

# Religion and Society in Post-Emancipation Jamaica



*Robert J. Stewart*

# Religion And Society In Post Emancipation Jamaica

**Monique A. Bedasse**



## **Religion And Society In Post Emancipation Jamaica:**

**Religion and Society in Post-emancipation Jamaica** Robert J. Stewart, 1992 What role did religion or the agents of religion both European and Afro Jamaican play in the conflicts that characterized the formation of a creole society in Jamaica after emancipation Beginning from this question Robert J Stewart has produced the most comprehensive available treatment of the religious social and cultural history of nineteenth century Jamaica This remarkable volume explores the interaction of two Christianities one European and the other African based It examines the organization presence politics and mission philosophy of the major Christian denominations as well as the creative responses of Afro Jamaicans to evangelization The ideological theological and racial assumptions embraced by the various denominations and missionaries prevented them from valuing Africanisms in the religious and cultural heritage of Afro Jamaicans and with Baptist exceptions from identifying with the latter s aspirations and social problems In consequence Afro Jamaican religion became a source of identity and resistance against European cultural hegemony in Jamaica Drawing on rich troves of documents unavailable in the United States Stewart develops major new accounts of the processes of syncretism and creolization His grasp of European intellectual history and deft critiques of prior scholarship add to the importance of this work An excellent raconteur the author also presents a vivid portrait gallery of both missionaries and Afro Jamaicans during this crucial period in the island s history

Religion and Society in Post-emancipation Jamaica Robert J. Stewart, 1992      **The Oxford Handbook of Caribbean Religions** Michelle A. Gonzalez, Michelle Gonzalez Maldonado, 2024 The Oxford Handbook of Caribbean Religions offers a comprehensive overview of Caribbean religions The Caribbean is a microcosm of the world s religions but the small geographic space resulted in the encounter of global religions and indigenous religious practices The racial ethnic and cultural diversity of this region makes brief introductions to Caribbean religions incapable of truly addressing its complex and diverse religious landscape The Handbook also elaborates on the diversity of the religious traditions and the national particularity of the region while also considering multiple geographic settings It mentions how often Caribbean religion is studied through the perspective of a discrete religious tradition or geographic setting      **The Encyclopedia of Caribbean Religions** Patrick Taylor, Frederick I. Case, 2013-04-30 The Encyclopedia of Caribbean Religions is the definitive reference for Caribbean religious phenomena from a Caribbean perspective Generously illustrated this landmark project combines the breadth of a comparative approach to religion with the depth of understanding of Caribbean spirituality as an ever changing and varied historical phenomenon Organized alphabetically entries examine how Caribbean religious experiences have been shaped by and have responded to the processes of colonialism and the challenges of the postcolonial world Systematically organized by theme and area the encyclopedia considers religious traditions such as Vodou Rastafari Sunni Islam Sanatan Dharma Judaism and the Roman Catholic and Seventh day Adventist churches Detailed subentries present topics such as religious rituals beliefs practices specific historical developments geographical differences and gender roles within major

traditions Also included are entries that address the religious dimensions of geographical territories that make up the Caribbean Representing the culmination of more than a decade of work by the associates of the Caribbean Religions Project The Encyclopedia of Caribbean Religions will foster a greater understanding of the role of religion in Caribbean life and society in the Caribbean diaspora and in wider national and transnational spaces Passages and Afterworlds Maarit Forde,Yanique Hume,2018-11-15 The contributors to Passages and Afterworlds explore death and its rituals across the Caribbean drawing on ethnographic theories shaped by a deep understanding of the region s long history of violent encounters exploitation and cultural diversity Examining the relationship between living bodies and the spirits of the dead the contributors investigate the changes in cosmologies and rituals in the cultural sphere of death in relation to political developments state violence legislation policing and identity politics Contributors address topics that range from the ever evolving role of divinized spirits in Haiti and the contemporary mortuary practice of Indo Trinidadians to funerary ceremonies in rural Jamaica and ancestor cults in Maroon culture in Suriname Questions of alterity difference and hierarchy underlie these discussions of how racial cultural and class differences have been deployed in ritual practice and how such rituals have been governed in the colonial and postcolonial Caribbean Contributors Donald Cosentino Maarit Forde Yanique Hume Paul Christopher Johnson Aisha Khan Keith E McNeal George Mentore Richard Price Karen Richman Ineke Wilhelmina van Wetering Bonno H U E Thoden van Velzen **Black Missionary in an Age of Enslavement** Noel Leo Erskine,2024-08-06 Much discussion of Protestant Christianity and its missions in the eighteenth and early nineteenth centuries is focused on the work of English missionary William Carey and American Missionaries Adoniram and Ann Judson who travelled to India in 1793 and 1813 This book reframes this conventional understanding of mission studies and outreach by exploring the legacy and life of the enslaved American Baptist George Liele 1750 1825 the first African American ordained to the Christian ministry Black Missionary in an Age of Enslavement looks at Christianity and mission through the life and times of Liele highlighting his travels as an itinerant preacher in South Carolina Georgia Jamaica and through his prot g there David George Nova Scotia Sierra Leone and toward the end of his life England Liele knew what it meant to be both slave and free In Jamaica as in Savannah he was imprisoned for his faith and saw the survival of the church as pivotal Liele was a man of firsts the first African American ordained to the Christian ministry May 20 1775 and the first missionary to take the Christian gospel outside the United States It was Liele more than any other missionary who initiated the practice of offering education to native people both enslaved and free With the hymnal in one hand and the Bible in the other Liele taught the enslaved and free that they were destined for liberation *Jubilee's Experiment* Dexter J. Gabriel,2023-04-06 Dexter J Gabriel s Jubilee s Experiment is a thorough examination of how the emancipated British Caribbean colonies entered into the debates over abolition and African American citizenship in the US from the 1830s through the 1860s It analyzes this public discourse created by black and white abolitionists and African Americans more generally in antebellum America as

