

Slavery And Social Death A Comparative Study Orlando Patterson

Atlantic slave societies were notorious deathtraps. In *Surviving Slavery in the British Caribbean*, Randy M. Browne looks past the familiar numbers of life and death and into a human drama in which enslaved Africans and their descendants struggled to survive against their enslavers, their environment, and sometimes one another. Grounded in the nineteenth-century British colony of Barbados, one of the Atlantic world's best-documented slave societies and the last frontier of slavery in the British Caribbean, Browne argues that the central problem for most enslaved people was not how to resist or escape slavery but simply how to stay alive. Guided by the voices of hundreds of enslaved people preserved in an extraordinary set of legal records, Browne reveals a world of Caribbean slavery that is both brutal and breathtakingly intimate. Field laborers invoked abolitionist-inspired legal reforms to protest brutal floggings, spiritual healers conducted secretive nighttime rituals, anxious drivers weighed the competing pressures of managers and the condition of their fellow slaves in the fields, and women fought back against abusive masters and husbands. Browne shows that at the core of enslaved people's complicated relationships with their enslavers and one another was the struggle to live in a world of death. Provocative and unflinching, *Surviving Slavery in the British Caribbean* reorients the study of Atlantic slavery by revealing how differently enslaved people's social relationships, cultural practices, and political strategies appear when seen in the light of their unrelenting struggle to survive.

This magisterial work traces the history of our most cherished value. Patterson links the birth of freedom in primitive societies with the institution of slavery, and traces the evolution of three forms of freedom in the West from antiquity through the Middle Ages.

The United States imprisons more of its citizens than any other nation in the world. To be sentenced to prison is to face systematic violence, humiliation, and, perhaps worst of all, separation from family and community. It is, to borrow Orlando Patterson's term for the utter isolation of slavery, to suffer "social death." In *Prison and Social Death*, Joshua Price exposes the unexamined cost that prisoners pay while incarcerated and after release, drawing upon hundreds of often harrowing interviews conducted with people in prison, parolees, and their families. Price argues that the prison separates prisoners from desperately needed communities of support from parents, spouses, and children. Moreover, this isolation of people in prison renders them highly vulnerable to other forms of violence, including sexual violence. Price stresses that the violence they face goes beyond physical abuse by prison guards and it involves institutionalized forms of mistreatment, ranging from abysmally poor health care to routine practices that are arguably abusive, such as pat-downs, cavity searches, and the shackling of pregnant women. And social death does not end with prison. The condition is permanent, following people after they are released from prison. Finding housing, employment, receiving social welfare benefits, and regaining voting rights are all hindered by various legal and other hurdles. The mechanisms of social death, Price shows, are also informal and cultural. Ex-prisoners face numerous forms of distrust and are permanently stigmatized by other citizens around them. A compelling blend of solidarity, civil rights activism, and social research, *Prison and Social Death* offers a unique look at the American prison and the excessive and unnecessary damage it inflicts on prisoners and parolees.

Papers from a conference, "Being Nobody?," held at Brown University.

In a work of prodigious scholarship and enormous breadth, which draws on the tribal, ancient, premodern, and modern worlds, Orlando Patterson discusses the internal dynamics of slavery in sixty-six societies over time. These include Greece and Rome, medieval Europe, China, Korea, the Islamic kingdoms, Africa, the Caribbean islands, and the American South.

Slavery and Social Death: A Comparative Study, With a New Preface Harvard University Press

Slavery appears as a figurative construct during the English revolution of the mid-seventeenth century, and again in the American and French revolutions, when radicals represent their treatment as a form of political slavery. What, if anything, does figurative, political slavery have to do with transatlantic slavery? In *Arbitrary Rule*, Mary Nyquist explores connections between political and chattel slavery by excavating the tradition of Western political thought that justifies actively opposing tyranny. She argues that as powerful rhetorical and conceptual constructs, Greco-Roman political liberty and slavery reemerge at the time of early modern Eurocolonial expansion; they help to create racialized "free" national identities and their "unfree" counterparts in non-European nations represented as inhabiting an earlier, primitive age. *Arbitrary Rule* is the first book to tackle political slavery's discursive complexity, engaging Eurocolonialism, political philosophy, and literary studies, areas of study too often kept apart. Nyquist proceeds through analyses not only of texts that are canonical in political thought—by Aristotle, Cicero, Hobbes, and Locke—but also of literary works by Euripides, Buchanan, Vondel, Montaigne, and Milton, together with a variety of colonialist and political writings, with special emphasis on tracts written during the English revolution. She illustrates how "antityranny discourse," which originated in democratic Athens, was adopted by republican Rome, and revived in early modern Western Europe, provided members of a "free" community with a means of protesting a threatened reduction of privileges or of consolidating a collective, political identity. Its semantic complexity, however, also enabled it to legitimize racialized enslavement and imperial expansion. Throughout, Nyquist demonstrates how principles relating to political slavery and tyranny are bound up with a Roman jurisprudential doctrine that sanctions the power of life and death held by the slaveholder over slaves and, by extension, the state, its representatives, or its laws over its citizenry. Pulitzer Prize-winner David Brion Davis here provides a penetrating survey of slavery and emancipation from ancient times to the twentieth century. His trenchant analysis puts

