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Acknowledgements; Introduction; PART I; CHAPTER ONE The English slave trade and abolitionism; ABOLITION AND RADICAL DISSENTING PROTESTANTISM; QUAKERS AND SHAKERS; THE SOCIETY FOR THE ABOLITION OF THE SLAVE TRADE; JOHN WESLEY, METHODISM AND ABOLITION; METAMORPHOSIS: THE DISCOURSE OF THE SPIRIT, MISSIONARY IDEOLOGY AND THE DYNAMICS OF EMPIRE CHAPTER TWO Radical dissent and spiritual autobiography Joanna Southcott, John Newton and William CowperJOANNA SOUTHCOTT AND THE EVOLUTION OF FEMINISED SPIRITUAL DISCOURSE; JOHN NEWTON'S ENCOUNTERS; SPIRITUAL AND OTHERWISE; WILLIAM COWPER'S AMBIGUOUS DELIVERANCE; POEMS OF LIBERTY AND DELUGE; CHAPTER THREE Romanticism and abolitionism: Mary Wollstonecraft, William Blake, Samuel Taylor Coleridge and William Wordsworth; COLERIDGE'S BITTER SWEET 'LECTURE ON THE SLAVE TRADE'; COLERIDGE'S DISCOURSE OF THE SPIRIT: THE 'CONVERSATION POEMS'; COLERIDGE'S 'LETTER TO SARA HUTCHINSON' WORDSWORTH'S SPIRITUAL AUTOBIOGRAPHYWORDSWORTH AND THE SLAVES; WILLIAM BLAKE: SPIRITUALISM AND ABOLITIONISM; CHAPTER FOUR Cross-cultural contact: John Stedman, Thomas Jefferson and the slaves; JOHN STEDMAN'S REDEMPTON AND THE DYNAMICS OF MISCEGENATION; THEORIES OF DIFFERENCE / SIMILITUDE; LAWS OF CONTROL: THE NEGATION OF PROPERTY AND THE PROHIBITION OF MISCEGENATION; THE WRITTEN VS. THE SPOKEN WORD; DECLARATION OF INDEPENDENCE: PAINE, JEFFERSON AND THE SLAVES; PART TWO; CHAPTER FIVE The diasporic identity: language and the paradigms of liberation 'WORDS WALKING WITHOUT MASTERS': THE LANGUAGE OF THE DIASPORATHE CREOLISATION OF LANGUAGE: CREOLES, BLACK ENGLISH AND PATOIS; PARADIGMS OF LIBERATION: LITERARY AND LINGUISTIC; CHAPTER SIX The early slave narratives: Jupiter Hammon, John Marrant and Ottobah Gronniosaw; DISPLACEMENT AND DIASPORA: THE SLAVE NARRATIVES AS AUTOBIOGRAPHIES; MULATTO DISCOURSES: CHRISTIANITY AND EARLY SLAVE LITERATURE; JUPITER HAMMON: 'AND YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE'⁵³; JOHN MARRANT: CULTURAL INTERLOCUTOR; GRONNIOSAW'S 'DELIVERANCE'; HERMENEUTICS AND CULTURAL BOUNDARIES CHAPTER SEVEN Phillis Wheatley: poems and lettersAN 'ETHIOPIAN SPEAKS'; 'YOUR LADYSHIP'S OBED'T SERV'T'; TRANSLATION AND SALVATION; PHILIP QUAQUE AND PHILLIS WHEATLEY; RECOLLECTION AND REDEMPTION; CHAPTER EIGHT Olaudah Equiano's Interesting Narrative; SYNCHRONISATION: WEST AFRICAN EPISTEMOLOGY AND RADICAL DISSENTING PROTESTANTISM; MOTHERLANDS AND RITES OF PASSAGE; AQUA VITAE; SALVATION?; THE SPIRIT AND THE BLACK CHURCH TRADITION; CHAPTER NINE Robert Wedderburn and mulatto discourse; 'ACKNOWLEDGE NO KING...ACKNOWLEDGE NO PRIEST'²⁰ 'CAN I CONTAIN MYSELF AT THIS?': WEDDERBURN'S HORRORS OF SLAVERY 38

Sommario/riassunto

The first major attempt to relate canonical Romantic texts to the African diaspora, this study explores connections with literature produced by slaves, slave owners, abolitionists and radical dissenters between 1770 and 1830. Thomas reveals a dialogue between two diverse cultural spheres, and their corresponding systems of thought, epistemology and expression.

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Sommario/riassunto

Since the beginning of the century, electrical goods have invaded our everyday lives. Now, electric power is coming to be seen as a solution to the pollution caused by cars. While this transition has remained very slow during the last ten years, it has been accelerating as the statutory constraints and needs of the market have changed. Even if the electric car itself fails to dominate the market, electric traction is taking an important place in our drive to move away from gas-powered vehicles. Another solution, hybrid vehicles, combine two sources of energy (electric and chemical), reducing