both propaganda and rhetoric Simultaneously Gabriel interweaves the lived experiences of former slaves in the West Indies their daily acts of resistance and struggles for greater freedoms to further augment but complicate this debate An important and timely intervention Jubilee s Experiment argues that the measured success of former slaves in the West Indies became a crucial focal point in the struggle against slavery in antebellum North America **Civilising Subjects** Catherine

Hall,2002-05 This volume argues that the empire was at the heart of 19th century Englishness It tells stories of a group of English men and women who constructed themselves as colonizers It then uses these studies as a means of exploring wider colonial issues *Christian Ritual and the Creation of British Slave Societies, 1650-1780* Nicholas M. Beasley,2010-01-25

This study offers a new and challenging look at Christian institutions and practices in Britain s Caribbean and southern American colonies Focusing on the plantation societies of Barbados Jamaica and South Carolina Nicholas M Beasley finds that the tradition of liturgical worship in these places was more vibrant and more deeply rooted in European Christianity than previously thought In addition Beasley argues white colonists attachment to religious continuity was thoroughly racialized Church customs sacraments and ceremonies were a means of regulating slavery and asserting whiteness Drawing on a mix of historical and anthropological methods Beasley covers such topics as church architecture pew seating customs marriage baptism communion and funerals Colonists created an environment in sacred time and space that framed their rituals for maximum social impact and they asserted privilege and power by privatizing some rituals and by meting out access to rituals to people of color Throughout Beasley is sensitive to how this culture of worship changed as each colony reacted to its own political environmental and demographic circumstances across time Local factors influencing who partook in Christian rituals and how when and where these rituals took place could include the structure of the Anglican Church which tended to be less hierarchical and centralized than at home in England the level of tensions between Anglicans and Protestants the persistence of African religious beliefs and colonists attitudes toward free persons of color and elite slaves This book enriches an existing historiography that neglects the cultural power of liturgical Christianity in the early South and the British Caribbean and offers a new account of the translation of early modern English Christianity to early America

"*New Negroes from Africa*" Rosanne Marion Adderley,2006 In 1838 the British government outlawed the slave trade emancipated all of the slaves in its possessions and began to interdict slave ships en route to the Americas Almost at once colonies that had depended on slave labour were faced with a liberated and unwilling labour force At the same time newly freed slaves in Sierra Leone and later from America and elsewhere were persuaded to emigrate to other British colonies to provide a new workforce to replace or augment remnants of the old Some became paid labourers others indentured servants These two groups one English speaking colonists the other new African immigrants are the focus of this study of receptive communities in the West Indies Adderley describes the formation of these settlements and working from scant records tries to tease out information about the families of liberated Africans the labour they performed their religions and the culture

they brought with them She addresses issues of gender ethnicity and identity and concludes with a discussion of repatriation

