

# Slavery And Social Death A Comparative Study Orlando Patterson

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## Slavery as an Industrial System

Early American libraries stood at the nexus of two transatlantic branches of commerce—the book trade and the slave trade. *Slavery and the Making of Early American Libraries* bridges the study of these trades by demonstrating how Americans' profits from slavery were reinvested in imported British books and providing evidence that the colonial book market was shaped, in part, by the demand of slave owners for metropolitan cultural capital. Drawing on recent scholarship that shows how participation in London cultural life was very expensive in the eighteenth century, as well as evidence that enslavers were therefore some of the few early Americans who could afford to import British cultural products, the volume merges the fields of the history of the book, Atlantic studies, and the study of race, arguing that the empire-wide circulation of British books was underwritten by the labour of the African diaspora. The volume is the first in early American and eighteenth-century British studies to fuse our growing understanding of the material culture of the transatlantic text with our awareness of slavery as an economic and philanthropic basis for the production and consumption of knowledge. In studying the American dissemination of works of British literature and political thought, it claims that Americans were seeking out the forms of citizenship, constitutional traditions, and rights that were the signature of that British identity. Even though they were purchasing the sovereignty of Anglo-Americans at the expense of African-Americans through these books, however, some colonials were also making the case for the abolition of slavery.

## The Problem of Slavery as History

### Saltwater Slavery

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

## **Arbitrary Rule**

This bold, innovative book promises to radically alter our understanding of the Atlantic slave trade, and the depths of its horrors. Stephanie E. Smallwood offers a penetrating look at the process of enslavement from its African origins through the Middle Passage and into the American slave market. *Saltwater Slavery* is animated by deep research and gives us a graphic experience of the slave trade from the vantage point of the slaves themselves. The result is both a remarkable transatlantic view of the culture of enslavement, and a painful, intimate vision of the bloody, daily business of the slave trade.

## **Prison and Social Death**

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

## **The Delectable Negro**

Slavery was a fundamental institution in the world of the ancient Greeks and Romans. This text attempts to ask the question whether the historian can hope to reconstruct the life of ancient slaves, or just fragments of their image in Greek and Roman literature.

## **The Ladies and the Mammies**

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 the Death Penalty**

## **Critical Readings on Global Slavery (4 vols.)**

Welcome to a brave new world of capitalism propelled by high tech, guarded by enterprising authority, and carried forward by millions of laborers being robbed of their souls. Gathered into mammoth factory complexes and terrified into obedience, these workers feed the world's addiction to iPhones and other commodities--a generation of iSlaves trapped in a global economic system that relies upon and studiously ignores their oppression. Focusing on the alliance between Apple and the notorious Taiwanese manufacturer Foxconn, Jack Linchuan Qiu examines how corporations and governments everywhere collude to build systems of domination, exploitation, and alienation. His interviews, news analysis, and first-hand observation show the circumstances faced by Foxconn workers--circumstances with vivid parallels in the Atlantic slave trade. Qiu also

shows how the fanatic consumption of digital media also creates compulsive free labor that constitutes a form of bondage for the user. Arguing as a digital abolitionist, Qiu draws inspiration from transborder activist groups and forms of grassroots resistance to make a passionate plea aimed at uniting--and liberating--the forgotten workers who make our twenty-first-century lives possible.

## **On Human Bondage**

What did people make of death in the world of Atlantic slavery? In *The Reaper's Garden*, Vincent Brown asks this question about Jamaica, the staggeringly profitable hub of the British Empire in America--and a human catastrophe. Popularly known as the grave of the Europeans, it was just as deadly for Africans and their descendants. Yet among the survivors, the dead remained both a vital presence and a social force. In this compelling and evocative story of a world in flux, Brown shows that death was as generative as it was destructive. From the eighteenth-century zenith of British colonial slavery to its demise in the 1830s, the Grim Reaper cultivated essential aspects of social life in Jamaica--belonging and status, dreams for the future, and commemorations of the past. Surveying a haunted landscape, Brown unfolds the letters of anxious colonists; listens in on wakes, eulogies, and solemn incantations; peers into crypts and coffins, and finds the very spirit of human struggle in slavery. Masters and enslaved, fortune seekers and spiritual healers, rebels and rulers, all summoned the dead to further their desires and ambitions. In this turbulent transatlantic world, Brown argues, "mortuary politics" played a consequential role in determining the course of history. Insightful and powerfully affecting, *The Reaper's Garden* promises to enrich our understanding of the ways that death shaped political life in the world of Atlantic slavery and beyond.

## **Goodbye iSlave**

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

## **Social Death**

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 Barbice, 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.

