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The Atlantic World is studied in regard to the impact of trans-Atlanticism—the transport of people and

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goods across the Atlantic Ocean—since the beginning of the Age of Exploration in the 1400s.

This book looks at the one of the key commercial links between the Baltic and Atlantic worlds in the eighteenth century - the export of Swedish and Russian iron to Britain - and its role in the making of the modern world.

A New York Times Notable Book of 2020 A Bloomberg Best Non-Fiction Book of 2020 A Behavioral Scientist Notable Book of 2020 A Human Behavior & Evolution Society Must-Read Popular Evolution Book of 2020 A bold, epic account of how the co-evolution of psychology and culture created the peculiar Western mind that has profoundly shaped the modern world. Perhaps you are WEIRD: raised in a society that is Western, Educated, Industrialized, Rich, and Democratic. If so, you're rather psychologically peculiar. Unlike much of the world today, and most people who have ever lived, WEIRD people are highly individualistic, self-obsessed, control-oriented, nonconformist, and analytical. They focus on themselves—their attributes, accomplishments, and aspirations—over their relationships and social roles. How did WEIRD populations become so psychologically distinct? What role did these psychological differences play in the industrial revolution and the global expansion of Europe during the last few centuries? In *The WEIRDest People in the World*, Joseph Henrich draws on cutting-edge research in anthropology, psychology, economics, and evolutionary biology to explore these questions and more. He illuminates the origins and evolution of family structures, marriage, and religion, and the profound impact these cultural transformations had on human psychology. Mapping these shifts through

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ancient history and late antiquity, Henrich reveals that the most fundamental institutions of kinship and marriage changed dramatically under pressure from the Roman Catholic Church. It was these changes that gave rise to the WEIRD psychology that would coevolve with impersonal markets, occupational specialization, and free competition—laying the foundation for the modern world. Provocative and engaging in both its broad scope and its surprising details, *The WEIRD People in the World* explores how culture, institutions, and psychology shape one another, and explains what this means for both our most personal sense of who we are as individuals and also the large-scale social, political, and economic forces that drive human history. Includes black-and-white illustrations.

**#1 NEW YORK TIMES BESTSELLER • NATIONAL BOOK AWARD WINNER • NAMED ONE OF TIME'S TEN BEST NONFICTION BOOKS OF THE DECADE • PULITZER PRIZE FINALIST • NATIONAL BOOK CRITICS CIRCLE AWARD FINALIST • ONE OF OPRAH'S "BOOKS THAT HELP ME THROUGH" • NOW AN HBO ORIGINAL SPECIAL EVENT** Hailed by Toni Morrison as “required reading,” a bold and personal literary exploration of America’s racial history by “the most important essayist in a generation and a writer who changed the national political conversation about race” (Rolling Stone) **NAMED ONE OF THE MOST INFLUENTIAL BOOKS OF THE DECADE BY CNN • NAMED ONE OF PASTE'S BEST MEMOIRS OF THE DECADE • NAMED ONE OF THE TEN BEST BOOKS OF THE YEAR BY The New York Times Book Review • O: The Oprah Magazine • The Washington Post • People • Entertainment Weekly • Vogue • Los Angeles Times • San Francisco Chronicle • Chicago Tribune • New York • Newsday • Library Journal • Publishers Weekly** In a profound work that pivots from the biggest questions about American history and ideals to the most intimate concerns of a father for his son, Ta-Nehisi Coates offers a powerful new framework



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for understanding our nation's history and current crisis. Americans have built an empire on the idea of "race," a falsehood that damages us all but falls most heavily on the bodies of black women and men—bodies exploited through slavery and segregation, and, today, threatened, locked up, and murdered out of all proportion. What is it like to inhabit a black body and find a way to live within it? And how can we all honestly reckon with this fraught history and free ourselves from its burden? Between the World and Me is Ta-Nehisi Coates's attempt to answer these questions in a letter to his adolescent son. Coates shares with his son—and readers—the story of his awakening to the truth about his place in the world through a series of revelatory experiences, from Howard University to Civil War battlefields, from the South Side of Chicago to Paris, from his childhood home to the living rooms of mothers whose children's lives were taken as American plunder. Beautifully woven from personal narrative, reimagined history, and fresh, emotionally charged reportage, *Between the World and Me* clearly illuminates the past, bracingly confronts our present, and offers a transcendent vision for a way forward.

Thirty-seven essays providing a comprehensive overview, covering the most essential aspects of Atlantic history from c.1450 to c.1850, offering a wide-ranging and authoritative account of the movement of people, plants, pathogens, products, and cultural practices—to mention some of the key agents—around and within the Atlantic basin.

