

Capitalism And Antislavery British Lization In Comparative Perspective

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.

"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

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

Despite growing popular and policy interest in 'new' slavery, with contemporary abolitionists calling for action to free an estimated 40 million 'modern slaves', interdisciplinary and theoretical dialogue has been largely missing from scholarship on 'modern slavery'. This edited volume will provide a space to reinvigorate the theory and practice of representing slavery and related systems of domination, in particular our understandings of the binary between slavery and freedom in different historical and political contexts. The book takes a critical approach, interrogating the concept of modern slavery by exploring where it has come from, and its potential for obscuring and foreclosing new understandings. Including contributions from philosophers, political theorists, sociologists, anthropologists, and English literature scholars, it adds to the emerging critique of the concept of 'modern slavery' through its focus on the connections between the past of Atlantic World slavery, the present of contemporary groups whose freedoms are heavily restricted (prisoners, child labourers in the Global South, migrant domestic workers, and migrant wives), and the futures envisaged by activists struggling against different elements of the systems of domination that Atlantic World slavery relied upon and spawned. *Revisiting Slavery & Antislavery* will be of indispensable value to scholars, students, policy makers and activists in the fields of human rights, modern history, international politics, social policy, sociology and global inequality.

This volume of eight essays examines the role that religious traditions, practices and beliefs played in women's involvement in the British and American campaigns to abolish slavery during the late eighteenth and early nineteenth centuries. It focuses on women who belonged to the Puritan and dissenting traditions.

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

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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.

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.

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

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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.

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--Shirley Samuels, author of *Romances of the Republic*

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.

Text extracted from opening pages of book: *Capitalism Slavery* Eric Williams s THE UNIVERSITY OF NORTH CAROLINA PRESS Chapel Hill Copyright, 1944, by THE UNIVERSITY OF NORTH CAROLINA PRESS PRINTED IN THE UNITED STATES OF AMERICA BY THE WILLIAM BYRD PRESS, INC. RICHMOND, VIRGINIA To Professor Lowell Joseph Ragatz Whose monumental labors in this field may be amplified and developed but can never be superseded PREFACE THE PRESENT STUDY is an attempt to place in historical per spective the relationship between early capitalism as exemplified by Great Britain, and the Negro slave trade, Negro slavery and the general colonial trade of the seventeenth and eighteenth cen turies. Every age rewrites history, but particularly ours, which has been forced by events to re-evaluate our conceptions of history and economic and political development. The progress of the Industrial Revolution has been treated more or less ade quately in many books both learned and popular, and its lessons are fairly well established in the consciousness of' the educated class in general and of those people in particular who are re sponsible for the creation and guidance of informed opinion. On the other hand, while material has been accumulated and books have been written about the period which preceded the Industrial Revolution, the world-wide and interrelated nature of the commerce of that period, its direct effect upon the de velopment of the Industrial Revolution, and the heritage which it has left even upon the civilization of today have not any where been placed in compact and yet comprehensive perspec tive. This study is an attempt to do so, without, however, fail ing to give indications of the economic origin ofwell-known social, political, and even intellectual currents. The book, however, is not an essay in ideas or interpreta tion. It is strictly an economic study of the role of Negro slavery and the slave trade in providing the capital which financed the Industrial Revolution in England and of mature industrial capitalism in destroying the slave system. It is there fore first a study in English economic history and second in VU VIII PREFACE West Indian and Negro history. It is not a study of the institu tion of slavery but of the contribution of slavery to the de velopment of British capitalism. Many debts must be acknowledged. The staffs of the follow ing institutions were very kind and helpful to me: British Museum; Public Record Office; India Office Library; West India Committee; Rhodes House Library, Oxford; Bank of England Record Office; the British Anti-Slavery and Aborigines Protection Society; Friends' House, London; John Rylands Library,