the most recent international debates about freedom and human rights into much-needed perspective. Davis shows that slavery was once regarded as a form of human progress, playing a critical role in the expansion of the western world. It was not until the eighteenth and nineteenth centuries that views of slavery as a retrograde institution gained far-reaching acceptance. Davis illuminates this momentous historical shift from "progressive" enslavement to "progressive" emancipation, ranging over an array of important developments--from the slave trade of early Muslims and Jews to twentieth-century debates over slavery in the League of Nations and the United Nations. In probing the intricate connections among slavery, emancipation, and the idea of progress, Davis sheds new light on two crucial issues: the human capacity for dignifying acts of oppression and the problem of implementing social change.

Why did it take so long to end slavery in the United States, and what did it mean that the nation existed eighty-eight years as a "house divided against itself," as Abraham Lincoln put it? The decline of slavery throughout the Atlantic world was a protracted affair, says Patrick Rael, but no other nation endured anything like the United States. Here the process took from 1777, when Vermont wrote slavery out of its state constitution, to 1865, when the Thirteenth Amendment abolished slavery nationwide. Rael immerses readers in the mix of social, geographic, economic, and political factors that shaped this unique American experience. He not only takes a far longer view of slavery's demise than do those who date it to the rise of abolitionism in 1831, he also places it in a broader Atlantic context. We see how slavery ended variously by consent or force across time and place and how views on slavery evolved differently between the centers of European power and their colonial peripheries—some of which would become power centers themselves. Rael shows how African Americans played the central role in ending slavery in the United States. Fueled by new Revolutionary ideals of self-rule and universal equality—and on their own or alongside abolitionists—both slaves and free blacks slowly turned American opinion against the slave interests in the South. Secession followed, and then began the national bloodbath that would demand slavery's complete destruction.

In a work of prodigious scholarship and enormous breadth, which draws on the tribal, ancient, premodern, and modern worlds, Orlando Patterson discusses the internal dynamics of slavery in sixty-six societies over time. Slavery is shown to be a parasitic relationship between master and slave, invariably entailing the violent domination of a natively alienated, or socially dead, person. The phenomenon of slavery as an institution, the author argues, is a single process of recruitment, incorporation on the margin of society, and eventual manumission or death. --from publisher description.

"Twenty years after the 'long hot summer'... In February of this year, former Senator Fred Harris told a Today Show audience that the plight of black Americans has worsened since 1968, and the New York Times ran a feature article, '20 Years After the Kerner Report: Three Societies, All Separate.'" The famous Kerner Report shocked the nation almost as much as the rioting that had prompted President Johnson to appoint the commission, headed by Governor Kerner, in the first place. Tragically, its conclusions are only more valid and urgent today. The commission pointed to the continued polarization of society, the persistence of white racism, and other factors, and argued that only a 'compassionate, massive, and sustained' government effort could reverse the overall trend toward a racially divided, separate, and unequal society. In 1988 we can see the result of America's failure to confront these problems of racism and inequality."--

A unique and comprehensive account of attitudes to slavery in ancient Greece and Rome.

First published nearly a decade prior to the Civil War, *The Heroic Slave* is the only fictional work by abolitionist, orator, author, and social reformer Frederick Douglass, himself a former slave. It is inspired by the true story of Madison Washington, who, along with eighteen others, took control of the slave ship *Creole* in November 1841 and sailed it to Nassau in the British colony of the Bahamas, where they could live free. This new critical edition, ideal for classroom use, includes the full text of Douglass's fictional recounting of the most successful slave revolt in American history, as well as an interpretive introduction; excerpts from Douglass's correspondence, speeches, and editorials; short selections by other writers on the *Creole* rebellion; and recent criticism on the novella.

