Birth Of African American Culture An Anthropological Perspective

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One Anthropologist, Two Worlds Choong Soon Kim 2002 Unlike anthropologists who conduct their fieldwork in one cultural setting, Choong Soon Kim has alternated between two distinct worlds for more than thirty years. He is an anthropologist whose research has focused not only on people in his homeland of Korea but also on rural whites and African Americans in the American South and on American industrial workers and the Japanese entrepreneurs who employ them. One Anthropologist, Two Worlds is both the memoir of a fieldworker and a cultural analysis of a transplanted anthropologist who has worked extensively in Asia and America. In telling how he has shifted from one cultural setting to another, Kim describes how he has gone from being an insider to an outsider--and from a marginal to a reflexive anthropologist. Kim's account is a unique case study in anthropological fieldwork. He develops a broadened approach to ethnography that encompasses both eastern and western outlooks as he describes cultural changes in both worlds. He addresses such current debates as personal identity, marginality, globalization, and the reflexivity of anthropological fieldworkers, and he discusses these issues with greater insight that can be had from those who less traveled. While there have been many studies of fieldwork, few have dealt with work conducted in the United States by anthropologists from other cultures. One Anthropologist, Two Worlds is an ethnography of an ethnographer--the work of an insightful scholar who is a gifted storyteller. It is as a jubilant celebration of the practice of anthropology.


Moments of Freedom Johannes Fabian 1998 Johannes Fabian was one of the first anthropologists to introduce the concept of popular culture into the study of contemporary Africa. Drawing on his research in the Shaba region of Zaire (now the Democratic Republic of Congo), he has been writing for thirty years about the practices, beliefs, and objects that make up popular culture in an urban African setting: labor and language, religious movements, theater and storytelling, music and painting, grassroots literacy and historiography. In Moments of Freedom Fabian reflects on anthropological uses of the concept of popular culture. He retraces how his explorations of popular culture in this urban-industrial setting showed that classicist culture theory did not account for large aspects of contemporary African life. Popular culture draws on various genres of representation and performance, and Fabian explores the notion of genre itself as it applies to Shaba religious discourse, painting, and the theater. He also addresses the element of time and how spatial thinking about culture, ethnicity, and globalization acts as an obstacle to appreciating the contemporaneity of African popular culture. The volume ends with a discussion of contestation in light of current calls for democratization. In Moments of Freedom, Johannes Fabian takes stock of decades of anthropological work on popular culture and examines the development of his own thought over time. Throughout the volume, he makes eloquent connections to other fielrdes such as history, folklore studies, and cultural studies, suggesting areas for further research in each.

Enslaving Connections José C. Curto 2004 No Marketing Blurb

Make Good the Promises Spencer Crew An incisive and illuminating analysis of the enduring legacy of the post-Civil War period known as Reconstruction—a comprehensive story of Black Americans’ struggle for human rights and dignity and the failure of the nation to fulfill its promises of freedom, citizenship, and justice. In the aftermath of the Civil War, millions of free and newly freed African Americans were determined to define themselves as equal citizens in a country without slavery—to own land, build secure families, and educate themselves and their children. Seeking to secure safety and justice, they successfully campaigned for civil and political rights, including the right to vote. Across an expanding America, Black politicians were elected to all levels of government, from city halls to state capitals to Washington, DC. But those gains were short-lived. By the mid-1870s, the federal government stopped enforcing civil rights laws, allowing white supremacists to use suppression and violence to regain power in the Southern states. Black men, women, and children suffered racial terror, segregation, and discrimination that confined them to second-class citizenship, a system known as Jim Crow that endured for decades. More than a century has passed since the revolutionary political, social, and economic movement known as Reconstruction, yet its profound consequences reverberate in our lives today. Make Good the Promises explores five distinct yet intertwined legacies of Reconstruction—Liberation, Violence, Repair, Place, and Belief—to reveal their lasting impact on modern society. It is the story of Frederick Douglass, Frances Ellen Watkins Harper, Hiram Revels, Ida B. Wells, and scores of other Black men and women who reshaped a nation—and of the persistence of white supremacy and the perpetuation of the injustices of slavery continued by other means and codified in state and federal laws. With contributions by leading scholars, and illustrated with 80 images from the exhibition, Make Good the Promises shows how Black Lives
Matter, #SayHerName, antiracism, and other current movements for repair find inspiration from the lessons of Reconstruction. It touches on questions critical then and now: What is the meaning of freedom and equality? What does it mean to be American? Powerful and eye-opening, it is a reminder that history is far from past; it lives within each of us and shapes our world and who we are.