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 Caribbean and elsewhere established governments and legal codes based on an ideology of

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"Protestant Supremacy," which excluded the majority of enslaved men and women from Christian communities. For slaveholders, Christianity was a sign of freedom, and most believed that slaves should not be eligible for conversion. When Protestant missionaries arrived in the plantation colonies intending to convert enslaved Africans to Christianity in the 1670s, they were appalled that most slave owners rejected the prospect of slave conversion. Slaveholders regularly attacked missionaries, both verbally and physically, and blamed the evangelizing newcomers for slave rebellions. In response, Quaker, Anglican, and Moravian missionaries 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. 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.

This book shows how important the African role was in shaping the Atlantic world that developed after the navigational breakthroughs of the fifteenth century. The degree of African initiative displayed in this period is stressed, both by African elites in dealing with the new visitors and trading partners and, even by African slaves in the New World. Evenly divided into sections on Africa and Africans in the New World, this study stresses cultural and institutional backgrounds to Africa and African slaves. Although the book is intended to help Africanists understand how Africans fared in the Americas, its main purpose is to give readers familiar with Afro-American history a fuller and more dynamic vision of Africa, so they can see the African slave as an African and not just as a laborer.

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Americans have always had a love-hate relationship with possessions. Early Americans suspected luxuries as a corrupting force that would lead to an aristocracy. In *Purchasing Identity in the Atlantic World*, Phyllis Whitman Hunter demonstrates how elite Americans not only became infatuated with their belongings, but also avidly pursued consumption to shape their world and proclaim their success. In eighteenth-century New England harbor towns, the commercial gentry led their communities into full participation in a flourishing Anglo-American consumer culture. Affluent traders constructed roads, wharves, and warehouses, built mansions and assembly buildings, adopted new forms of sociability, and fostered the rise of the public sphere. Using case studies of influential merchant families, Hunter brings alive the process by which Boston and Salem evolved from Puritan towns dominated by families of English origin to Georgian provincial cities open to a diversity of religious affiliations and European ethnicities. Hunter then explores how revolutionary politics overturned polite society and transformed the meanings of possessions. Patriots threw tea to the fish in Boston Harbor, donned homespun at Harvard commencements, and transformed a silver punch bowl into an icon of liberty. The wealthy either espoused republican values and muted their material displays or fled to exile. *Purchasing Identity in the Atlantic World* reveals a critical link in the complex relationship between capitalism and culture: the process by which material goods become symbols of profound social and cultural significance.

Before the voyage of Columbus in 1492, the Atlantic Ocean stood as a barrier to contact between the people (and their ideas and institutions), plants, animals, and microbes of Eurasia and Africa on the one hand and the Americas on the other. Following Columbus's voyage, the Atlantic turned into a conduit

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for transferring these things among the four continents bordering the ocean in ways that affected people living on each of them. The appearance of *The Atlantic World* marks an important achievement, for it stands out as the first successful attempt to combine the many strains of Atlantic history into a comprehensive, thoughtful narrative. At the core of this ground-breaking and eloquently written survey lies a consideration of the relationships among people living in Europe, Africa, and the Americas, with a focus on how these relationships played important roles—often the most important roles—in how the histories of the people involved unfolded. The ways of life of millions of people changed, sometimes for the better but often for the worse, because of their relationship to the larger Atlantic world. And unlike existing texts dealing with one or another aspect of Atlantic history, *The Atlantic World* does not subjugate the history of Africa and South America to those of the “British Atlantic” or Europe. With historians and other scholars beginning to reconceptualize the Atlantic World as a dynamic zone of exchange in which people, commodities, and ideas circulated from the mid-fifteenth century until the dawn of the twentieth century, the interconnections between people along the Atlantic rim create a coherent region, one in which events in one corner inevitably altered the course of history in another. As this book testifies, Atlantic history, properly understood, is history without borders—in which national narratives take backstage to the larger examination of interdependence and cultural transmission. Conceived of and produced by a team of distinguished authors with countless hours of teaching experience at the college level, this thoughtfully organized, beautifully written, and lavishly illustrated book will set the standard for all future surveys intended as a core text for the new and rapidly growing courses in Atlantic History.

A fascinating account of the trade patterns and consumption practices that arose following European

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colonisation of the Atlantic world. Focusing on textiles and clothing, Robert DuPlessis reveals how globally sourced goods shaped the material existence of virtually every group in the Atlantic basin during the seventeenth and eighteenth centuries.

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