



# Slaves And Mibionaries

**Julia Schneider**



## Slaves And Missionaries:

Slaves and Missionaries Mary Turner, 1998 On 27 December 1831 a fire on Kensington Estate in St James Jamaica signalled the start of one of the largest slave revolts in the Caribbean Its leaders were leaders also in the mission churches and the independent sects and their followers expected the missionaries to support them in their bid for wage work and free status The missionaries however sent to save souls from sin in the face of planter hostility were explicitly committed to neutrality on the slavery issue This book traces the response of all classes in Jamaican society to mission work focusing in particular on the dynamic interplay between slaves and missionaries Embraced as fellow sinners assured of spiritual equality of all before God their intellectual equality with whites demonstrated in schools and classes the slaves imbued Christianity with political purpose and questioned why blacks and whites were equal after death but slave and master in life The slaves transformed the question into action in the political circumstances created by the decade long campaign for abolition and in doing so made the missionaries themselves into committed anti slavery campaigners *Slaves and Missionaries* ,1998

*Slave Missions and the Black Church in the Antebellum South* Janet Duitsman Cornelius, 1999 How slaves created the organized black church while still under the oppression of bondage Slavery and Protestant Missions in Imperial Brazil José Carlos Barbosa, 2008 In 1888 Brazil was the last nation in the modern west to abolish slavery Slavery and Protestant Missions in Imperial Brazil is an enlightening look at the role Christianity played in the struggle to abolish slavery in Brazil Author Jose Carlos Barbosa seeks to explain why Protestant missionaries stationed in Brazil during the nineteenth century remained silent on the issue of abolition even after the end of the American Civil War Barbosa asserts that the missionaries first priority was to secure a foothold for Protestantism and that meant not alienating the political and landowning elites of Brazilian society Also dominant theological thinking placed spiritual matters over temporal Give to Caesar what is Caesar s and give to God what is God s making abolition in Brazil a largely secular struggle BOOK JACKET **Global Protestant Missions** Jenna M. Gibbs, 2019-07-03 The book investigates facets of global Protestantism through Anglican Quaker Episcopalian Moravian Lutheran Pietist and Pentecostal missions to enslaved and indigenous peoples and political reform endeavours in a global purview that spans the 1730s to the 1930s The book uses key examples to trace both the local and the global impacts of this multi denominational Christian movement The essays in this volume explore three of the critical ways in which Protestant communities were established and became part of a worldwide network the founding of far flung missions in which Western missionaries worked alongside enslaved and indigenous converts the interface between Protestant outreach and political reform endeavours such as abolitionism and the establishment of a global epistolary through print communication networks Demonstrating how Protestantism came to be both global and ecumenical this book will be a key resource for scholars of religious history religion and politics and missiology as well as those interested in issues of postcolonialism and imperialism Slave No More Aline Helg, 2019-02-07 Commanding a vast historiography of slavery and

emancipation Aline Helg reveals as never before how significant numbers of enslaved Africans across the entire Western Hemisphere managed to free themselves hundreds of years before the formation of white run abolitionist movements Her sweeping view of resistance and struggle covers more than three centuries from early colonization to the American and Haitian revolutions Spanish American independence and abolition in the British Caribbean Helg not only underscores the agency of those who managed to become free people of color before abolitionism took hold but also assesses in detail the specific strategies they created and utilized While recognizing the powerful forces supporting slavery Helg articulates four primary liberation strategies flight and marronage manumission by legal document military service for men in exchange for promised emancipation and revolt along with a willingness to exploit any weakness in the domination system Helg looks at such actions at both individual and community levels and in the context of national and international political movements Bringing together the broad currents of liberal abolitionism with an original analysis of forms of manumission and marronage *Slave No More* deepens our understanding of how enslaved men women and even children contributed to the slow demise of slavery

*Christian Slavery* Katharine Gerbner, 2018-04-02 Could slaves become Christian If so did their conversion lead to freedom If not then how could perpetual enslavement be justified Christian Slavery shows how debates about slavery transformed the practice of Protestantism and the language of race in the early modern Atlantic world

**Mission to Moralize** Troy Feay, 2003 The global expansion of France during the nineteenth century is one of the most significant phenomena in modern French history It was animated by an official creed referred to as the mission civilisatrice or mission to civilize that established boundaries for what the French government would and would not do in the colonies At the same time that the French empire was expanding a religious revival was underway It spawned a Catholic missionary movement that made France the most significant missionary sending nation of the nineteenth century Despite the magnitude of this movement no studies have been made of the specifically Catholic interpretation of and contribution to the French doctrine of colonial expansion the mission to civilize This study attempts to connect the missionary revival with French colonial expansion by focusing upon the issue that first bound together the religious and political conceptions of France's modern mission abroad slavery in the places where debate over its abolition was the locus of social and cultural contention the colonies of Guadeloupe Guyane Martinique Reunion Bourbon until 1848 and Senegal from 1815 to 1852 The Catholic mission to moralize among the slaves of the French colonies created an interdependence with the French government so that the national mission to civilize ultimately borrowed much of its content from its religious counterpart