## **The Reaper's Garden**

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, privative 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.

## **Island on Fire**

What would it mean to “get over slavery”? Is such a thing possible? Is it even desirable? Should we perceive the psychic hold of slavery as a set of mental manacles that hold us back from imagining a postracist America? Or could the psychic hold of slavery be understood as a tool, helping us get a grip on the systemic racial inequalities and restricted liberties that persist in the present day? Featuring original essays from an array of established and emerging scholars in the interdisciplinary field of African American studies, *The Psychic Hold of Slavery* offers a nuanced dialogue upon these questions. With a painful awareness that our understanding of the past informs our understanding of the present—and vice versa—the contributors place slavery’s historical legacies in conversation with twenty-first-century manifestations of antiblack violence, dehumanization, and social death. Through an exploration of film, drama, fiction, performance art,

graphic novels, and philosophical discourse, this volume considers how artists grapple with questions of representation, as they ask whether slavery can ever be accurately depicted, trace the scars that slavery has left on a traumatized body politic, or debate how to best convey that black lives matter. *The Psychic Hold of Slavery* thus raises provocative questions about how we behold the historically distinct event of African diasporic enslavement and how we might hold off the transhistorical force of antiblack domination.

## **The Invention of Ancient Slavery**

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.

## **The Ragged Road to Abolition**

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 scholars in the field. With contributions covering various regions and time periods, this anthology encourages readers to view slave systems across time and space as both ubiquitous and interconnected, and introduces those who are interested in the study of human bondage to some of the most important and widely cited works in slavery studies.

## **Surviving Slavery in the British Caribbean**

Orlando Patterson returns to Jamaica, his birthplace, to reckon with its history and culture. Locals claim to be some of the world's happiest people, and their successes in music and athletics are legendary. Yet the country remains violent and poor. In Jamaica the dilemmas of globalization and postcolonial politics are thrown into stark relief.

## **The Cultural Matrix**

It has long been acknowledged that the death penalty in the United States of America has been shaped by the country's history of slavery and racial violence, but this book considers the lesser-explored relationship between the two practices'

respective abolitionist movements. The book explains how the historical and conceptual links between slavery and capital punishment have both helped and hindered efforts to end capital punishment. The comparative study also sheds light on the nature of such efforts, and offers lessons for how death penalty abolitionism should proceed in future. Using the history of slavery and abolition, it is argued that anti-death penalty efforts should be premised on the ideologies of the radical slavery abolitionists.

## **Poor Richard's Almanac**

Contrary to popular perception, slavery persisted in the North well into the nineteenth century. This was especially the case in New Jersey, the last northern state to pass an abolition statute, in 1804. Because of the nature of the law, which freed children born to enslaved mothers only after they had served their mother's master for more than two decades, slavery continued in New Jersey through the Civil War. Passage of the Thirteenth Amendment in 1865 finally destroyed its last vestiges. The Ragged Road to Abolition chronicles the experiences of slaves and free blacks, as well as abolitionists and slaveholders, during slavery's slow northern death. Abolition in New Jersey during the American Revolution was a contested battle, in which constant economic devastation and fears of freed blacks overrunning the state government limited their ability to gain freedom. New Jersey's gradual abolition law kept at least a quarter of the state's black population in some degree of bondage until the 1830s. The sustained presence of slavery limited African American community formation and forced Jersey blacks to structure their households around multiple gradations of freedom while allowing New Jersey slaveholders to participate in the interstate slave trade until the 1850s. Slavery's persistence dulled white understanding of the meaning of black freedom and helped whites to associate "black" with "slave," enabling the further marginalization of New Jersey's growing free black population. By demonstrating how deeply slavery influenced the political, economic, and social life of blacks and whites in New Jersey, this illuminating study shatters the perceived easy dichotomies between North and South or free states and slave states at the onset of the Civil War.

## **Solitary Confinement**

Erna Brodber provides a lucid and literary social history of the village of Woodside in St Mary, Jamaica, from slavery to 1944. The work is beautifully and sensitively informed by a variety of official sources, community meetings and oral histories. The range of the sources interpreted deftly makes this a path-breaking book in the social history of Jamaica. Brodber's work is a pioneering contribution to the study of the ordinary people of Jamaica and can be used to stimulate and inform community development. The book will appeal to historians and anthropologists, Africans of the diaspora, and general readers. "This work is the creative expression of the love affair between myself and the village in which was born and raised Woodside, Pear Tree Grove P.O. combines the academic approach with fictive to produce a world in which the reader can walk, a world he can claim because his story has been used to make a community tale, grounded in orthodox historical facts." -Erna Brodber

## **Slavery and Social Death**

In this book, author D.A. Dunkley challenges the notion that enslavement fostered the culture of freedom in the former colonies of Western Europe in the Americas. Dunkley explores the importance of the agency displayed by enslaved people and argues that this formed the real basis of the culture of freedom in the Atlantic societies.

