

## **Anthropological Approach To The Afro American Past A Caribbean Perspective Ishi Occasional Papers In Social Change**

A revised and expanded edition of a groundbreaking text.

This volume demonstrates how, from the beginning of the Atlantic slave trade, enslaved and free Africans in the Americas used Catholicism and Christian-derived celebrations as spaces for autonomous cultural expression, social organization, and political empowerment. Their appropriation of Catholic-based celebrations calls into question the long-held idea that Africans and their descendants in the diaspora either resignedly accepted Christianity or else transformed its religious rituals into syncretic objects of stealthy resistance. In cities and on plantations throughout the Americas, men and women of African birth or descent staged mock battles against heathens, elected Christian queens and kings with great pageantry, and gathered in festive rituals to express their devotion to saints. Many of these traditions endure in the twenty-first century. The contributors to this volume draw connections between these Afro-Catholic festivals—observed from North America to South America and the Caribbean—and their precedents in the early modern kingdom of Kongo, one of the main regions of origin of men and women enslaved in the New World. This transatlantic perspective offers a

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useful counterpoint to the Yoruba focus prevailing in studies of African diasporic religions and reveals how Kongo-infused Catholicism constituted a site for the formation of black Atlantic tradition. Afro-Catholic Festivals in the Americas complicates the notion of Christianity as a European tool of domination and enhances our comprehension of the formation and trajectory of black religious culture on the American continent. It will be of great interest to scholars of African diaspora, religion, Christianity, and performance. In addition to the editor, the contributors include Kevin Dawson, Jeroen Dewulf, Junia Ferreira Furtado, Michael Iyanaga, Dianne M. Stewart, Miguel A. Valerio, and Lisa Voigt.

Holocene Saharans addresses issues of continuity and change in past life-ways as well as radical shifts in techniques, innovation and achievements of the Saharan people during the Holocene period, the last 10,000 years. The project is accomplished through a series of precise case studies, each addressing a topical space-time problem. The key pre-occupation linking the case studies is a concern with the replicability of research protocols and the testability of suggested results. The anthropological perspective advocated in this book is anchored on the investigation of dynamic processes that have shaped the archaeological record and the evolution of past Saharan societies. The approach delineated is a broad one and does not focus exclusively on any one of the many conflicting approaches currently debated by archaeologists. Theoretical issues are systematically woven with the empirical record

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and consistently tested, supported or refuted with hard archaeological facts.

For review see: Daniel J. Crowley, in *New West Indian Guide / Nieuwe West-Indische Gids*, vol. 70, no. 1 & 2 (1996); p. 188-190.

In this concise introduction to cultural anthropology, now in its 4th edition, Lassiter takes a fresh and accessible approach to stimulating student interest in the human experience. He uses timely and engaging examples to showcase the ongoing relevance of anthropology today. He also explores how the anthropological perspective can be applied to real-world problems on the local, regional, and global scale. The 4th edition features updates and clarifications throughout the text, including expanded discussion of evolution, language, fieldwork, gender identities, and belief systems. New “Anthropology Here and Now” sidebars encourage readers to delve deeper into particular subjects and to connect with current and ongoing conversations among working anthropologists. Taken as a whole, the book serves as an ideal text for introductory undergraduate courses.

Choice Outstanding Academic Title In the discipline's early days, anthropologists by definition were assumed to be white and male. Women and black scholars were relegated to the field's periphery. From this marginal place, white feminist anthropologists have successfully carved out an acknowledged intellectual space, identified as feminist anthropology. Unfortunately, the works of black and non-western feminist anthropologists are rarely cited, and they have yet to be respected as

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significant shapers of the direction and transformation of feminist anthropology. In this volume, Irma McClaurin has collected-for the first time-essays that explore the role and contributions of black feminist anthropologists. She has asked her contributors to disclose how their experiences as black women have influenced their anthropological practice in Africa, the Caribbean, and the United States, and how anthropology has influenced their development as black feminists. Every chapter is a unique journey that enables the reader to see how scholars are made. The writers present material from their own fieldwork to demonstrate how these experiences were shaped by their identities. Finally, each essay suggests how the author's field experiences have influenced the theoretical and methodological choices she has made throughout her career. Not since Diane Wolf's *Feminist Dilemmas in the Field* or Hortense Powdermaker's *Stranger and Friend* have we had such a breadth of women anthropologists discussing the critical (and personal) issues that emerge when doing ethnographic research.

