

Slave Population, 1860

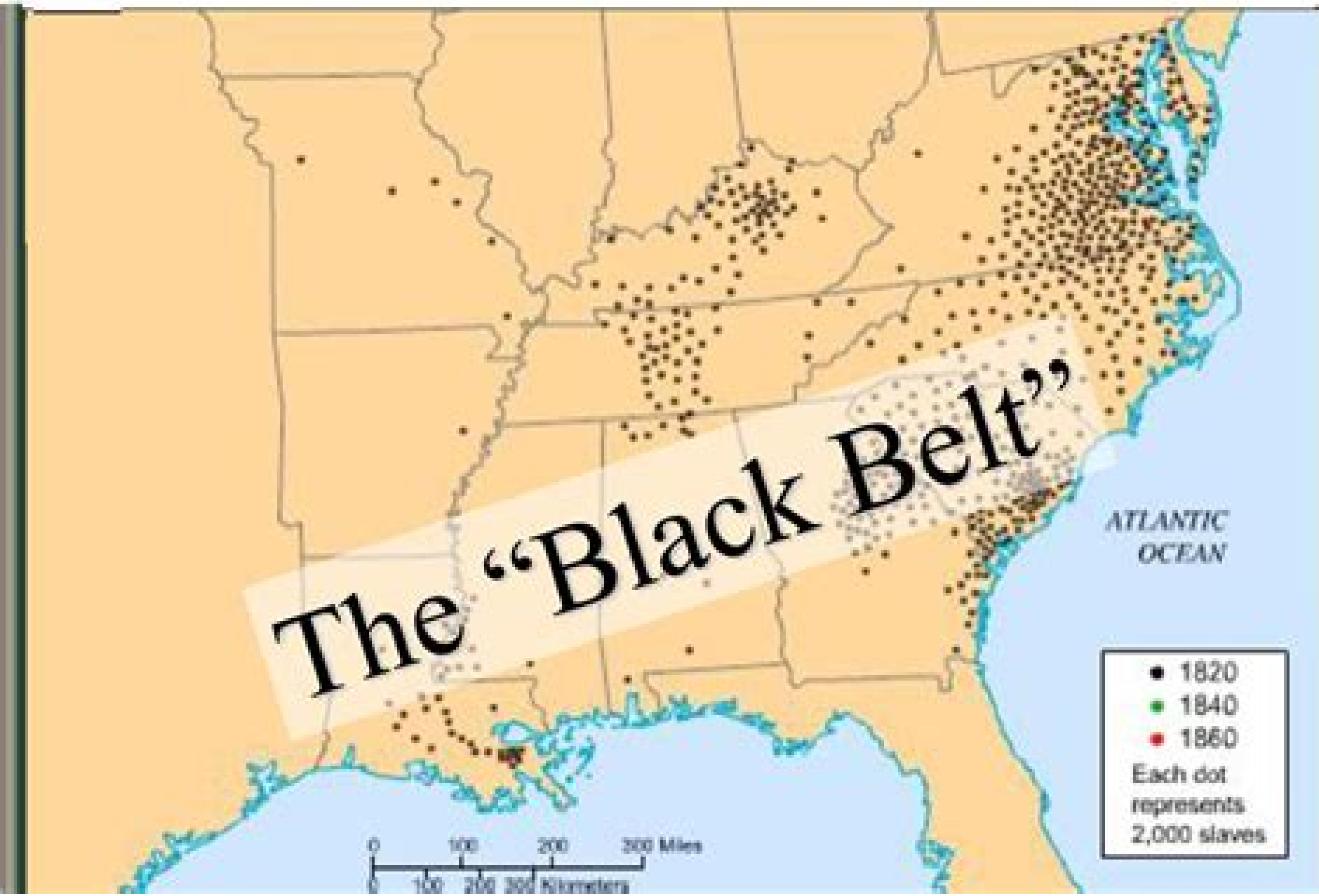
The "Black Belt"

ATLANTIC
OCEAN

- 1820
- 1840
- 1860

Each dot
represents
2,000 slaves

0 100 200 300 Miles
0 100 200 300 Kilometers



Slave Population And Economy

B. W. Higman



Slave Population And Economy:

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history or at least not necessary in economic history After two chapters of theoretical introduction the authors explore the meanings and implications of evidence explanation and proof in history by applying econometric methods to the analysis of three major problems in 19th century economic history the profitability of slavery in the antebellum South income growth and development in the United States during the 1800 s and The Great Depression in the British economy also included is a postscript on growth reassessing some current arguments in the light of the findings of these papers The book presents an original and provocative approach to historical problems that have long plagued economists and historians and provides the reader with a new approach to these and similar questions *Slavery, Childhood, and Abolition in Jamaica, 1788-1838*

Colleen A. Vasconcellos, 2015-05-15 This study examines childhood and slavery in Jamaica from the onset of improved conditions for the island s slaves to the end of all forced or coerced labor throughout the British Caribbean As Colleen A Vasconcellos discusses the nature of child development in the plantation complex she looks at how both colonial Jamaican society and the slave community conceived childhood and how those ideas changed as the abolitionist movement gained power the fortunes of planters rose and fell and the nature of work on Jamaica s estates evolved from slavery to apprenticeship to free labor Vasconcellos explores the experiences of enslaved children through the lenses of family resistance race status culture education and freedom In the half century covered by her study Jamaican planters alternately saw enslaved children as burdens or investments At the same time the childhood experience was shaped by the ethnically linguistically and culturally diverse slave community Vasconcellos adds detail and meaning to these tensions by looking for instance at enslaved children of color legally termed mulattos who had unique ties to both slave and planter families In addition she shows how traditions beliefs and practices within the slave community undermined planters efforts to ensure a compliant workforce by instilling Christian values in enslaved children These are just a few of the ways that Vasconcellos reveals an overlooked childhood one that was often defined by Jamaican planters but always contested and redefined by the slaves themselves **Agency of the Enslaved**

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