## **Slow Death for Slavery**

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.

## **The Confounding Island**

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.

## **Slavery and the Making of Early American Libraries**

Winner of the 2015 LGBT Studies Award presented by the Lambda Literary Foundation Unearths connections between homoeroticism, cannibalism, and cultures of consumption in the context of American literature and US slave culture that has largely been ignored until now Scholars of US and transatlantic slavery have largely ignored or dismissed accusations that Black Americans were cannibalized. Vincent Woodard takes the enslaved person's claims of human

consumption seriously, focusing on both the literal starvation of the slave and the tropes of cannibalism on the part of the slaveholder, and further draws attention to the ways in which Blacks experienced their consumption as a fundamentally homoerotic occurrence. The Delectable Negro explores these connections between homoeroticism, cannibalism, and cultures of consumption in the context of American literature and US slave culture. Utilizing many staples of African American literature and culture, such as the slave narratives of Olaudah Equiano, Harriet Jacobs, and Frederick Douglass, as well as other less circulated materials like James L. Smith's slave narrative, runaway slave advertisements, and numerous articles from Black newspapers published in the nineteenth century, Woodard traces the racial assumptions, political aspirations, gender codes, and philosophical frameworks that dictated both European and white American arousal towards Black males and hunger for Black male flesh. Woodard uses these texts to unpack how slaves struggled not only against social consumption, but also against endemic mechanisms of starvation and hunger designed to break them. He concludes with an examination of the controversial chain gang oral sex scene in Toni Morrison's *Beloved*, suggesting that even at the end of the twentieth and beginning of the twenty-first century, we are still at a loss for language with which to describe Black male hunger within a plantation culture of consumption.

## **Reparations for Slavery and the Slave Trade**

### **Slaves and Other Objects**

This book, first published in 1994, is concerned with discovering what it was like to be a slave in the classical Roman world, and with revealing the impact the institution of slavery made on Roman society at large. It shows how and in what sense Rome was a slave society through much of its history, considers how the Romans procured their slaves, discusses the work roles slaves fulfilled and the material conditions under which they spent their lives, investigates how slaves responded to and resisted slavery, and reveals how slavery, as an institution, became more and more oppressive over time under the impact of philosophical and religious teaching. The book stresses the harsh realities of life in slavery and the way in which slavery was an integral part of Roman civilisation.

### **Freedom as Marronage**

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.

## **Slavery and Society at Rome**

Winner of the 2013 John Hope Franklin Book Prize presented by the American Studies Association *Social Death* tackles one of the core paradoxes of social justice struggles and scholarship—that the battle to end oppression shares the moral grammar that structures exploitation and sanctions state violence. Lisa Marie Cacho forcefully argues that the demands for personhood for those who, in the eyes of society, have little value, depend on capitalist and heteropatriarchal measures of worth. With poignant case studies, Cacho illustrates that our very understanding of personhood is premised upon the unchallenged devaluation of criminalized populations of color. Hence, the reliance of rights-based politics on notions of who is and is not a deserving member of society inadvertently replicates the logic that creates and normalizes states of social and literal death. Her understanding of inalienable rights and personhood provides us the much-needed comparative analytical and ethical tools to understand the racialized and nationalized tensions between racial groups. Driven by a radical, relentless critique, *Social Death* challenges us to imagine a heretofore “unthinkable” politics and ethics that do not rest on neoliberal arguments about worth, but rather emerge from the insurgent experiences of those negated persons who do not live by the norms that determine the productive, patriotic, law abiding, and family-oriented subject.

## **Ideas of Slavery from Aristotle to Augustine**

Why did slavery—an accepted evil for thousands of years—suddenly become regarded during the eighteenth century as an abomination so compelling that Western governments took up the cause of abolition in ways that transformed the modern world? Joseph C. Miller turns this classic question on its head by rethinking the very nature of slavery, arguing that it must be viewed generally as a process rather than as an institution. Tracing the global history of slaving over thousands of years, Miller reveals the shortcomings of Western narratives that define slavery by the same structures and power relations regardless of places and times, concluding instead that slaving is a process which can be understood fully only as imbedded in changing circumstances.

## **The Slavery of Death**

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.

## **Slavery and Essentialism in Highland Madagascar**

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.