This pathbreaking collection of intellectual biographies is the first to probe the careers of thirteen early African-American anthropologists, detailing both their achievements and their struggle with the latent and sometimes blatant racism of the times. Invaluable to historians of anthropology, this collection will also be useful to readers interested in African-American studies and biography. The lives and work of: Caroline Bond Day, Zora Neale Hurston, Louis Eugene King, Laurence Foster, W. Montague Cobb,

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Katherine Dunham, Ellen Irene Diggs, Allison Davis, St. Clair Drake, Arthur Huff Fauset, William S. Willis Jr., Hubert Barnes Ross, Elliot Skinner

Ritual and Belief: Readings in the Anthropology of Religion is a collection of 41 readings in religion, magic, and witchcraft. The choice of readings is eclectic: no single anthropological approach or theoretical perspective dominates the text. Theoretical significance, scholarly eminence of the author, and inherent interest provide the principal criteria, and each reading complements its companion chapters, which are pedagogically coherent rather than ad hoc assemblages. Included among the theoretical perspectives are structural-functionalism, structuralism, Malinowskian functionalism, cultural materialism, and cultural evolutionism; also included are the synchronic and diachronic approaches. The book offers a mixture of classic readings and more recent contributions, and the 'world religions' are included along with examples from the religions of traditionally non-literate cultures. As diverse a range of religious traditions as possible has been embraced, from various ethnic groups, traditions, and places. This revealing interpretation of the black experience in the South emphasizes the evolution of slavery over time and the emergence of a rich, hybrid African American culture. From the incisive discussion on the origins of slavery in the Chesapeake colonies, John Boles embarks on an interpretation of a vast body of demographic, anthropological, and comparative scholarship to explore the character of black bondage in the American South. On such diverse issues as black population growth, the strength of the slave family, the efficiency and profitability of slavery, the diet and health care of bondsmen, the maturation of slave culture, the varieties of slave resistance, and the participation of blacks in the Civil War, Black Southerners provides a balanced and judicious treatment.

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This compelling look at the wellsprings of cultural vitality during one of the most dehumanizing experiences in history provides a fresh perspective on the African-American past. From the Trade Paperback edition.

An Anthropological Approach to the Afro-american PastA Caribbean PerspectiveAn Anthropological Approach to the Afro-American PastA Carribbean PerspectiveAnthropological Approach to the Afro-American Past: a Caribbean PerspectiveThe Birth of African-American CultureAn Anthropological PerspectiveBeacon Press

A collection of essays reflecting an important structural feature of the slave trade: its circularity. Starting with the removal from Africa, the collection then carries into discussions of ethnic identity, religion and creolisation. Comparative essays develop the theme of root experience in Africa against the facts of life for disenfranchised slaves, painting a picture of a cohesive worldview shaped by the slave voyage and African beliefs. The collection returns to Africa with analyses of the impact on Africa of formerly slaveholding nations.

This book breaks new theoretical and methodological ground in the study of the African diaspora in the Atlantic world. Leading scholars of archaeology, linguistics, and socio-cultural anthropology draw upon extensive field experiences and archival investigations of black communities in North America, the Caribbean, South America, and Africa to challenge received paradigms in Afro-American anthropology. They employ dialogic approaches that demand both an awareness of the historical fashioning of anthropology's categories and selfreflexive, critical research and define a new agenda for the field. Paying close attention to power, politics, and the dynamism of never-finished, open-ended behavioral forms and symbolic repertoires, the contributors address colonialism, the slave trade, racism,

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ethnogenesis, New World nationalism, urban identity politics, the development of artworlds, musics and their publics, the emergence of new religious and ritual forms, speech genres, and contested historical representations. The authors offer sophisticated interpretations of cultural change, exchange, appropriation, and re-appropriation that challenge simplistic notions of culture.

This volume considers the African Diaspora through the underexplored Afro-Latino experience in the Caribbean and South America. Utilizing both established and emerging approaches such as feminism and Atlantic studies, the authors explore the production of historical and contemporary identities and cultural practices within and beyond the boundaries of the nation-state. Rewriting the African Diaspora in the Caribbean and Latin America illustrates how far the fields of Afro-Latino and African Diaspora studies have advanced beyond the Herskovits and Frazier debates of the 1940s. The book's arguments complicate Herskovits' insistence on Black culture being an exclusive reflection of African survivals, as well as Frazier's counter-claim of African American culture being a result of slavery and colonialism. This collection of thought-provoking essays extends the concepts of diaspora and transnationalism, forcing the reader to reassess their present limitations as interpretive tools. In the process, Afro-Latinos are rendered visible as national actors and transnational citizens. This book was originally published as a special issue of *African and Black Diaspora*.