The Afterlife Is Where We Come From Alma Gottlieb 2004 When a new baby arrives among the Beng people of West Africa, they see it not as being born, but as being reincarnated after a rich life in a previous world. Far from being a tabula rasa, a Beng infant is thought to begin its life filled with spiritual knowledge. How do these beliefs affect the way the Beng rear their children? In this unique and engaging ethnography of babies, Alma Gottlieb explores how religious ideology affects every aspect of Beng childrearing practices—from bathing infants to protecting them from disease to teaching them how to crawl and walk— and how widespread poverty limits these practices. A mother of two, Gottlieb includes moving discussions of how her experiences among the Beng changed the way she saw her own parenting. Throughout the book she also draws telling comparisons between Beng and Euro-American parenting, bringing home just how deeply culture matters to the way we all rear our children. All parents and anyone interested in the place of culture in the lives of infants, and vice versa, will enjoy The Afterlife Is Where We Come From. “This wonderfully reflective text should provide the impetus for formulating research possibilities about infancy and toddlerhood for this century.” — Caren J. Frost, Medical Anthropology Quarterly

Memories of Madagascar and Slavery in the Black Atlantic Wendy Wilson-Fall 2015-10-21 From the seventeenth century into the nineteenth, thousands of Madagascar’s people were brought to American ports as slaves. In Memories of Madagascar and Slavery in the Black Atlantic, Wendy Wilson-Fall shows that the descendants of these Malagasy slaves in the United States maintained an ethnic identity in ways that those from the areas more commonly feeding the Atlantic slave trade did not. Generations later, hundreds, if not thousands, of African Americans maintain strong identities as Malagasy descendants, yet the histories of Malagasy slaves, sailors, and their descendants have been little explored. Wilson-Fall examines how and why the stories that underlie this identity have been handed down through families — and what this says about broader issues of ethnicity and meaning-making for those whose family origins, if documented at all, have been willfully obscured by history. By analyzing contemporary oral histories as well as historical records and examining the conflicts between the two, Wilson-Fall carefully probes the tensions between the official and the personal, the written and the lived. She suggests that historically, the black community has retained a multilayered understanding of its past to which generations of immigrants — enslaved and free — have been socially assigned, often in spite of their wish to retain far more complex identities. Innovative in its methodology and poetic in its articulation, this book bridges history and ethnography to take studies of diaspora, ethnicity, and identity into new territory.

The Birth of African-American Culture Sidney Wilfred Mintz 1992-07-01 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.

The Second Generation of African American Pioneers in Anthropology Ira E. Harrison 2018-11-15 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 about race and ethnicity pushed anthropologists to rethink past assumptions.

The Cambridge History of American Theatre Wilmeth, Don Burton Wilmeth 1998-02-28 The Cambridge History of American Theatre is an authoritative and wide-ranging history of American theatre in all its dimensions, from theatre building to play writing, directors, performers, and designers. Engaging the theatre as a performance art, a cultural institution, and a fact of American social and political life, the authors recognize changing styles of representation and performance and address the economic context that conditions the drama presented. The History approaches its subject with a full awareness of relevant developments in literary criticism, cultural analysis, and performance theory. At the same time, it is designed to be an accessible, challenging narrative. Volume One deals with the colonial inceptions of American theatre through the post-Civil War period: the European antecedents, the New World influences of the French and Spanish colonists, and the development of uniquely American traditions in tandem with the emergence of national identity.

Engendering African American Archaeology Jilliam E Galle, PH D 2004 The first multiauthor collection to focus on archaeology and the construction of gender in an African American context.

The Palgrave Handbook of African Colonial and Postcolonial History Martin S. Shanguhyia 2018-01-28 This wide-ranging volume presents the most complete appraisal of modern African history to date. It assembles dozens of new and established scholars to tackle the questions and subjects that define the field, ranging from the economy, the two world wars, nationalism, decolonization, and postcolonial politics to religion, development, sexuality, and the African youth experience. Contributors are drawn from numerous fields in African studies, including art, music, literature, education, and anthropology. The themes they cover illustrate the depth of modern African history and the diversity and originality of lenses available for examining it. Older themes in the field have been treated to an engaging re-assessment, while new and emerging themes are situated as the book’s core strength. The result is a comprehensive, vital picture of where the field of modern African history stands today.

The Birth of African-American Culture Sidney Wilfred Mintz 1992-07-01 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.