## **Agency of the Enslaved**

The Cultural Matrix seeks to unravel an American paradox: the socioeconomic crisis and social isolation of disadvantaged black youth, on the one hand, and their extraordinary integration and prominence in popular culture on the other. This interdisciplinary work explains how a complex matrix of cultures influences black youth.

## **Slaves and Masters in the Roman Empire**

Slavery and the Atlantic slave trade are among the most heinous crimes against humanity committed in the modern era. Yet, to this day no former slave society in the Americas has paid reparations to former slaves or their descendants. European countries have never compensated their former colonies in the Americas, whose wealth relied on slave labor, to a greater or lesser extent. Likewise, no African nation ever obtained any form of reparations for the Atlantic slave trade. Ana Lucia Araujo argues that these calls for reparations are not only not dead, but have a long and persevering history. She persuasively demonstrates that since the 18th century, enslaved and freed individuals started conceptualizing the idea of reparations in petitions, correspondences, pamphlets, public speeches, slave narratives, and judicial claims, written in English, French, Spanish, and Portuguese. In different periods, despite the legality of slavery, slaves and freed people were conscious of having been victims of a great injustice. This is the first book to offer a transnational narrative history of the financial, material, and symbolic reparations for slavery and the Atlantic slave trade. Drawing from the voices of various social actors who identified themselves as the victims of the Atlantic slave trade and slavery, Araujo illuminates the multiple dimensions of the demands of reparations, including the period of slavery, the emancipation era, the post-abolition period, and the present.

## **The Psychic Hold of Slavery**

This book explores the prejudice against slave descendants in highland Madagascar and its persistence more than a century after the official abolition of slavery. 'Unclean people' is a widespread expression in the southern highlands of Madagascar, and refers to people of alleged slave descent who are discriminated against on a daily basis and in a variety of ways. Denis Regnier shows that

prejudice is rooted in a strong case of psychological essentialism: free descendants think that 'slaves' have a 'dirty' essence that is impossible to cleanse. Regnier's field experiments question the widely accepted idea that the social stigma against slavery is a legacy of pre-colonial society. He argues, to the contrary, that the essentialist construal of 'slaves' is the outcome of the historical process triggered by the colonial abolition of slavery: whereas in pre-abolition times slaves could be cleansed through ritual means, the abolition of slavery meant that slaves were transformed only superficially into free persons, while their inner essence remained unchanged and became progressively constructed as 'forever unchangeable'. Based on detailed fieldwork, this volume will be of interest to scholars of anthropology, African studies, development studies, cultural psychology, and those looking at the legacy of slavery.

## **Woodside, Pear Tree Grove P.O.**

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.

## **Social Death and Resurrection**

This ground-breaking book is the first to show how the institution of slavery, one of the most characteristic and enduring features of Roman imperial society, was maintained over time and how, at the practical level, the lives of slaves in the Roman world were directly controlled by their masters. The author demonstrates, first, how the tensions generated between slaves and masters can be perceived in the ancient sources, and, second, how those tensions were dealt with, as masters treated their slaves with varying forms of generosity and punishment in order to elicit obedience from them. Special attention is given to the slaves' family lives, to their acquisition of freedom through manumission, and to the climate of violence that surrounded them. Emphasizing the harsh realities of Roman slavery in a new way, this important book will stir intense debate among scholars and students.

## **Capitalism and Slavery**

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

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traces the evolution of three forms of freedom in the West from antiquity through the Middle Ages.

### **Freedom**

Page duBois, a classicist known for her daring and originality, turns in this new book to one of the most troubling subjects in the study of antiquity: the indispensability of slaves in ancient Greece. DuBois argues that every object and text in the world of ancient Greece bears the marks of slavery and the need to reiterate the distinction between slave and free. And yet the ubiquity of slaves in ancient societies has been overlooked by scholars who idealize antiquity, misconstrued by those who view slavery through the lens of race, and obscured by the split between historical and philological approaches to the classics. DuBois begins her study by exploring the material culture of slavery, including how most museum exhibits erase the presence of slaves in the classical world. Shifting her focus to literature, she considers the place of slaves in Plato's *Meno*, Aristotle's *Politics*, Aesop's *Fables*, Aristophanes' *Wasps*, and Euripides' *Orestes*. She contends throughout that portraying the difference between slave and free as natural was pivotal to Greek concepts of selfhood and political freedom, and that scholars who idealize such concepts too often fail to recognize the role that slavery played in their articulation. Opening new lines of inquiry into ancient culture, *Slaves and Other Objects* will enlighten classicists and historians alike.

### **Slavery and Social Death**

This is the first full-scale comparative study of the nature of slavery. 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 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.

### **Counterlife**

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

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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.

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