Traces the historical development of slave labor and plantation agriculture in nineteenth-century Martinique. A classic text long out of print, *Slavery in the Circuit of Sugar* traces the historical development of slave labor and plantation

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agriculture in Martinique during the period immediately preceding slave emancipation in 1848. Interpreting these events against the broader background of the world-economy, Dale W. Tomich analyzes the importance of topics such as British hegemony in the nineteenth century, related developments of the French economy, and competition from European beet sugar producers. He shows how slaves' adaptation—and resistance—to changing working conditions transformed the plantation labor regime and the very character of slavery itself. Based on archival sources in France and Martinique, *Slavery in the Circuit of Sugar* offers a vivid reconstruction of the complex and contradictory interrelations among the world market, the material processes of sugar production, and the social relations of slavery. In this second edition, Tomich includes a new introduction in which he offers an explicit discussion of the methodological and theoretical issues entailed in developing and extending the world-systems perspective and clarifies the importance of the approach for the study of particular histories.

A major new history of the literary traditions, oral and print, of African-descended peoples in the United States.

In Bolivia's plurinational conjuncture, novel political articulations, legal reform, and processes of collective identification converge in unprecedented efforts to 're-



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found' the country and transform its society. This ethnography explores the experiences of Afrodescendants in plurinational Bolivia and offers a fresh perspective on the social and political transformations shaping the country as a whole. Moritz Heck analyzes Afrobolivian social and cultural practices at the intersections of local communities, politics, and the law, shedding light on novel articulations of Afrobolivianity and evolving processes of collective identification. This study also contributes to broader anthropological debates on blackness and indigeneity in Latin America by pointing out their conceptual entanglements and continuous interactions in political and social practice.

The book takes as its point of departure the processes of cultural interaction and reflectivity. It argues that the study of cultural continuity should be guided by a notion of cultural complexity involving the continuous constitution, development and assertion of culture. It emphasises the interplay between local and global cultures, and examines the importance of cultural display for peoples who have experienced the process of socioeconomic marginalization in the western world. Global Culture, Island Identity looks at the development of cultural identity in the global context, using the approach of historical anthropology. It examines the way in which the West Indian community of Nevis has, since the 1600s, incorporated both African and European cultural elements into the framework of

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social life, to create an Afro-Caribbean culture that was distinctive and yet geographically unbounded - a global culture. The historical anthropological perspective offers new insight on global cultura

After the pioneers, the second generation of African American anthropologists trained in the late 1950s and 1960s. Expected to study their own or similar cultures, these scholars often focused on the African diaspora but in some cases they also ranged further afield both geographically and intellectually. Yet their work remains largely unknown to colleagues and students. This volume collects intellectual biographies of fifteen accomplished African American anthropologists of the era. The authors explore the scholars' diverse backgrounds and interests and look at their groundbreaking methodologies, ethnographies, and theories. They also place their subjects within their tumultuous times, when antiracism and anticolonialism transformed the field and the emergence of ideas around racial vindication brought forth new worldviews. Scholars profiled: George Clement Bond, Johnnetta B. Cole, James Lowell Gibbs Jr., Vera Mae Green, John Langston Gwaltney, Ira E. Harrison, Delmos Jones, Diane K. Lewis, Claudia Mitchell-Kernan, Oliver Osborne, Anselme Remy, William Alfred Shack, Audrey Smedley, Niara Sudarkasa, and Charles Preston Warren II

Ever since its emergence in colonial-era Cuba, Afro-Cuban Santería (or Lucumí)

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has displayed a complex dynamic of continuity and change in its institutions, rituals, and iconography. In *Santería Enthroned*, David H. Brown combines art history, cultural anthropology, and ethnohistory to show how Africans and their descendants have developed novel forms of religious practice in the face of relentless oppression. Focusing on the royal throne as a potent metaphor in Santería belief and practice, Brown shows how negotiation among ideologically competing interests have shaped the religion's symbols, rituals, and institutions from the nineteenth century to the present. Rich case studies of change in Cuba and the United States, including a New Jersey temple and South Carolina's Oyotunji Village, reveal patterns of innovation similar to those found among rival Yoruba kingdoms in Nigeria. Throughout, Brown argues for a theoretical perspective on culture as a field of potential strategies and "usable pasts" that actors draw upon to craft new forms and identities—a perspective that will be invaluable to all students of the African Diaspora. American Academy of Religion Award for Excellence in the Study of Religion (Analytical-Descriptive Category)

This text brings together clinicians and researchers in psychiatry and mental health. The aim is to explore what we can learn from anthropology to achieve a contextual understanding of mental illness and health in contemporary society. The book contains a wide selection of ideas, and works well to bridge the gap

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between anthropology and psychiatry.