American Americans and Africa Nemata Amelina Itibayo Blyden 2019-05-28 An introduction to the complex relationship between African Americans and the African continent. What is an “African American” and how do these identities relate to the African continent? Rising immigration levels, globalization, and the United States’ first African American president have all sparked new dialogue around the question. This book provides an introduction to the relationship between African Americans and Africa from the era of slavery to the present, mapping several overlapping diasporas. The diversity of African American identities through relationships with region, ethnicity, slavery, and immigration is all examined to investigate questions fundamental to the study of African American history and culture.

Slave Culture: Nationalist Theory and the Foundations of Black America Sterling Stuckey 2004-05-26 Professor of History Northwestern University 1987-04-23 How were blacks in American slavery formed, out of a multiplicity of African ethnic peoples, into a single people? In this major study of Afro-American culture, Sterling Stuckey, a leading thinker on black nationalism for the past twenty years, explains how different African peoples interacted during the nineteenth century to achieve a common culture. He finds that, at the time of emancipation, slaves were still overwhelmingly African in culture, a conclusion with profound implications for theories of black liberation and for the future of race relations in America. By examining anthropological evidence about Central and West African cultural traditions—Bakongo, Ibo, Dahomean, Mendi and others—and exploring the folklore and musical and dance traditions of the Yoruba, Stuckey has arrived at a coherent intellectual analysis of the Pan-African impulse among slaves that contributed to the formation of a black ethos. He establishes, for example, the centrality of an ancient African ritual—the Ring Shout or Circle Dance—to the black American religious and artistic experience. Black nationalist theorists, the author points out, are those most in tune with the implication of an African presence in America during and since slavery. Casting a fresh new light on these ideas, Stuckey provides us with fascinating profiles of such nineteenth century figures as David Walker, Henry Highland Garnet, and Frederick Douglass. He then considers in detail the lives and careers of W. E. B. Du Bois and Paul Robeson in this century, describing their ambition that blacks in American society, while struggling to end racism, take on roles that truly reflected their African heritage. These concepts of black liberation, Stuckey suggests, are far more relevant to the intrinsic values of black people than integrationist thought on race relations. But in a final revelation he concludes that, with the exception of Paul Robeson, the ironic tendency of black nationalists has been to underestimate the depths of African culture in black Americans and the sophistication of the slave community they arose from.

Black Feminist Anthropology Irma McClaurin 2001 Choice Outstanding Academic Title In the discipline’s early days, anthropologists by definition were assumed to be white and male. Western and black scholars were relegated to the field’s periphery. From the Virginia plan to the Jim Crow South, 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 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.

A Review of the Principal Questions in Morals Richard Price 1787 Problems in Modern Latin American History James A. Wood 2013-11-07 Now in its fourth edition, this leading reader has been updated to tighten the focus of each chapter on a major interpretive problem. This edition includes an entirely new chapter, “Historical Memory,” which allows readers to revisit the era of the Cold War from a contemporary perspective, and the chapters on nationalism and globalization have been thoroughly revised. The book continues to offer a rich variety of materials that can be tailored to the needs of individual instructors. The reader’s unique and successful chapter organization provides a thematic complement to narrative accounts of modern Latin American history. By focusing each chapter on a single concept or interpretive problem—such as nationalism, women’s rights, or social revolution—the text engages students in the analysis of how the historical context shapes the same problems across different times and places. Each chapter in this new edition includes at least two primary sources. With its innovative combination of primary and secondary sources and editorial analysis, this text is designed specifically to stimulate critical thinking in a wide range of courses on Latin American history since independence.
racial differences has been made by organizations such as the NAACP, which skilfully appropriated the new social science to exploit the politics of the Cold War. African American Religious Thought Cornel West 2003-01-01 Believing that African American religious studies has reached a crossroads, Cornel West and Eddie Glaude seek, in this landmark anthology, to steer the discipline into the future. Arguing that the complexity of beliefs, choices, and actions of African Americans need not be reduced to expressions of black religion, West and Glaude call for more careful reflection on the complex relationships of African American religious studies to conceptions of class, gender, sexual orientation, race, empire, and other values that continue to challenge our democratic ideals.

