

## Slavery And The Culture Of Taste By Simon Gikandi

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It is, as far as I know, the first in-depth look at slave performance in relation to the British culture of taste and refinement, and will, without a doubt, transform our understanding of the eighteenth century.'--**Saidiya Hartman, author of *Lose Your Mother: A Journey Along the Atlantic Slave Route***This book cogently argues for the complexities between the cultures of politeness in eighteenth-century English culture and the practices of slave capitalism. Connecting images of slavery with archival sources from the eighteenth century as well as with the writings of modern and contemporary theorists and philosophers, Gikandi's work will interest scholars of eighteenth-century studies, the Black Atlantic, British cultural and literary history, and colonial/postcolonial studies, as well as historians of slavery and the slave trade.'--**Philip Gould, Brown University**This book explores with great insight the relations between taste--a social, aesthetic, and regulatory standard, crafted by traditional elites--and the practices of violence and exploitation that characterized slavery in the eighteenth century. Leading the reader through terrains of connection and difference that stretch across oceans and periods, this book is a pleasure to read and ponder.'--**Kathleen Wilson, State University of New York, Stony Brook**In this at times disturbing and often provocative book, Gikandi seeks to bring together two seemingly disparate areas of experience, African slavery and European high culture. . . . This impressive, and in places startling, book is sure to redirect the tide of contemporary 18th-century studies; it exemplifies critical inquiry into the 'global 18th century' at its best.'--Choice'[T]his is an absorbing and otherwise well-executed study. It is nuanced, erudite and wide-ranging, shedding much valuable new light on the vexed relationships between eighteenth-century aesthetic culture and the outrageous history that shadows it.'--**Carl Plasa, Review of *English Studies***Among the many strengths of this study is that it will engage scholars and students from a variety of disciplines, including the Atlantic world, British history and/or literature, colonial history both North American and Caribbean--and the slave trade. Gikandi is an engaging author, but he assumes some prior knowledge of the materials that he so intricately weaves into his remarkably detailed narrative.'--**Dorothy Potter, *Sixteenth Century Journal***Interdisciplinary in approach, *Slavery and the Culture of Taste* is a virtuoso performance that mobilizes a vast amount of secondary literature and deploys a dazzling array of theory.'--**Ryan Whyte, *Journal of Curatorial Studies****Slavery and the Culture of Taste* is an important book that should be widely read by students of slavery and the modern world.'--**Ed Rugemer, *Literature & History***One of Choice's Outstanding Academic Titles for 2012' Buchrückseite 'It is difficult to think of a single work that more clearly and carefully reveals the inextricable intertwining of the habits and social practices of the British elite in the drawing rooms of London with the harsh brutalities of Britain's central involvement in the creation and maintenance of the slave trade in the West Indies and West Africa. 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**Slavery and the culture of taste are nonidentical twins in gikandi s words monstrous doubles introjected into the maw of modernity bearing witness to the dialectic between merce and culture that culminated in the enlightenment and various emancipations xii wou**

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**Bitter taste of slavery in 2010 the 18th october was established as anti slavery day in britain slavery has existed in almost every culture it pre dates historical records and although the last country in the world abolished slavery in 1981 the united nations estimates ther**

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**ugliness of enslavement actually shaped theories of taste notions of beauty and practices of high cul**

Slavery has historically been widespread in africa and still continues today in some african countries systems of servitude and slavery were mon in parts of africa in ancient times as they were in much of the rest of the ancient world when the arab slave trade which started in the 7th century and atlantic slave trade which started in t, please join us for the slavery and visual culture working group s first reading group discussion the aim of our reading group sessions is to discuss texts and or visual material deemed fundamental for a historical and theoretical reflection on the relationships between slavery and visuality the first a, it would be easy to assume that in the eighteenth century slavery and the culture of taste the world of politeness manners and aesthetics existed as separate and unequal domains unrelated in the spheres of social life but to the contrary slavery and the culture of taste demonstrates that these two areas of mo.

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gikandi s focus is on the black white binary and th, it would be easy to assume that in the eighteenth century slavery and the culture of taste the world of politeness manners and aesthetics existed as separate and unequal domains unrelated in the spheres of social life but to the contrary slavery and the culture of taste demonstrates that these two areas of mo.

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