This book explores the function of the "life history" in anthropology - an approach to describing the lives of ordinary people in their culture that can produce studies of extraordinary insight, detail, and power.

This detailed and comprehensive guide provides biographical information on the most influential and significant figures in world anthropology, from the birth of the discipline in the nineteenth century to the present day. Each of the fifteen chapters focuses on a national tradition or school of thought, outlining its central features and placing the anthropologists within their intellectual contexts. Fully indexed and cross-referenced, The Routledge Dictionary of Anthropologists will prove indispensable for students of anthropology.

Between 1492 and 1820, about two-thirds of the people who crossed the Atlantic to the Americas were Africans. With the exception of the Spanish, all the European empires settled more Africans in the New World than they did Europeans. The vast majority of these enslaved men and women worked on plantations, and their labor was the foundation for the expansion of the Atlantic economy during the seventeenth and eighteenth centuries. Until relatively recently, comparatively little attention was paid to the perspectives, daily experiences, hopes, and especially the political ideas of the enslaved who played such a central role in the making of the Atlantic world. Over the past decades, however, huge strides have been made in the study of the history of

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slavery and emancipation in the Atlantic world. This collection brings together some of the key contributions to this growing body of scholarship, showing a range of methodological approaches, that can be used to understand and reconstruct the lives of these enslaved people.

" ... summarizes highlights of the scholarship presented at the conference, 'Places of cultural memory: African reflections on the American landscape, ' ... held May 9-12 in Atlanta, Georgia. It ... illustrates ways in which this scholarship can be applied ..."--P. v. The acclaimed guide to American slavery, now available to students as well as scholars.

Economic development is an important focus of anthropological work in rural and urban communities around the world, and in this volume the contributors offer expert analyses on the theory and practice of development. Chapters cover the key topics of market systems, agricultural knowledge, modernization, population growth, participatory development, conservation strategies, culturally sustainable development, globalization and privatization, tourism, urban development, and financial markets. The cross-cultural focus of the volume provides original data on development processes in many countries, including the Philippines, Bali, Costa Rica, Mexico, Honduras, Venezuela, Kazakstan, and the United States. The book will be a welcome source of comparative research for anthropologists, development specialists, agricultural researchers, environmentalists, and geographers.

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Epistemology poses particular problems for anthropologists whose task it is to understand manifold ways of being human. Through their work, anthropologists often encounter people whose ideas concerning the nature and foundations of knowledge are at odds with their own. Going right to the heart of anthropological theory and method, this volume discusses issues that have vexed practicing anthropologists for a long time. The authors are by no means in agreement with one another as to where the answers might lie. Some are primarily concerned with the clarity and theoretical utility of analytical categories across disciplines; others are more inclined to push ethnographic analysis to its limits in an effort to demonstrate what kind of sense it can make. All are aware of the much-wanted differences that good ethnography can make in explaining the human sciences and philosophy. The contributors show a continued commitment to ethnography as a profoundly radical intellectual endeavor that goes to the very roots of inquiry into what it is to be human, and, to anthropology as a comparative project that should be central to any attempt to understand who we are.

This is a completely revised and updated edition of SR Books' classic text, *Problems in Modern Latin American History*. This book has been brought up to date by Professors John Charles Chasteen and James A. Wood to reflect current scholarship and to maximize the book's utility as a teaching tool. The book is divided into 13 chapters, with each chapter dedicated to addressing a particular 'problem' in modern Latin America-issues that complement most survey texts. Each chapter includes an interpretive essay