Stigma and Culture J. Lorand Matory 2015-12-02 In Stigma and Culture, J. Lorand Matory provocatively shows how ethnic identification in the United States—and more broadly around the globe—is a competitive and hierarchical process. Such populations, especially of historically stigmatized races, seek status and income by dishonoring other stigmatized populations. And there is no better place to see this than among the African American elite in academia, where he explores the emergent ethnic identities of African and Caribbean immigrants and transmigrants, Gullah/Geechees, Louisiana Creoles, and even Native Americans of partly African ancestry. Matory describes the competitive process that hierarchically structures their self-definition as ethnic groups and the similar process by which middle-class African Americans seek distinction from their impoverished compatriots. Drawing on research at universities such as Howard, Harvard, and Duke and among their alumni networks, he details how these individuals pursue upward mobility, touting human equality, and regaling cultural diversity—also perpetuates the cultural standards that historically justified the dominance of some groups over others. Combining his ethnographic findings with classic theoretical insights from Frantz Fanon, Fredrik Barth, Erving Goffman, Pierre Bourdieu and others—alongside stories from his own life in academia—Matory sketches the university as an institution that, particularly through the anthropological vocabulary of culture, encourages the stigmatized to stratify their own.

The Oxford Handbook of African American Theology Katie G. Cannon 2014-07-01 Named an Honor Book for Nonfiction by the Black Caucus of the American Library Association African American theology has a long and important history. With modern roots in the civil rights movements of the 1960s, African American theology has gone beyond issues of justice and social transformation to participate in broader dialogues of theological inquiry. The Oxford Handbook of African American Theology brings together leading scholars in the field to offer a critical and comprehensive analysis of this theological tradition in its many forms and contexts. Using an interdisciplinary approach, this Oxford Handbook examines the nature, structures, and functions of African American Theology. The volume surveys the field by highlighting its sources, doctrines, internal debates, current challenges, future prospects in order to present key topics related to the wider palette of Black Religion in a sustained scholarly format. This formative collection presents current scholarship on African American Theology and scripture, eschatology, Christology, womanist theology, sexuality, ontology, the global economy, and much more. The contributors represent a diverse set of faith perspectives, adding to the layered discourses within the volume. These essays further important discussions on the pressing debates and challenges that shape black and womanist theologies.

Wealth and Rebellion Rosemary Lévy Zumwalt 1992 Boss-lady had a unique position in Boss-man’s, an old, retired, pimp’s, whorehouse. She was the madam in charge of keeping the girls on their toes, or backs, as it were. And to top things off, Boss-man had given her permission to throw weekly parties in which she was allowed to freak with any of the women she chose. She being a recently released lesbian from prison, took full advantage of Boss’s gratuity. Everything was running fine until the elderly Boss-man suffered a fatal heart attack, some saying, because of the pressure he was under to sell the Mob’s dope, which they forced on him, and he didn’t know how to handle, while fearing the wrath of the organization if he messed up. Immediately after the death of Boss-man, Lady, while grieving his loss, wasn’t sure she could fill his shoes. But with the aid of Old Ben, one of Boss’s life long friends, and barber shop owner, she pulled herself together and managed to keep the whorehouse open, even getting more girls to join her stable. Once Boss-lady had an understanding of this same system, and how to play it, she was ambitious. She, while using money Boss-man left her, purchased another house and hired another, retired, pimp, to run it. The question is, would her ambition be the catalyst, which would bring her criminal life crashing down on her head?

An Anthropological Dilemma John F. Szwed 1995 In this volume, twelve authors take a challenging new look at the South. Departing from the issue that has lately preoccupied observers of the South - the region’s waning cultural distinctiveness - the contributors instead look at the dynamics of the region’s long-troubled relationship with the rest of the nation. What they discover allows us to understand the South as itself. The nation has sought, time and again, to change the region, but it has defined by its geography, history, and society, but also a mythic and metaphoric South - one continually refashioned by national/regional discourse, trends and events. In addition, the South has long been a mirror in which America has viewed itself. The nation has sought, time and again, to change the region, but it has also used the South to expose and modify darker impulses of American culture.

