times. Navigating a rich mélange of cultures and histories, Blouet unearths a complex narrative that is frequently overlooked in histories of the Americas. In stark contrast to widely-read guidebooks, this chronicle unflinchingly probes two strikingly different worlds in the Caribbean islands—those of the haves and the have-nots—created by the volatile mixture of colonial politics, racial segregation, and economic upheaval. The strategic political relations between Caribbean nations, Cuba in particular, and the world powers during the Cold War; the economic transformations instigated by tourism; and the modernizing efforts of Caribbean nations in order to meet the demands of a globalizing twenty-first century market are among the numerous issues explored by Blouet in her efforts to redress the historical record’s imbalance. The Contemporary Caribbean also explores the proud histories of the region's many nations in sports such as cricket and baseball, as well as their famed cuisines, and the uneasy balance today between local traditions and the vestiges of colonial influence.

Free Soil in the Atlantic World examines the principle that slaves who crossed particular territorial frontiers- from European medieval cities to the Atlantic nation states of the nineteenth century- achieved their freedom. Based upon legislation and judicial cases, each essay considers the legal origins of Free Soil and the context in which it was invoked: medieval England, Toulouse and medieval France, early modern France and the Mediterranean, the Netherlands, eighteenth-century Portugal, nineteenth-century Angola, nineteenth-century Spain and Cuba, and the Brazilian-Paraguay borderlands. On the one hand, Free Soil policies were deployed by weaker polities to attract worker-settlers; however, by the eighteenth century, Free Soil was increasingly invoked by European imperial centres to distinguish colonial regimes based in slavery from the privileges and liberties associated with the metropole. This book was originally published as a special issue of Slavery and Abolition.

Presents an overview of early modern Dutch history in global context, focusing on themes that resonate with current concerns.

In a riveting, groundbreaking narrative, Russell Shorto tells the story of New Netherland, the Dutch colony which pre-dated the Pilgrims and established ideals of tolerance and individual rights that shaped American history. "Astonishing . . . A book that will permanently alter the way we regard our collective past." --The New York Times When the British wrested New Amsterdam from the Dutch in 1664, the truth about its thriving, polyglot society began to disappear into myths about an island purchased for 24 dollars and a cartoonish peg-legged governor. But the story of the Dutch colony of New Netherland was merely lost, not destroyed: 12,000 pages of its records—recently declared a national treasure—are now being translated. Russell Shorto draws on this remarkable archive in *The Island at the Center of the World*, which has been hailed by *The New York Times* as “a book that will permanently alter the way we regard our collective past.” The Dutch colony pre-dated the “original” thirteen colonies, yet it seems strikingly familiar. Its capital was cosmopolitan and multi-ethnic, and its citizens valued free trade, individual rights, and religious freedom. Their champion was a progressive, young lawyer named Adriaen van der Donck, who emerges in these pages as a forgotten American patriot and whose political vision brought him into conflict with Peter Stuyvesant, the autocratic director of the Dutch colony. The struggle between these two strong-willed men laid the foundation for New York City and helped shape American culture. *The Island at the Center of the World* uncovers a lost world and offers a surprising new perspective on our own.

This provocative and rich volume charts the post-9/11 debates and practice of multiculturalism, pinpointing their political and cultural implications in the United States and Europe.

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