

## Centurian Enslaved S

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this innovative book contributes to a paradigm shift in the study of creole  
languages forging new empirical frameworks for understanding language and  
culture in sociohistorical contact the authors bring together archival sources to  
challenge dominant linguistic theory and practice and engage issues of power  
positioning marginalized indigenous peoples as the center of and vital agents in

these languages formation and development students in language contact pidgins and creoles caribbean studies and postcolonial studies courses and scholars across many disciplines will benefit from this book and be convinced of the importance of understanding creoles and creolization

challenging the generally accepted belief that the introduction of racial slavery to america was an unplanned consequence of a scarce labor market anthony parent jr contends that during a brief period spanning the late seventeenth and early eighteenth centuries a small but powerful planter class acting to further its emerging economic interests intentionally brought racial slavery to virginia parent bases his argument on three historical developments the expropriation of powhatan lands the switch from indentured to slave labor and the burgeoning tobacco trade he argues that these were the result of calculated moves on the part of an emerging great planter class seeking to consolidate power through large landholdings and the labor to make them productive to preserve their economic and social gains this planter class inscribed racial slavery into law the ensuing racial and class tensions led elite planters to mythologize their position as gentlemen of pastoral virtue immune to competition and corruption to further this benevolent image they implemented a plan to christianize slaves and thereby render them submissive according to parent by the 1720s the virginia gentry projected a distinctive cultural ethos that buffered them from their uncertain hold on authority threatened both by rising imperial control and by black resistance which exploded in the chesapeake rebellion of 1730

the new york times bestselling national book award nominated author of the love songs of w e b du bois and the age of phillis makes her nonfiction debut with this personal and thought provoking work that explores the journeys and possibilities of black women throughout american history and in contemporary times honorée fanonne jeffers is at a crossroads traditional african black american cultures present the crossroads as a place of simultaneous difficulty and possibility in contemporary times kimberlé crenshaw coined the phrase intersectionality to explain the unique position of black women in america in many ways they are at a third crossroads attempting to fit into notions of femininity and respectability primarily assigned to white women while inventing improvisational strategies to combat oppression in misbehaving at the crossroads jeffers explores the emotional and historical tensions in black women s public lives and her own private life she charts voyages of black girlhood to womanhood and the currents buffeting these journeys including the difficulties of racially gendered oppression the challenges of

documenting black women's ancestry the adultification of black girls the irony of black female respectability politics the origins of womanism black feminism and resistance to white supremacy and patriarchy as jeffers shows with empathy and wisdom naming difficult historical truths represents both blues and transcendence a crossroads that speaks necessary and sharply observed provocative and humane and full of the insight and brilliance that has characterized her poetry and fiction *misbehaving at the crossroads* illustrates the life of one extraordinary black woman and her extraordinary foremothers

this book explores how the figure of the slave has been used to construct ideas of freedom in western political and legal philosophy the figure of the slave has supported philosophical and legal defences of colonialism coloniality and the supremacy of the white subject yet for giorgio agamben the slave stands almost counterintuitively as an exemplar of a potential form of future positive political existence developing this line of thought the book reads key thinkers agamben engages with in his thought and writings including aristotle saint paul and g w f hegel and draws on decolonial theory to argue that the lives of people who were enslaved and unfree and their actions and gestures can point towards a paradigmatic form of political belonging by reading agamben in a decolonial direction we can imagine alternative forms of agency recognition and subjectivity which can challenge the necropolitical world of racial capitalism in which we live this study will appeal to scholars researchers and graduate students with an interest in the thought of giorgio agamben radical politics legal and political philosophy and decolonial theory

in matthew disability and stress examining impaired characters in the context of empire jillian d engelhardt examines four matthean healing narratives focusing on the impaired characters in the scenes her reading is informed by both empire studies and social stress theory a method that explores how the stress inherent in social location can affect psychosomatic health by examining the roman imperial context in which common folk lived and worked she argues that attention to social and somatic circumstances which may have accompanied or caused the described disabilities impairments destabilizes readings of these stories that suggest the encounter with jesus was straightforwardly good and the healing was permanent instead engelhardt proposes various new contexts for and offers more nuanced characterizations of the disabled impaired people in each discussed scene resulting in ambiguous interpretations that de center jesus and challenge able bodied assumptions about embodiment disability and healing

winner 2020 booker worthen literary prize during the antebellum years over 750 000 enslaved people were taken to the lower mississippi valley where two thirds of them were sold in the slave markets of new orleans natchez and memphis those who ended up in louisiana found themselves in an environment of swamplands sugar plantations french speaking creoles and the exotic metropolis of new orleans those sold to planters in the newly opened mississippi delta cleared land and cultivated cotton for owners who had moved west to get rich as quickly as possible driving this labor force to harsh extremes like enslaved people all over the south those in the lower mississippi valley left home at night for clandestine parties or religious meetings sometimes laying out nearby for a few days or weeks some of them fled to new orleans and other southern cities where they could find refuge in the subculture of slaves and free blacks living there and a few attempted to live permanently free in the swamps and forests of the surrounding area fugitives also tried to return to eastern slave states to rejoin families from whom they had been separated some sought freedom on the northern side of the ohio river others fled to mexico for the same purpose fugitivism provides a wealth of new information taken from advertisements newspaper accounts and court records it explains how escapees made use of steamboat transportation how urban runaways differed from their rural counterparts how enslaved people were victimized by slave stealers how conflicts between black fugitives and the white people who tried to capture them encouraged a culture of violence in the south and how runaway slaves from the lower mississippi valley influenced the abolitionist movement in the north readers will discover that along with an end to oppression freedom seeking slaves wanted the same opportunities afforded to most americans

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