

Slaves and Missionaries

The Disintegration of Jamaican
Slave Society, 1787–1834

Mary Turner



Slaves Missionaries The Disintegration Of Jamaican Slave Society 1787 1834

Padraic X. Scanlan



Slaves Missionaries The Disintegration Of Jamaican Slave Society 1787 1834:

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

Religion and Society in Post-emancipation Jamaica Robert J. Stewart, 1992 What role did religion or the agents of religion both European and Afro Jamaican play in the conflicts that characterized the formation of a creole society in Jamaica after emancipation Beginning from this question Robert J Stewart has produced the most comprehensive available treatment of the religious social and cultural history of nineteenth century Jamaica This remarkable volume explores the interaction of two Christianities one European and the other African based It examines the organization presence politics and mission philosophy of the major Christian denominations as well as the creative responses of Afro Jamaicans to evangelization The ideological theological and racial assumptions embraced by the various denominations and missionaries prevented them from valuing Africanisms in the religious and cultural heritage of Afro Jamaicans and with Baptist exceptions from identifying with the latter s aspirations and social problems In consequence Afro Jamaican religion became a source of identity and resistance against European cultural hegemony in Jamaica Drawing on rich troves of documents unavailable in the United States Stewart develops major new accounts of the processes of syncretism and creolization His grasp of European intellectual history and deft critiques of prior scholarship add to the importance of this work An excellent raconteur the author also presents a vivid portrait gallery of both missionaries and Afro Jamaicans during this crucial period in the island s history

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 *Slaveholders in Jamaica* Christer Petley,2015-10-06 Explores the social composition of the Jamaican slaveholding class during the era of the British campaign to end slavery looking at their efforts to maintain control over local society and considering how their economic cultural and military dependency on the colonial metropole meant that they were unable to avert the ending of British slavery

The British Missionary Enterprise Since 1700 Jeffrey Cox,2007-11-22 A fresh and much needed overview of the fascinating and controversial subject that is history of the missionary Jeffrey Cox presents a balanced survey which examines Britain as the home base of missions and the impact of the missions themselves Wesley and Methodist Studies Geordan Hammond,William Gibson,2012-03 Wesley and Methodist Studies WMS publishes peer reviewed essays that examine the life and work of John and Charles Wesley their contemporaries proponents or opponents in the eighteenth century Evangelical Revival their historical and theological antecedents their successors in the Wesleyan tradition and studies of the Wesleyan and Evangelical traditions today Its primary historical scope is the eighteenth century to the present however WMS will publish essays that explore the historical and theological antecedents of the Wesleys including work on Samuel and Susanna Wesley Methodism and the Evangelical Revival WMS has a dual and broad focus on both history and theology Its aim is to present significant scholarly contributions that shed light on historical and theological understandings of Methodism broadly conceived Essays within the thematic scope of WMS from the disciplinary perspectives of literature philosophy education and cognate disciplines are welcome WMS is a collaborative project of the Manchester Wesley Research Centre and The Oxford Centre for Methodism and Church History Oxford Brookes University Slave Empire Padraic X. Scanlan,2020-11-26 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 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 Padraic Scanlon shows 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 Crossing Boundaries Darlene Clark Hine, Jacqueline McLeod, 1999 The essays assembled in *Crossing Boundaries* reflect the international dimensions commonalities and discontinuities in the histories of diasporan communities of colour People of African descent in the New World the United States Latin America and the Caribbean share a common set of experiences domination and resistance slavery and emancipation the pursuit of freedom and struggle against racism No unitary explanation can capture the varied experiences of black people in diaspora Knowledge of individual societies is illuminated by the study and comparison of other cultural histories This volume growing out of the Comparative History of Black People in Diaspora Symposium held at Michigan State University elaborates the profound relationship between curriculum and pedagogy *Crossing Boundaries* embraces the challenge to probe differences embedded in Black ethnicities and helps to discover and to weave into a new understanding the threads of experience culture and identity across diasporas Contributors include Thomas Holt George Fredrickson Jack P Green David Barry Gaspar Earl Lewis Elliott Skinner Frederick Cooper Allison Blakely Kim Butler and Rosalyn Terborg Penn **Water from the Rock** Sylvia R. Frey, 1991 The era of the American Revolution was one of violent and unpredictable social economic and political change and the dislocations of the period were most severely felt in the South Sylvia Frey contends that the military struggle there involved a triangle two sets of white belligerents and approximately 400 000 slaves She reveals the dialectical relationships between slave resistance and Britain's Southern Strategy and between slave resistance and the white independence movement among Southerners and shows how how these relationships transformed religion law and the economy during the postwar years

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