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Christian Slavery Conversion And Race

Could slaves become Christian? If so, did their conversion lead to freedom? If not, then how could perpetual enslavement be justified? In *Christian Slavery*, Katharine Gerbner contends that religion was fundamental to the development of both slavery and race in the Protestant Atlantic world. Slave owners in the

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Caribbean and elsewhere established governments and legal codes based on an ideology of "Protestant Supremacy," which excluded the majority of enslaved men and women from Christian ...

Christian Slavery: Conversion and Race in the Protestant

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Enslaved Christians, meanwhile, developed an alternate vision of Protestantism that linked religious conversion to literacy and freedom. Christian Slavery shows how the contentions between slave owners, enslaved people, and missionaries transformed the practice of Protestantism and the language of race in the early modern Atlantic world.

Christian Slavery | Katharine Gerbner

Join Gerbner, professor at University of Minnesota, to explore the early history of Quakers and slavery in connection to the development of our modern concept of race in her recent book, *Christian Slavery: Conversion and Race in the Protestant Atlantic World* (University of Pennsylvania Press, 2018).

Christian Slavery - Conversion and Race in the Protestant

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Christian Slavery: Conversion and Race in the Protestant

In looking at this relationship between white-exclusivist “Protestant Supremacy,” the formation of a paternalist Christian Slavery that encouraged conversion of blacks but discouraged their literacy, and the role of Africans and African Americans in compelling (through their words and actions) a rethinking of the relationship between Christianity and slavery, Gerbner has given us a new synthesis that incorporates the Atlantic world perspective beautifully.

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Christian Slavery: Conversion and Race in the Protestant

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Christian Slavery - Conversion and Race in the Protestant

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Christian Slavery: Conversion and Race in the Protestant

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As slaves converted and were baptized into the Christian religion, slave owners developed ways to integrate race into their colonial discourse in order to justify the bondage of non-Europeans brought to the colonies to work as slaves.

Christian Slavery | Reading Religion

In historian Katharine Gerbner's excellent new book, *Christian Slavery: Conversion and Race in the Protestant Atlantic World*, the rebellion and its aftermath are markers of an important moment in the history of religion and the codification of racial slavery.

From Protestant Supremacy to Christian Slavery - AAIHS

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My book, *Christian Slavery: Conversion and Race in the Protestant Atlantic World*, shows that religion was fundamental to the development of both slavery and race in the Protestant Atlantic world. Slave owners in the Caribbean and elsewhere established governments and legal codes based on an ideology of “Protestant Supremacy,” which excluded the majority of enslaved men and women from Christian communities.

Katharine Gerbner - historian of religion

Embellished novels, historical plaques, and textbooks recount these events in hagiographic glory. Historian Katharine Gerbner has dug through the archives of the era immediately preceding these events in *Christian Slavery: Conversion and Race in the Protestant Atlantic World*.

Christian Slavery: Conversion and Race in the Protestant

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Her first book, *Christian Slavery: Conversion and Race in the Protestant Atlantic World* (University of Pennsylvania Press, 2018) shows how debates about slave conversion transformed the practice of Protestantism and the language of race. She has previously written articles about Obeah, Quaker slavery, print culture, and theories of conversion.

Conversion and race in colonial slavery - The Immanent Frame

But as Christian slavery became increasingly acceptable to white populations, planters moved toward a race-based principle of exclusion: free people were white; slaves were black. In short, the planters had their way with both the clergy and the English Crown.

Katharine Gerbner. Christian Slavery: Conversion and Race ...

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Historian Katharine Gerbner has dug through the archives of the era immediately preceding these events in *Christian Slavery: Conversion and Race in the Protestant Atlantic World*. Friends are only one part of a fascinating and tragic story as colonial Protestants tried to reconcile a new era of large-scale, global slavery with their spiritual ideals.

Christian Slavery: Conversion and Race in the Protestant

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While enslaved Africans in Spanish, French, and Portuguese colonial societies were regularly introduced to Catholicism and baptized, whether willingly or not, Protestant slave owners in the English, Dutch, and Danish colonies tended to view conversion as inconsistent or incompatible with slavery.

Table of Contents: Christian Slavery

In response, Quaker, Anglican, and Moravian missionaries

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articulated a vision of "Christian Slavery," arguing that Christianity would make slaves hardworking and loyal. Over time, missionaries increasingly used the language of race to support their arguments for slave conversion.

Christian slavery : conversion and race in the protestant

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In her PhD dissertation "Christian Slavery: Protestant Missions and Slave Conversion in the Atlantic World, 1660-1760", Katherine Gerbner contends that "Protestant missionaries in the early ...

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