**Abstract Encyclopedia of Antislavery and Abolition** Peter Hinks, John McKivigan, 2006-11-30 The emergence of a sophisticated antislavery ideology and the rise of organized opposition to slavery in the Atlantic World in the eighteenth and nineteenth centuries represented nothing less than one of the great intellectual and social revolutions in the history of the world An institution which by the early eighteenth century was near axiomatically accepted as necessary useful and thoroughly in accord with

Judaean Christian tenets and virtues and which profoundly informed the lives of millions of people had by the mid nineteenth century come increasingly to be viewed as the chief vector of evil and the Devil in the world the very quintessence of evil as some called it and the chief repository of all that was socially politically and especially economically archaic and stagnant This encyclopedia is organized around three principal concerns the illustration and explication of the various forms of antislavery and its emergence as an organized movement the immediate precipitants of abolition and the processes of its passage and the enactment of emancipation and its consequences While the earliest expressions of antislavery may have only comprised one or a few isolated voices the antislavery most commonly reviewed here is that animated by a systematic and ardent opposition to slavery and intended to mobilize large numbers of people to attack and end the institution A wide variety of people and organizations nurtured and extended this antislavery religious figures political economists slaves sailors artisans missionaries planters captains of slave ships democratic enthusiasts and others were all involved along with the various organizations secular religious or otherwise with which they were associated Antislavery was by no means exclusively or even principally the work of an intellectual elite and the force of all from the lowly and unlearned to the privileged and prominent is represented The presence of slavery continued to be attacked in the contracting Ottoman Empire in the early twentieth century in Liberia in the 1930s in Saudi Arabia in the mid twentieth century and even in the latter years of the century in countries like Sudan Pakistan India and others in Southeast Asia The entries have a worldwide focus covering antislavery movements and important developments in slavery abolition and slave emancipation in many places around the globe Other entries cover individuals groups events documents and organizations related to the history of abolition and emancipation over the last two centuries Coverage also address a wide range of topics issues and ideas related to the broad topic of ending historical systems of slavery and human bondage Besides over 400 cross referenced entries most of which conclude with lists of additional readings the encyclopedia also includes an Introduction tracing the history of abolition and emancipation a selected general bibliography a guide to related topics numerous illustrations and a detailed subject index

*A Defence of the Wesleyan Methodist Missions in the West Indies* Richard Watson, 1817      *Stance* Alexandra Jaffe, 2009-06-04 Stancetaking or speaker positioning is central to communication This collected volume explores stancetaking as a sociolinguistic phenomenon looking at how speakers use language to position themselves and others and exploring how speakers and writers make use of and sometimes transform the meaning of sociolinguistic variables in their acts of stance

*Slave Emancipation, Christian Communities, and Dissent in Post-Abolition Tanzania, 1878-1978* Salvatory S Nyanto, 2024-11-19 The first historical account of the dramatic growth of Christianity in Western Tanzania during the twentieth century and of the role of former slaves in this process Examining the intersection of post slavery and evangelism this book shows the ways that former slaves from a variety of linguistic and cultural backgrounds came together to create new communities in the Christian missions of western Tanzania It shows how converts adapted to Christianity and at the

same time shaped it through their translations of the Bible and other religious texts into the Kinyamwezi language integrating concepts from their own cultures and experiences of slavery Working as teachers pastors and catechists former slaves and their descendants laid the basis for the growth of African Christianity in the region and the book pays particular attention to women s agency in creating spaces for negotiating kinship ties and mutual relations with the wider communities It also delves into the range of missionary sources to show the experience of lay Christians who opposed religious authority in Catholic and Moravian missions examining the division caused by catechists demands for equality of status recognition and appropriate pay in the context of ujamaa and the turmoil brought about by the revival movement Through narratives of religious experience from multiple missions and village outstations the book shows how former slaves created a Kinyamwezi speaking Christian culture taking inspiration both from European missionaries and neighbouring African villagers and became part of evolving rural communities in the inter war period enabling their descendants to achieve a significant degree of social mobility

**Privileges for Being Slaves** Litian Swen,2019      **Slave Religion** Albert J. Raboteau,2004-10-07

Using a variety of first and second hand sources some objective some personal all riveting Raboteau analyzes the transformation of the African religions into evangelical Christianity He presents the narratives of the slaves themselves as well as missionary reports travel accounts folklore black autobiographies and the journals of white observers to describe the day to day religious life in the slave communities

**Missionary Register** ,1827      *The Encyclopedia of Missions* Edwin Munsell Bliss, Henry Otis Dwight, Henry Allen Tupper,1904      *A Social History of India* S. N. Sadasivan,2000      **A Companion to African American History** Alton Hornsby, Jr.,2008-04-15

A Companion to African American History is a collection of original and authoritative essays arranged thematically and topically covering a wide range of subjects from the seventeenth century to the present day Analyzes the major sources and the most influential books and articles in the field Includes discussions of globalization region migration gender class and social forces that make up the broad cultural fabric of African American history

*Ten Years' Review of Mission Work in Madagascar, 1870-1880* London Missionary Society, B. Briggs,1880      *History of American Missions to the Heathen, from Their Commencement to the Present Time* ,1840

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return or long long hence in other spheres there to some group of mates the chants resuming tallying earth s soil trees winds tumultuous waves ever with pleas d smile i may keep on ever and ever

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