Alcohol and Humans Kimberley Hockings 2020-01-05 Alcohol use has a long and ubiquitous history. The prevailing tendency to view alcohol merely as a ‘social problem’ or the popular notion that alcohol only serves to provide us with a ‘hedonic’ high, masks its importance in the social fabric of many human societies both past and present. To provide a critical understanding of alcohol use as a complex social practice that has been exploited by humans for thousands of years, this volume creates disciplinary insight from social/cultural anthropologists, archaeologists, historians, psychologists, primatologists, and biologists. This multi-disciplinary volume examines the broad use of alcohol in the human lineage and its wider relationship to social contexts such as feasting, sacred rituals, and social bonding. Alcohol abuse is a small part of a much more complex and social pattern of widespread alcohol use by humans. This alone should prompt us to explore the...
evolutionary origins of this ancient practice and the socially functional reasons for its continued popularity. The objectives of this volume are: (1) to understand how and why nonhuman primates and other animals use alcohol in the wild, and its relevance to understanding the social consumption of alcohol in humans; (2) to understand the social function of alcohol in human prehistory; (3) to understand the sociocultural significance of alcohol across human societies; and (4) to explore the social functions of alcohol consumption in contemporary society. 'Alcohol in Humans' will be fascinating reading for those in the fields of biology, psychology, anthropology, archaeology, as well as those with a broader interest in addiction.

**Anthropology and the Racial Politics of Culture**

Lee D. Baker 2010-02-10 In the late nineteenth century, if ethnologists in the United States recognized African American culture, they often perceived it as something to be overcome and left behind. At the same time, they were committed to “discovering” Native American culture by curating objects, narrating practices, and recording languages. In Anthropology and the Racial Politics of Culture, Lee D. Baker examines theories of race and culture developed by American anthropologists during the late nineteenth century and early twentieth. He investigates the role that ethnologists played in creating a racial politics of culture in which Indians had a culture worthy of preservation and exhibition while African Americans did not. Baker argues that the concept of culture developed by ethnologists to understand American Indian languages and customs in the nineteenth century formed the basis of the anthropological concept of race eventually used to confront “the Negro problem” in the early twentieth century. As he explores the implications of anthropology’s different approaches to African Americans and Native Americans, and the field’s different but overlapping theories of race and culture, Baker delves into the careers of prominent anthropologists and ethnologists, including James Mooney Jr., Frederic W. Putnam, Daniel G. Brinton, and Franz Boas. His analysis takes into account not only scientific societies, journals, museums, and universities, but also the development of sociology in the United States, African American and Native American activists and intellectuals, philanthropy, the media, and government entities from the Bureau of Indian Affairs to the Supreme Court. In Anthropology and the Racial Politics of Culture, Baker tells how anthropology has both responded to and helped shape ideas about race and culture in the United States, and how its ideas have been appropriated (and misappropriated) to wildly different ends.

**African-American Pioneers in Anthropology**

Ira E. Harrison 1999 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, Katherine Dunham, Ellen Irene Diggs, Allison Davis, St. Clair Drake, Arthur Huff Fauset, William S. Willis Jr., Hubert Barnes Ross, Elliot Skinner

**Melville J. Herskovits and the Racial Politics of Knowledge**

Jerry Gershenhorn 2004-01-01 Melville J. Herskovits and the Racial Politics of Knowledge is the first full-scale biography of the trailblazing anthropologist of African and African American cultures. Born into a world of racial hierarchy, Melville J. Herskovits (18951963) employed physical anthropology and ethnography to undermine racist and hierarchical ways of thinking about humanity and to underscore the value of cultural diversity. His research in West Africa, the West Indies, and South America documented the far-reaching influence of African cultures in the Americas. He founded the first major interdisciplinary American program in African studies in 1948 at Northwestern University, and his controversial classic The Myth of the Negro Past delineated African cultural influences on American blacks and showcased the vibrancy of African American culture. He also helped forge the concept of cultural relativism, particularly in his book Man and His Works. While Herskovits promoted African and African American studies, he criticized some activist black scholars, most notably Carter G. Woodson and W. E. B. Du Bois, whom he considered propagandists because of their social reform orientation. After World War II, Herskovits became an outspoken public figure, advocating African independence and attacking American policymakers who treated Africa as an object of Cold War Strategy. Herskovits's private papers and published works, Jerry Gershenhorn's biography recognizes Herskovits's many contributions and discusses the complex consequences of his conclusions, methodologies, and relations with African American scholars.

**Reinventing Anthropology**

Dell H. Hymes 1974 Collection of articles exploring the institutional and theoretical frameworks of the anthropological discipline; article by K. Halle separately annotated.

**Memories of the Slave Trade**

Rosalind Shaw 2002-04-08 In a work that challenges recurring claims that Africans felt (and still feel) no sense of moral responsibility concerning the sale of slaves, Rosalind Shaw traces memories of the slave trade in Sierra Leone. While the slave-trading past is rarely remembered in explicit verbal accounts, it is often made vividly present in such forms as rogue spirits, diviners’ visions, the imagery of divination techniques, and accounts of an invisible city of witches whose affluence was built on the theft of human lives. Drawing on extensive fieldwork and archival research, Shaw argues that memories of the slave trade have shaped (and been reshaped by) experiences of colonialism, postcolonialism, and the country’s ten-year rebel war. These ritual and visionary memories make hitherto invisible realities manifest, forming a prism through which past and present mutually configure each other.