*Black Labor, White Sugar* Philip A. Howard, 2015-06-15 Early in the twentieth century the Cuban sugarcane industry faced a labor crisis when Cuban and European workers balked at the inhumane conditions they endured in the cane fields Rather than reforming their practices sugar companies gained permission from the Cuban government to import thousands of black workers from other Caribbean colonies primarily Haiti and Jamaica *Black Labor White Sugar* illuminates the story of these immigrants their exploitation by the sugarcane companies and the strategies they used to fight back Philip A Howard traces the socioeconomic and political circumstances in Haiti and Jamaica that led men to leave their homelands to cut load and haul sugarcane in Cuba Once there the field workers or braceros were subject to marginalization and even violence from the sugar companies which used structures of race ethnicity color and class to subjugate these laborers Howard argues that braceros drew on their cultural identities from concepts of home and family to spiritual worldviews to interpret and contest their experiences in Cuba They also fought against their exploitation in more overt ways As labor conditions worsened in response to falling sugar prices the principles of anarcho syndicalism converged with the Pan African philosophy of Marcus Garvey to foster the evolution of a protest culture among black Caribbean laborers By the mid 1920s this identity encouraged many braceros to participate in strikes that sought to improve wages as well as living and working conditions The first full length exploration of Haitian and Jamaican workers in the Cuban sugarcane industry *Black Labor White Sugar* examines the industry's abuse of thousands of black Caribbean immigrants and the braceros' answering struggle for power and self definition

*The Anglican Church in the Anglophone Caribbean* Chris Fauske, 2025-10-02 This book highlights the Church's significant cultural social and political presence across the Anglophone Caribbean Individual authors collectively provide a series of readings of historical and contemporary issues negotiated by the Anglican Church in the Caribbean that capture the complex integral role the church played in shaping the individual identities of the islands while seeking also to be a pan national voice for a shared set of global values and aspirations expressed regionally The volume offers religious and secular readers an opportunity to better understand the role and history of the Anglican Church in the region It acknowledges historical failures challenges the notion that the church is colonial and highlights the continuing importance of the Church to individual lives and regional aspirations Combining examination of the church's complicated relationship with history and a variety of personal engagements with Anglicanism in the Caribbean *The Anglican Church in the Anglophone Caribbean* demonstrates the continuing significance of the Anglican Church in the development and contemporary life of the region

**Women At Sea** NA NA, 2016-04-30 From cross dressing pirates to servants and slaves women have played vital and often surprising roles in the navigation and cultural mapping of Caribbean territory Yet these experiences rarely surface in the increasing body of critical literature on women's travel writing which has focused on European or American women traveling to exotic locales as imperial subjects This stellar collection of essays offers a contestatory discourse that embraces the forms

of travelogue autobiography and ethnography as vehicles for women's rewriting of flawed or incomplete accounts of Caribbean cultures. This study considers writing by Caribbean women such as the slave narrative of Mary Prince and the autobiography of Jamaican nurse Mary Seacole and works by women whose travels to the Caribbean had enormous impacts on their own lives such as Aphra Behn and Zora Neale Hurston. Ranging across cultural, historical, literary, and class dimensions of travel writing, these essays give voice to women writers who have been silenced, ignored, or marginalized.

**Rastafari and the Arts** Darren J. N. Middleton, 2015-02-11 Drawing on literary, musical, and visual representations of and by Rastafari, Darren J. N. Middleton provides an introduction to Rasta through the arts broadly conceived. The religious underpinnings of the Rasta movement are often overshadowed by Rasta's association with reggae music, dub, and performance poetry. *Rastafari and the Arts: An Introduction* takes a fresh view of Rasta, considering the relationship between the artistic and religious dimensions of the movement in depth. Middleton's analysis complements current introductions to Afro-Caribbean religions and offers an engaging example of the role of popular culture in illuminating the beliefs and practices of emerging religions. Recognizing that outsiders as well as insiders have shaped the Rasta movement since its modest beginnings in Jamaica, Middleton includes interviews with members of both groups, including Ejay Khan, Barbara Makeda Blake, Hannah Geoffrey Philp, Asante Amen, Reggae Rajahs Benjamin Zephaniah, Monica Haim, Blakk Rasta, Rocky Dawuni, and Marvin D. Sterling. *Jah Kingdom* Monique A. Bedasse, 2017-08-11 From its beginnings in the 1930s, Jamaica, the Rastafarian movement has become a global presence. While the existing studies of the Rastafarian movement have primarily focused on its cultural expression through reggae music, art, and iconography, Monique A. Bedasse argues that repatriation to Africa represents the most important vehicle of Rastafari's international growth. Shifting the scholarship on repatriation from Ethiopia to Tanzania, Bedasse foregrounds Rastafari's enduring connection to black radical politics and establishes Tanzania as a critical site to explore gender, religion, race, citizenship, socialism, and nation. Beyond her engagement with how the Rastafarian idea of Africa translated into a lived reality, she demonstrates how Tanzanian state and nonstate actors not only validated the Rastafarian idea of diaspora but were also crucial to defining the parameters of Pan-Africanism. Based on previously undiscovered oral and written sources from Tanzania, Jamaica, England, the United States, and Trinidad, Bedasse uncovers a vast and varied transnational network, including Julius Nyerere, Michael Manley, and C. L. R. James, revealing Rastafari's entrenchment in the making of Pan-Africanism in the postindependence period.

