

THE
**SUGAR
MASTERS**

*Planters and Slaves in
Louisiana's Cash World, 1820-1860*

RICHARD FOLLETT



Sugar Masters

Connecticut Board of Agriculture



Sugar Masters:

The Sugar Masters Richard J. Follett, 2005 Until recently scholars have viewed planters as either paternalistic lords who eschewed marketplace values or as entrepreneurs driven to business success Follett offers a new view of the sugar masters as embracing both the capitalist market and a social ideology based on hierarchy honor and paternalism

BOOK JACKET **The Sugar Masters** Richard Follett, 2005-06-01 Focusing on the master slave relationship in Louisiana s antebellum sugarcane country *The Sugar Masters* explores how a modern capitalist mind set among planters meshed with old style paternalistic attitudes to create one of the South s most insidiously oppressive labor systems As author Richard Follett vividly demonstrates the agricultural paradise of Louisiana s thriving sugarcane fields came at an unconscionable cost to slaves Thanks to technological and business innovations sugar planters stood as models of capitalist entrepreneurship by midcentury But above all labor management was the secret to their impressive success Follett explains how in exchange for increased productivity and efficiency they offered their slaves a range of incentives such as greater autonomy improved accommodations and even financial remuneration These material gains however were only short term According to Follett many of Louisiana s sugar elite presented their incentives with a facade of paternal reciprocity that seemingly bound the slaves interests to the apparent goodwill of the masters but in fact the owners sought to control every aspect of the slaves s lives from reproduction to discretionary income Slaves responded to this display of paternalism by trying to enhance their rights under bondage but the constant bargaining process invariably led to compromises on their part and the grueling production pace never relented The only respite from their masters demands lay in fashioning their own society including outlets for religion leisure and trade Until recently scholars have viewed planters as either paternalistic lords who eschewed marketplace values or as entrepreneurs driven to business success Follett offers a new view of the sugar masters as embracing both the capitalist market and a social ideology based on hierarchy honor and paternalism His stunning synthesis of empirical research demographics study and social and cultural history sets a new standard for this subject

The Sugar Masters Richard J. Follett, 1997 *Sugar Apple Fairy Tale, Vol. 7 (light novel)* Miri Mikawa, 2024-11-19 **TAKING CANDY TO THE NEXT LEVEL** As Anne gets ready to open a sugar candy workshop with Keith she receives a mysterious summons to the royal castle There she and a group of first rate candy crafters discover that if they promise to keep the details under wraps they will be allowed to complete a project for the queen herself one that entails learning secret candy crafting techniques But why all the confidentiality What mysteries and trials await Anne on her first trip to the castle

Ezili's Mirrors Omise'eke Natasha Tinsley, 2018-01-19 From the dagger mistress Ezili Je Wouj and the gender bending mermaid Lasiren to the beautiful femme queen Ezili Freda the Ezili pantheon of Vodoun spirits represents the divine forces of love sexuality prosperity pleasure maternity creativity and fertility And just as Ezili appears in different guises and characters so too does Omise'eke Natasha Tinsley in her voice and genre shifting exploratory book *Ezili s Mirrors* Drawing on her background as a literary

critic as well as her quest to learn the lessons of her spiritual ancestors Tinsley theorizes black Atlantic sexuality by tracing how contemporary queer Caribbean and African American writers and performers evoke Ezili Tinsley shows how Ezili is manifest in the work and personal lives of singers Whitney Houston and Azealia Banks novelists Nalo Hopkinson and Ana Lara performers MilDred Gerestant and Sharon Bridgforth and filmmakers Anne Lescot and Laurence Magloire none of whom identify as Vodou practitioners In so doing Tinsley offers a model of queer black feminist theory that creates new possibilities for decolonizing queer studies [Key to the New World](#) Luis Martínez-Fernández,2019-08-22 In these often overlooked centuries Mart nez Fern ndez finds the roots of many of Cuba s enduring economic political social and cultural complexities The result is a sweeping history a seminal text that makes clear that to fully grasp revolutionary or contemporary Cuba we must first understand what came before **Havana and the Atlantic in the Sixteenth Century** Alejandro de la Fuente,2011-02-01 Havana in the 1550s was a small coastal village with a very limited population that was vulnerable to attack By 1610 however under Spanish rule it had become one of the best fortified port cities in the world and an Atlantic center of shipping commerce and shipbuilding Using all available local Cuban sources Alejandro de la Fuente provides the first examination of the transformation of Havana into a vibrant Atlantic port city and the fastest growing urban center in the Americas in the late sixteenth century He shows how local ambitions took advantage of the imperial design and situates Havana within the slavery and economic systems of the colonial Atlantic [Sailing for the Sun](#) Toy Len Chang,1988-01-01 Sailing for the Sun celebrates in 1989 the bicentenary of the arrival of the first Chinese in the Hawaiian Islands In 1789 the Islands had not yet been united as a kingdom under Kamehameha the various Islands were ruled by high chiefs for several more years The Islands discovered just a scant 11 years before by the British Captain James Cook were a beautiful chain of lush lands soaring volcanic mountains with a moderate climate and a relatively sparse population **The Quarters and the Fields** Damian Alan Pargas,2010-11-28 Offers a unique approach to the examination of slavery Rather than focusing on slave work and family life on cotton plantations Damian Pargas compares the practice of slavery among the other major agricultural cultures in the nineteenth century South tobacco mixed grain rice and sugar cane **The Place with No Edge** Adam Mandelman,2020-04-08 In The Place with No Edge Adam Mandelman follows three centuries of human efforts to inhabit and control the lower Mississippi River delta the vast watery flatlands spreading across much of southern Louisiana He finds that people s use of technology to tame unruly nature in the region has produced interdependence with rather than independence from the environment Created over millennia by deposits of silt and sand the Mississippi River delta is one of the most dynamic landscapes in North America From the eighteenth century establishment of the first French fort below New Orleans to the creation of Louisiana s Coastal Master Plan in the 2000s people have attempted to harness and master this landscape through technology Mandelman examines six specific interventions employed in the delta over time levees rice flumes pullboats geophysical surveys dredgers and petroleum cracking He demonstrates that even as people

seemed to gain control over the environment they grew more deeply intertwined with and vulnerable to it The greatest folly Mandelman argues is to believe that technology affords mastery Environmental catastrophes of coastal land loss and petrochemical pollution may appear to be disconnected but both emerged from the same fantasy of harnessing nature to technology Similarly the levee system s failures and the subsequent deluge after Hurricane Katrina owe as much to centuries of human entanglement with the delta as to global warming s rising seas and strengthening storms The Place with No Edge advocates for a deeper understanding of humans relationship with nature It provides compelling evidence that altering the environment whether to make it habitable profitable or navigable inevitably brings a response sometimes with unanticipated consequences Mandelman encourages a mindfulness of the ways that our inventions engage with nature and a willingness to intervene in responsible respectful ways

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