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that frames a clear central issue for students to tackle, along with excerpts from historical writing that advance alternative-or even conflicting-interpretations. In addition, each chapter contains primary documents for students to analyze in relation to the interpretive issues. This primary material includes passages of Latin American fiction in translation, biographical sketches, and images. Designed as a supplemental text for survey courses on Latin American history, this book's provocative 'problems' approach will engage students, evoke lively classroom discussion, and promote critical thinking. Winner, 2017 Clifford Geertz Prize in the Anthropology of Religion, presented by the Society for the Anthropology of Religion section of the American Anthropological Association Finalist, 2017 Albert J. Raboteau Prize for the Best Book in Africana Religions presented by the Journal of Africana Religions Before honey can be offered to the Afro-Cuban deity Ochún, it must be tasted, to prove to her that it is good. In African-inspired religions throughout the Caribbean, Latin America, and the United States, such gestures instill the attitudes that turn participants into practitioners. Acquiring deep knowledge of the diets of the gods and ancestors constructs adherents' identities; to learn to fix the gods' favorite dishes is to be "seasoned" into their service. In this innovative work, Elizabeth Pérez reveals how seemingly trivial "micropractices" such as the preparation of sacred foods, are complex rituals in their own right. Drawing on years of ethnographic research in Chicago among practitioners of Lucumí, the transnational tradition popularly known as Santería, Pérez focuses on the behind-the-

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scenes work of the primarily women and gay men responsible for feeding the gods. She reveals how cooking and talking around the kitchen table have played vital socializing roles in Black Atlantic religions. Entering the world of divine desires and the varied flavors that speak to them, this volume takes a fresh approach to the anthropology of religion. Its richly textured portrait of a predominantly African-American Lucumí community reconceptualizes race, gender, sexuality, and affect in the formation of religious identity, proposing that every religion coalesces and sustains itself through its own secret recipe of micropractices.

*Shackled Sentiments: Slaves, Spirits, and Memories in the African Diaspora* is the first comprehensive ethnographic and historical study of slavery and its outcomes in numerous geographic contexts. The contributors to this collection traverse region, theme, and time to construct a book of great scale and scope.

The long history of slavery in the Americas has left a wealth of archaeological evidence from excavations of southern and Caribbean plantations. These excavations have largely informed our ideas of African slavery, but, more recently, scholars have also focused on northern slave sites and the various degrees of slavery pertaining not only to Africans but to Native Americans and even European immigrants as well. *The Limits of Tyranny* brings together nine essays that illuminate the struggles of slaves against the structure of inequality found throughout the Americas in the eighteenth and nineteenth centuries. These essays use the concept of struggle to explore the



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archaeological dimensions of various sites in the Caribbean and the American South and Northeast. The actions of the enslaved, both collectively and as individuals, altered or eliminated the social forces that oppressed them. The contributors discuss the physical struggle through slave uprisings and organized rebellions and the moral struggle through historic laws and ethical behavior common in the eighteenth and nineteenth centuries. They also define the limits of oppression and use the material evidence associated with each site to determine the lengths to which slaves would go to fight their enslavement. *The Limits of Tyranny* advances the study of the African diaspora and reconsiders the African American experience in terms of dominance and resistance. This volume will appeal to any archaeologist looking to move beyond the common discourse on slavery and assess more closely the African struggle against tyranny. James A. Delle is a professor in the Anthropology and Sociology Department at Kutztown University in Pennsylvania. He is coauthor, with Mark Leone, of *An Archaeology of Social Space* and coeditor, with Stephen Mrozowski and Robert Paynter, of *Lines That Divide: Historical Archaeologies of Race, Class, and Gender*. Over a lifetime of studying Cuban Santería and other religions related to Orisha worship—a practice also found among the Yoruba in West Africa—Stephan Palmié has grown progressively uneasy with the assumptions inherent in the very term Afro-Cuban religion. In *The Cooking of History* he provides a comprehensive analysis of these assumptions, in the process offering an incisive critique both of the anthropology of

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religion and of scholarship on the cultural history of the Afro-Atlantic World. Understood largely through its rituals and ceremonies, Santería and related religions have been a challenge for anthropologists to link to a hypothetical African past. But, Palmié argues, precisely by relying on the notion of an aboriginal African past, and by claiming to authenticate these religions via their findings, anthropologists—some of whom have converted to these religions—have exerted considerable influence upon contemporary practices. Critiquing widespread and damaging simplifications that posit religious practices as stable and self-contained, Palmié calls for a drastic new approach that properly situates cultural origins within the complex social environments and scholarly fields in which they are investigated.

This compelling look at the wellsprings of cultural vitality during one of the most dehumanizing experiences in history provides a fresh perspective on the African-American past.

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