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Manchester; Central Library, Manchester; Public Library, Liverpool; Wilberforce Museum, Hull; Library of Congress; Biblioteca Nacional, Havana; Sociedad Economica de Amigos del Pai's, Havana. I wish to thank the Newberry Li brary, Chicago, for its kindness in making it possible for me, through an inter-library loan with Founders' Library, Howard University, to see Sir Charles Whitworth's valuable statistics on State of the Trade of Great Britain in its imports and ex ports, progressively from the year 1697-1773. My research has been facilitated by grants from different sources: the Trinidad Government, which extended an original scholarship; Oxford University, which awarded me two Senior Studentships; the Beit Fund for the study of BritishColonial History, which made two grants; and the Julius Rosenwald Foundation, which awarded me fellowships in 1940 and 1942. Professor Lowell J. Ragatz of George Washington University in this city, Professor Frank W. Pitman of Pomona College, Claremont, California, and Professor Melville J. Herskovits of Northwestern University, very kindly read the manuscript and made many suggestions. So did my senior colleague at Howard University, Professor Charles Burch. Dr. Vincent Harlow, now Rhodes Professor of Imperial History in the University of London, supervised my doctoral d 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.

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.

Exposes the historical roots of modern-day slavery, using lessons from the past to empower activism against such exploitation everywhere.

This study presents new information about the four Quaker businessmen who helped found the London Abolition Committee in 1787 and remained active in the late anti-slave trade movement throughout their lifetimes. Drawing on previously unused primary

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sources, the study traces the close personal, business, social and religious ties binding the men together and shaping their abolition activities and arguments. By closely examining the lives of Joseph Woods, James Philips, George Harrison and Samuel Hoare, the study presents a new view of the factors shaping the arguments and strategies of abolitionism in Britain.

Few phenomena of modern history have cast so long a shadow as that of black slavery or branded themselves so deeply in the historical consciousness of both Africa and the Western world. Inevitably it has left a trail of controversy, not least among historians, who take violently opposed views of the internal effects of the slave trade upon Africa, who magnify or disparage its role in the Atlantic economy, and who assign widely differing explanations of British moves to secure its abolition. It is symptomatic of the paradox of much of our contemporary intellectual culture that under the influence of historical materialism it should instinctively deny an autonomous role to ideology while remaining itself so ideologically oriented. Yet the central statement of this viewpoint, Eric Williams' celebrated *Capitalism and Slavery*, undoubtedly threw a salutary douche of cold water over the smug complacency that had hitherto infected the received accounts of British abolition. The argument that British abolition, far from being an act of pure disinterested benevolence, fell into line with the country's economic interests and with the change from commercial to industrial capitalism has never been fully countered. The more exaggerated elements in his thesis have been duly assailed. That the profits of the slave trade should have been sufficiently large and well-directed to power the Industrial Revolution is a hypothesis as far-fetched as that which sees the wealth accumulated from the plunder of Bengal after the battle of Plassey as the main source of investment capital. Yet when purged of such exaggerated claims Williams' argument remains formidable. As D. B. Davis has acknowledged: "It is ... difficult ... to get around the simple fact that no country thought of abolishing the slave trade until its economic value had considerably declined." - Foreword.

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.

Throughout recorded history, labor to produce goods and services has been a central concern of society, and questions surrounding the terms of labor—the arrangements under which labor is made to produce and to divide its product with others—are of great significance for understanding the past and the emergence of the modern world. For long periods, much of the world's labor could be considered under the coercive control of systems of slavery or of serfdom, with relatively few workers laboring under terms of freedom, however defined. Slavery and serfdom were systems that controlled not only the terms of labor, but also the more general issues of political freedom. The nine chapters in this volume deal with the general issues of the causes and consequences of the rise of so-called free labor in Europe, the United States, and the Caribbean over the past four to five centuries, and point to the many complications and paradoxical aspects of this change. The topics covered are European beliefs that rejected the enslavement of other Europeans but permitted the slavery of Africans (David Eltis), British abolitionism and the impact of emancipation in the British West Indies (Seymour Drescher), the consequences of the end of Russian serfdom (Peter Kolchin), the

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definition and nature of free labor as seen by nineteenth-century American workers (Leon Fink), the effects of changing legal and economic concepts of free labor (Robert J. Steinfield), the antebellum American use of the metaphor of slavery (David Roediger), female dependent labor in the aftermath of American emancipation (Amy Dru Stanley), the contrast between individual and group actions in attempting to benefit individual laborers (David Brody), and the link between arguments concerning free labor and the actual outcomes for laborers in nineteenth-century America (Clayne Pope).