Prolonged solitary confinement has become a widespread and standard practice in U.S. prisons—even though it consistently drives healthy prisoners insane, makes the mentally ill sicker, and, according to the testimony of prisoners, threatens to reduce life to a living death. In this profoundly important and original book, Lisa Guenther examines the death-in-life experience of solitary confinement in America from the early nineteenth century to today's supermax prisons. Documenting how solitary confinement undermines prisoners' sense of identity and their ability to understand the world, Guenther demonstrates the real effects of forcibly isolating a person for weeks, months, or years. Drawing on the testimony of prisoners and the work of philosophers and social activists from Edmund Husserl and Maurice Merleau-Ponty to Frantz Fanon and Angela Davis, the author defines solitary confinement as a kind of social death. It argues that isolation exposes the relational structure of being by showing what happens when that structure is abused—when prisoners are deprived of the concrete relations with others on which our existence as sense-making creatures depends. Solitary confinement is beyond a form of racial or political violence; it is an assault on being. A searing and unforgettable indictment, *Solitary Confinement* reveals what the devastation wrought by the torture of solitary confinement tells us about what it means to be human—and why humanity is so often destroyed when we separate prisoners from all other people.

Combining trenchant philosophy with lyrical memoir, *Afropessimism* is an unparalleled account of Blackness. Why does race seem to color almost every feature of our moral and political universe? Why does a perpetual cycle of slavery—in all its political, intellectual, and cultural forms—continue to define the Black experience? And why is anti-Black violence such a predominant feature not only in the United States but around the world? These are just some of the compelling questions that animate *Afropessimism*, Frank B. Wilderson

III's seminal work on the philosophy of Blackness. Combining precise philosophy with a torrent of memories, Wilderson presents the tenets of an increasingly prominent intellectual movement that sees Blackness through the lens of perpetual slavery. Drawing on works of philosophy, literature, film, and critical theory, he shows that the social construct of slavery, as seen through pervasive anti-Black subjugation and violence, is hardly a relic of the past but the very engine that powers our civilization, and that without this master-slave dynamic, the calculus bolstering world civilization would collapse. Unlike any other disenfranchised group, Wilderson argues, Blacks alone will remain essentially slaves in the larger Human world, where they can never be truly regarded as Human beings, where, "at every scale of abstraction, violence saturates Black life." And while Afropessimism delivers a formidable philosophical account of being Black, it is also interwoven with dramatic set pieces, autobiographical stories that juxtapose Wilderson's seemingly idyllic upbringing in mid-century Minneapolis with the abject racism he later encounters—whether in late 1960s Berkeley or in apartheid South Africa, where he joins forces with the African National Congress. Afropessimism provides no restorative solution to the hatred that abounds; rather, Wilderson believes that acknowledging these historical and social conditions will result in personal enlightenment about the reality of our inherently racialized existence. Radical in conception, remarkably poignant, and with soaring flights of lyrical prose, Afropessimism reverberates with wisdom and painful clarity in the fractured world we inhabit. It positions Wilderson as a paradigmatic thinker and as a twenty-first-century inheritor of many of the African American literary traditions established in centuries past.

What was it like to be a slave in colonial South Africa? What difference did freedom make? John Edwin Mason presents complex answers after delving into the slaves' experience within the slaveholding patriarchal household, primarily during the period from 1820 to 1850.

Winner of the Distinguished Contribution to Scholarship Award, American Sociological Association Co-Winner of the Ralph J. Bunche Award, American Political Science Association In a work of prodigious scholarship and enormous breadth, which draws on the tribal, ancient, premodern, and modern worlds, Orlando Patterson discusses the internal dynamics of slavery in sixty-six societies over time. These include Greece and Rome, medieval Europe, China, Korea, the Islamic kingdoms, Africa, the Caribbean islands, and the American South. Praise for the previous edition: "Densely packed, closely argued, and highly controversial in its dissent from much of the scholarly conventional wisdom about the function and structure of slavery worldwide."