**General History of the Caribbean UNESCO Volume 5** NA, 2019-06-12 Volume 5 provides an account and interpretation of the historical development of the region from around 1930 to the end of the twentieth century. Its wide-ranging study of the economic, political, religious, social, and cultural history of this period brings the series to the authorial present. Highlights include the turbulent thirties, decolonization, the turn to the left made in the 1970s by Anglophone Caribbean countries, the Castro Revolution, and changes in social and demographic structures, including ethnicity and race consciousness and the role and

status of women      **Novel Approaches to Anthropology** Marilyn Cohen,2013-09-05 This volume of interdisciplinary essays reflect current contributions to literary anthropology Novel Approaches to Anthropology Contributions to Literary Anthropology showcases the myriad ways that anthropologists bring their disciplinary perspectives theories concepts and pedagogical strategies to interpreting fiction and travel writing written in the past and present The authors integrate insights from the reflexive deconstructive turn in anthropology and from critical Marxist and feminist approaches that ground interpretation in the political economic and social constraints and experiences of everyday life The contributors share the view that fiction like all artistic expression is rooted in specific historical and cultural contexts Literature like all artistic expression stimulates a critical imagination by allowing readers to take a fresh look at their own society and culture

*Fragments of Bone* Patrick Bellegarde-Smith,2005 The bones of Pierre Toussaint the first proposed African American Catholic saint were disinterred and spread around in the New World In his introduction Patrick Bellegarde Smith suggests the same is true of the religious practices that peoples of African descent and victims of the Atlantic slave trade brought with them *Fragments of Bone* examines the evolution of these religions as they have been adapted and recontextualized in various New World environments The essays in *Fragments of Bone* discuss African religions as forms of resistance and survival in the face of Western cultural hegemony and imperialism The collection is unique in presenting the voices of scholars primarily outside of the Western tradition speaking on the issues they as practitioners regard as important Bellegarde Smith himself a priest in the Haitian Vodou religion brings together thirteen contributors from different disciplines genders and nationalities

**The Mobilities of Ships** Anyaa Anim-Addo,William Hasty,Kimberley Peters,2017-10-02 We live in a world that is ever on the move as is increasingly recognised within research on mobilities Yet studies of mobility have failed to go to sea with the same enthusiasm as mobilities ashore When we consider mobility we most often examine those movements that evidently form part of our everyday lives We forget to look outwards to the sea Yet ships have played and continue to play a significant role in shaping socio cultural political and economic life This book turns our attention to the manifold mobilities that occur at sea through an exploration of the mobilities of ships themselves as well as the movements of objects subjects and ideas that are mobilised by ships *The Mobilities of Ships* brings together seven chapters that tack through unexplored waters and move between diverse case studies including pirate ships naval vessels and luxury yachts In so doing *The Mobilities of Ships* offers a rich insight into the world of shipping mobilities past and present This book was published as a special issue of *Mobilities*

**Come Shouting to Zion** Sylvia R. Frey,Betty Wood,2000-11-09 The conversion of African born slaves and their descendants to Protestant Christianity marked one of the most important social and intellectual transformations in American history *Come Shouting to Zion* is the first comprehensive exploration of the processes by which this remarkable transition occurred Using an extraordinary array of archival sources Sylvia Frey and Betty Wood chart the course of religious conversion from the transference of traditional African religions to the New World through the growth of Protestant

Christianity in the American South and British Caribbean up to 1830 Come Shouting to Zion depicts religious transformation as a complex reciprocal movement involving black and white Christians It highlights the role of African American preachers in the conversion process and demonstrates the extent to which African American women were responsible for developing distinctive ritual patterns of worship and divergent moral values within the black spiritual community Finally the book sheds light on the ways in which by serving as a channel for the assimilation of Western culture into the slave quarters Protestant Christianity helped transform Africans into African Americans

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