When Great Britain abolished slavery in 1833, sugar planters in the Caribbean found themselves facing the prospect of paying working wages to their former slaves. Cheaper labor existed elsewhere in the empire, however, and plantation owners, along with the home and colonial governments, quickly began importing the first of what would eventually be hundreds of thousands of indentured laborers from India. Madhavi Kale draws extensively on the archival materials from the period and argues that imperial administrators sanctioned and authorized distinctly biased accounts of postemancipation labor conditions and participated in devaluing and excluding alternative accounts of slavery. As she does this she highlights the ways in which historians, by relying on these biased sources, have perpetuated the acceptance of a privileged perspective on imperial British history.

First Published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

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.

In this work 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. He 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.

Capitalism and Antislavery British Mobilization in Comparative Perspective Oxford University Press on Demand

This comprehensive study of women anti-slavery campaigners fills a serious gap in abolitionist history. Covering all stages of the campaign, Women Against Slavery uses hitherto neglected sources to build up a vivid picture of the lives, words and actions of the women who were involved, and their distinctive contribution to the abolitionist movement. It looks at the way women's participation influenced the organisation, activities, policy and ideology of the campaign, and analyses the impact of female

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activism on women's own attitudes to their social roles, and their participation in public life. Exploring the vital role played by gender in shaping the movement as a whole, this book makes an important contribution to the debate on 'race' and gender.

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.

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. This book provides a detailed study of French anti-slavery forces in the nineteenth century.

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.

'Engrossing and powerful . . . rich and thought-provoking' Fara Dabhoiwala, Guardian
'Path-breaking . . . a major rewriting of history' Mihir Bose, Irish Times
'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

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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 'Lively and informative . . . there is a clear, almost textbook-like, account of the sugar plantation system . . . particularly good on the ill-fated "apprenticeship" scheme that was linked to abolition after 1834' Krishan Kumar, University Professor and William R. Kenan, Jr. Professor of Sociology at the University of Virginia, author of Empires: A Historical and Political Sociology, Times Literary Supplement '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 'Powerful, often devastating, always compelling' All About History 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., ,

This text was the first edited collection on the burgeoning history of the early modern Atlantic world and has had a huge impact on the many fields of Atlantic Studies. This second edition features two new essays on science and global history respectively, as well as a revised Introduction and updated guides to further reading.

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.

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During global capitalism's long ascent from 1600–1850, workers of all kinds—slaves, indentured servants, convicts, domestic workers, soldiers, and sailors—repeatedly ran away from their masters and bosses, with profound effects. A *Global History of Runaways*, edited by Marcus Rediker, Titas Chakraborty, and Matthias van Rossum, compares and connects runaways in the British, Danish, Dutch, French, Mughal, Portuguese, and American empires. Together these essays show how capitalism required vast numbers of mobile workers who would build the foundations of a new economic order. At the same time, these laborers challenged that order—from the undermining of Danish colonization in the seventeenth century to the igniting of civil war in the United States in the nineteenth.

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.

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.

The present study is an attempt to place in historical perspective the relationship between early capitalism as exemplified by Great Britain, and the Negro slave trade, Negro slavery and the general colonial trade of the seventeenth and eighteenth centuries. It is strictly an economic study of the role of Negro slavery and the slave trade in providing the capital which financed the Industrial Revolution in England and of mature industrial capitalism in destroying the slave system.

"Collection of essays written by former students, colleagues, and friends to honor a preeminent economic historian of the Caribbean. Covering period 1650-1850, essays encompass a broad range of topics, with major focus on various aspects of slavery and imperial relations during those years. Excellent introductory essay on Sheridan's contributions to Caribbean economic history. Extremely useful"--*Handbook of Latin American Studies*, v. 58.

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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.

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