--Boston Globe "There can be no doubt that this rich and learned book will reinvigorate debates that have tended to become too empirical and specialized. Patterson has helped to set out the direction for the next decades of interdisciplinary scholarship." --David Brion Davis, New York Review of Books "This is clearly a major and important work, one which will be widely discussed, cited, and used. I anticipate that it will be considered among the landmarks in the study of slavery, and will be read by historians, sociologists, and anthropologists--as well as many other scholars and students." --Stanley Engerman

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The Oxford Handbook of Roman Law and Society surveys the landscape of contemporary research and charts principal directions of future inquiry. More than a history of doctrine or an account of jurisprudence, the Handbook brings to bear upon Roman legal study the full range of intellectual resources of contemporary legal history, from comparison to popular constitutionalism, from international private law to law and society, thereby setting itself apart from other volumes as a unique contribution to scholarship on its subject. The Handbook brings the study of Roman law into closer alignment and dialogue with historical, sociological, and anthropological research into law in other periods. It will therefore be of value not only to ancient historians and legal historians already focused on the ancient world, but to historians of all periods interested in law and its complex and multifaceted relationship to society.

This book examines the decline of slavery in Northern Nigeria during the first forty years of colonial rule. At the time of the British conquest, the Sokoto Caliphate was one of the largest slave societies in modern history. Rather than emancipate slaves, the colonial state abolished the legal status of slavery, encouraging them to buy their freedom. Many were unable to do so, and slavery was not finally abolished until 1936. The authors have written a provocative book, raising doubts over the moral legitimacy of both the Sokoto Caliphate and the colonial state.

This book is a detailed study of black slavery in Portugal during the fifteenth and sixteenth centuries.

The author's lifetime of insight as the leading authority on slavery in the Western world is summed up in this compelling narrative that links together the profits of slavery, the pain of the enslaved, and the legacy of racism in a sweeping and compelling history of the institution of slavery in the United States. By the Pulitzer Prize-winning author of *The Problem of Slavery in Western Culture*.

What is the opposite of freedom? In *Freedom as Marronage*, Neil Roberts answers this question with definitive force: slavery, and from there he unveils powerful new insights on the human condition as it has been understood between these poles. Crucial to his investigation is the concept of marronage—a form of slave escape that was an important aspect of Caribbean and Latin American slave systems. Examining this overlooked phenomenon—one of action from slavery and toward freedom—he deepens our understanding of freedom itself and the origin of our political ideals. Roberts examines the liminal and transitional space of slave escape in order to develop a theory of freedom as marronage, which contends that freedom is fundamentally located within this space—that it is a form of perpetual flight. He engages a stunning variety of writers, including Hannah Arendt, W. E. B. Du Bois, Angela Davis, Frederick Douglass, Samuel Taylor Coleridge, and the Rastafari, among others, to develop a compelling lens through which to interpret the quandaries of slavery, freedom, and politics that still confront us today. The result is a sophisticated, interdisciplinary work that unsettles the ways we think about freedom by always casting it in the light of its critical opposite.

According to Hebrews, the Son of God appeared to "break the power of him who holds the power of death--that is, the devil--and free those who all their lives were held in slavery by their fear of death." What does it mean to be enslaved, all our lives, to the fear of death? And why is this fear described as "the power of the devil"? And most importantly, how are we--as individuals

and as faith communities--to be set free from this slavery to death? In another creative interdisciplinary fusion, Richard Beck blends Eastern Orthodox perspectives, biblical text, existential psychology, and contemporary theology to describe our slavery to the fear of death, a slavery rooted in the basic anxieties of self-preservation and the neurotic anxieties at the root of our self-esteem. Driven by anxiety--enslaved to the fear of death--we are revealed to be morally and spiritually vulnerable as "the sting of death is sin." Beck argues that in the face of this predicament, resurrection is experienced as liberation from the slavery of death in the martyrological, eccentric, cruciform, and communal capacity to overcome fear in living fully and sacrificially for others. In *Counterlife* Christopher Freeburg poses a question to contemporary studies of slavery and its aftereffects: what if freedom, agency, and domination weren't the overarching terms used for thinking about Black life? In pursuit of this question, Freeburg submits that current scholarship is too preoccupied with demonstrating enslaved Africans' acts of political resistance, and instead he considers Black social life beyond such concepts. He examines a rich array of cultural texts that depict slavery—from works by Frederick Douglass, Radcliffe Bailey, and Edward Jones to spirituals, the television cartoon *The Boondocks*, and Quentin Tarantino's *Django Unchained*—to show how enslaved Africans created meaning through artistic creativity, religious practice, and historical awareness both separate from and alongside concerns about freedom. By arguing for the impossibility of tracing slave subjects solely through their pursuits of freedom, Freeburg reminds readers of the arresting power and beauty that the enigmas of Black social life contain. Most times left solely within the confine of plantation narratives, slavery was far from a land-based phenomenon. This book reveals for the first time how it took critical shape at sea. Expanding the gaze even more widely, the book centers on how the oceanic transport of human cargoes--known as the infamous Middle Passage--comprised a violently regulated process foundational to the institution of bondage. Sowande' Mustakeem's groundbreaking study goes inside the Atlantic slave trade to explore the social conditions and human costs embedded in the world of maritime slavery. Mining ship logs, records and personal documents, Mustakeem teases out the social histories produced between those on traveling ships: slaves, captains, sailors, and surgeons. As she shows, crewmen manufactured captives through enforced dependency, relentless cycles of physical, psychological terror, and pain that led to the making--and unmaking--of enslaved Africans held and transported onboard slave ships. Mustakeem relates how this process, and related power struggles, played out not just for adult men, but also for women, children, teens, infants, nursing mothers, the elderly, diseased, ailing, and dying. As she does so, she offers provocative new insights into how gender, health, age, illness, and medical treatment intersected with trauma and violence transformed human beings into the most commercially sought commodity for over four centuries.