**African-Atlantic Cultures and the South Carolina Lowcountry**

Ras Michael Brown 2012-08-27 African-Atlantic Cultures and the South Carolina Lowcountry examines perceptions of the natural world revealed by the religious ideas and practices of African-descended communities in South Carolina from the colonial period into the twentieth century. Focusing on Kongo nature spirits known as the simbi, Ras Michael Brown describes the essential role religion played in key historical processes, such as establishing new communities and incorporating American forms of Christianity into an African-based spirituality. This book illuminates how people of African descent engaged the spiritual landscape of the Lowcountry through their subsistence practices, religious experiences and political discourse.

**After Freedom**

The transportation of enslaved African persons into Europe, the Americas, and the Caribbean, brought African and diasporic African people into contact in significant numbers with the Greek and Latin classics for the first time in modern history. In African Athena, the contributors explore the impact of the modern African diaspora from the sixteenth century onwards on Western notions of history and culture, examining the role Bernal’s claim has played in European and American understandings of history, and in classical, European, American and Caribbean literary production. African Athena examines the history of intellectuals and literary writers who contested the white, dominant Euro-American constructions of the classical past and its influence on the present. Martin Bernal has written an Afterword to this collection.

Gods of the Upper Air Charles King 2020-07-14 2020 Anisfield-Wolf Book Award Winner Finalist for the National Book Critics Circle Award From an award-winning historian comes a dazzling history of the birth of cultural anthropology and the adventurous scientists who pioneered it—a sweeping chronicle of discovery and the fascinating origin story of our multicultural world. A century ago, everyone knew that people were fated by their race, sex, and nationality to be more or less intelligent, nurturing, or warlike. But Columbia University professor Franz Boas looked at the data and decided everyone was wrong. Racial categories, he insisted, were biological fictions. Cultures did not come in neat packages labeled “primitive” or “advanced.” What counted as a family, a good meal, or even common sense was a product of history and circumstance, not of nature. In Gods of the Upper Air, a masterful narrative history of radical ideas and passionate lives, Charles King shows how these intuitions led to a fundamental reimagining of human diversity. Boas’s students were some of the century’s most colorful figures and unsung visionaries: Margaret Mead, the outspoken field researcher whose Coming of Age in Samoa is among the most widely read works of social science of all time; Ruth Benedict, the great love of Mead’s life, whose research shaped post-Second World War Japan; Ella Deloria, the Dakota Sioux activist who preserved the traditions of Native Americans on the Great Plains; and Zora Neale Hurston, whose studies under Boas fed directly into her now classic novel, Their Eyes Were Watching God. Together, they mapped civilizations from the American South to the South Pacific and from Caribbean islands to Manhattan’s city streets, and unearthed an essential fact buried by centuries of prejudice: that humanity is an undivided whole. Their revolutionary findings would go on to inspire the fluid conceptions of identity we know today. Rich in drama, conflict, friendship, and love, Gods of the Upper Air is a brilliant and groundbreaking history of American progress and the opening of the modern mind.

Education and Anthropology Frank Musgrove 1982 Draws on anthropological and psychological literature to throw light on the problems and processes of learning and teaching in societies with no literacy tradition; no specifically Aboriginal material.

The Atlantic World, 1450-2000 Toyin Falola 2008 “This ambitious work provides an overview of the Atlantic world, since the 15th century, by exploring the major themes that define the study of this region. Contact with Europeans in Africa and the Americas, the slave trade, gender and race in the early Atlantic world, independence movements in Africa, Caribbean nationalism, and gender and identity in the 20th century are just a few subjects discussed. Moving beyond the microhistories of the scholarly monograph to connect the fruits of those researches with broader events and processes, this book, in the editors’ words, makes “a concerted effort to re-connect elites and non-elites, Old World and New, early modern and modern, and economics and culture.” It will be a point of embarkation for a new generation of students of the Atlantic world.” -- Publisher’s description.

African-American Religion Timothy Earl Fulop 1997 African American religions encompass a broad spectrum of beliefs & practices. This book brings together in one forum the most important essays on the development of these traditions to provide an overview of the field & its most important scholars.