

Stolen Into Slavery

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the true story of solomon northup a free black man living in upstate new york who was kidnapped in 1841 and spent 12 years as a slave on deadly louisiana coastal plantations

jennifer a glancy brings a multilayered approach to these and many other issues offering a comprehensive reexamination of the evidence pertaining to slavery in early christianity jacket

based on a decade of fieldwork in southeastern ghana and analysis of secondary sources this book aims to reconstruct the religious history of the anlo ewe peoples from the 1850s in particular it focuses on a corpus of rituals collectively known as fofie which derived their legitimacy from engaging with the memory of the slave holding past the anlo developed a sense of discomfort about their agency in slavery in the early twentieth century which they articulated through practices such as ancestor veneration spirit possession and by forging links with descendants of peoples they formerly enslaved conversion to christianity engagement with modernity trans atlantic conversations with diasporan africans and citizenship of the postcolonial state coupled with structural changes within the religious system which resulted in the decline in fofie s popularity gradually altered the moral emphases of legacies of slavery in the anlo historical imagination as the twentieth century progressed

vivid descriptions of the horrors of slave auctions and many other unforgettable and sometimes unrepeatable details of slave life accompanied by 32 starkly compelling photographs

analyzing oppression presents a new integrated theory of social oppression which tackles the fundamental question that no theory of oppression has satisfactorily answered if there is no natural hierarchy among humans why are some cases of oppression so persistent cudd argues that the explanation lies in the coercive co opting of the oppressed to join in their own oppression this answer sets the stage for analysis throughout the book as it explores the questions of how and why the oppressed join in their oppression cudd argues that oppression is an institutionally structured harm perpetrated on social groups by other groups using direct and indirect material economic and psychological force among the most important and insidious of the indirect forces is an economic force that operates through

oppressed persons own rational choices this force constitutes the central feature of analysis and the book argues that this force is especially insidious because it conceals the fact of oppression from the oppressed and from others who would be sympathetic to their plight the oppressed come to believe that they suffer personal failings and this belief appears to absolve society from responsibility while on cudd s view oppression is grounded in material exploitation and physical deprivation it cannot be long sustained without corresponding psychological forces cudd examines the direct and indirect psychological forces that generate and sustain oppression she discusses strategies that groups have used to resist oppression and argues that all persons have a moral responsibility to resist in some way in the concluding chapter cudd proposes a concept of freedom that would be possible for humans in a world that is actively opposing oppression arguing that freedom for each individual is only possible when we achieve freedom for all others

the specially commissioned papers in this book lay a solid theoretical foundation for comparative legal history as a distinct academic discipline while facilitating a much needed dialogue between comparatists and legal historians this research handbook examines methodologies in this emerging field and reconsiders legal concepts and institutions like custom civil procedure and codification from a comparative legal history perspective

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