Instant #1 New York Times bestseller. "The Atlantic writer drafts a history of slavery in this country unlike anything you've read before" (Entertainment Weekly). Beginning in his hometown of New Orleans, Clint Smith leads the reader on an unforgettable tour of monuments and landmarks—those that are honest about the past and those that are not—that offer an intergenerational story of how slavery has been central in shaping our nation's collective history, and ourselves. It is the story of the Monticello Plantation in Virginia, the estate where Thomas Jefferson wrote letters espousing the urgent need for liberty while enslaving more than four hundred people. It is the story of the Whitney Plantation, one of the only former plantations devoted to preserving the experience of the enslaved people whose lives and work sustained it. It is the story of Angola, a former plantation—turned—maximum-security prison in Louisiana that is filled with Black men who work across the 18,000-acre land for virtually no pay. And it is the story of Blandford Cemetery, the final resting place of tens of thousands of Confederate soldiers. A deeply researched and transporting exploration of the legacy of slavery and its imprint on centuries of American history, *How the Word Is Passed* illustrates how some of our country's most essential stories are hidden in plain view—whether in places we might drive by on our way to work, holidays such as Juneteenth, or entire neighborhoods like downtown Manhattan, where the brutal history of the trade in enslaved men, women, and children has been deeply imprinted. Informed by scholarship and brought to life by the story of people living today, Smith's debut work of nonfiction is a landmark of reflection and insight that offers a new understanding of the hopeful role that memory and history can play in making sense of our country and how it has come to be.

The history of the Black Sea as a source of Mediterranean slaves stretches from ancient Greek colonies to human trafficking networks in the present day. At its height during the fourteenth and early fifteenth centuries, the Black Sea slave trade was not the sole source of Mediterranean slaves; Genoese, Venetian, and Egyptian merchants bought captives taken in conflicts throughout the region, from North Africa, sub-Saharan Africa, the Balkans, and the Aegean Sea. Yet the trade in Black Sea slaves provided merchants with profit and prestige; states with military recruits, tax revenue, and diplomatic influence; and households with the service of women, men, and children. Even though Genoa, Venice, and the Mamluk sultanate of Egypt and Greater Syria were the three most important strands in the web of the Black Sea slave trade, they have rarely been studied together. Examining Latin and Arabic sources in tandem, Hannah Barker shows that Christian and Muslim inhabitants of the Mediterranean shared a set of assumptions and practices that amounted to a common culture of slavery. Indeed, the Genoese, Venetian, and Mamluk slave trades were thoroughly entangled, with wide-ranging effects. Genoese and Venetian disruption of the Mamluk trade led to reprisals against Italian merchants living in Mamluk cities, while their participation in the trade led to scathing criticism by supporters of the crusade movement who demanded commercial powers use their leverage to weaken the force of Islam. Reading notarial registers, tax records, law, merchants' accounts, travelers' tales and letters, sermons, slave-buying manuals, and literary works as well as treaties governing the slave trade and crusade propaganda, Barker gives a rich picture of the context in which merchants traded and enslaved people met their fate.

The study of slavery has grown strongly in recent years, as scholars working in several disciplines have cultivated broader perspectives on enslavement in a wide variety of contexts and settings. *'Critical Readings on Global Slavery'* offers students and researchers a rich collection of previously published works by some of the most preeminent

