



**Protestantism
and Political Conflict**
*in the Nineteenth-Century
Hispanic Caribbean*



LUIS MARTINEZ FERNÁNDEZ

Protestantism And Political Conflict In The Nineteenth Century Hispanic Caribbean

**Gaston Espinosa, Virgilio
Elizondo, Jesse Miranda**



Protestantism And Political Conflict In The Nineteenth Century Hispanic Caribbean:

Protestantism and Political Conflict in the Nineteenth-century Hispanic Caribbean Luis Martínez-Fernández, 2002

Catholicism has long been recognized as one of the major forces shaping the Hispanic Caribbean Cuba Puerto Rico and the Dominican Republic during the nineteenth century but the role of Protestantism has not been fully explored Protestantism and Political Conflict in the Nineteenth Century Hispanic Caribbean traces the emergence of Protestantism in Cuba and Puerto Rico during a crucial period of national consolidation involving both social and political struggle Using a comparative framework Martínez Fernández looks at the ways in which Protestantism though officially illegal for most of the century established itself competed with Catholicism and took differing paths in Cuba and Puerto Rico One of the book's main goals is to trace the links between religion and politics particularly with regard to early Protestant activities Protestants encountered a complex social economic and political landscape both in Cuba and in Puerto Rico and soon found that their very presence coupled with their demands for freedom of worship and burial rights involved them in a series of interrelated struggles in which the Catholic Church was embroiled along with the other main forces of the period the peasantry the agrarian bourgeoisie the mercantile bourgeoisie and the colonial state While the established Catholic Church increasingly identified with the conservative pro slavery and colonialist causes newly arrived Protestants tended to be nationalistic and to pursue particular economic activities such as cigar exportation in Cuba and the sugar industry in Puerto Rico The author argues that the early Protestant communities reflected the socio cultural milieus from which they emerged and were profoundly shaped by the economic activities of their congregants This influence in turn shaped not only the congregations composition but also their political and social orientations *Latino Religions and Civic Activism in the United States*

Gaston Espinosa, Virgilio Elizondo, Jesse Miranda, 2005-08-11 The Latino community in the United States is commonly stereotyped as Roman Catholic and politically passive *Latino Religions and Civic Activism in the United States* challenges and revises these stereotypes by demonstrating the critical influence of Latino Catholics Evangelicals Pentecostals Mainline Protestants and others on political civic and social engagement in the United States and Puerto Rico It also revises the ostensibly secular narrative of Latino history and politics The authors analyze the critical role that institutional popular and civil religion have played in Latino activism This timely book offers readers a new framework by which to understand and to interpret the central importance of religious symbols rhetoric ideology world views and leaders to Latino religions and politics over the past 150 years

Migrating Faith Daniel Ramírez, 2015-09-14 Daniel Ramírez's history of twentieth century Pentecostalism in the U S Mexico borderlands begins in Los Angeles in 1906 with the eruption of the Azusa Street Revival The Pentecostal phenomenon characterized by ecstatic spiritual practices that included speaking in tongues perceptions of miracles interracial mingling and new popular musical worship traditions from both sides of the border was criticized by Christian theologians secular media and even governmental authorities for behaviors considered to be

unorthodox and outrageous Today many scholars view the revival as having catalyzed the spread of Pentecostalism and consider the U S Mexico borderlands as one of the most important fountainheads of a religious movement that has thrived not only in North America but worldwide Ram rez argues that because of the distance separating the transnational migratory circuits from domineering arbiters of religious and aesthetic orthodoxy in both the United States and Mexico the region was fertile ground for the religious innovation by which working class Pentecostals expanded and changed traditional options for practicing the faith Giving special attention to individuals and families firsthand accounts and tracing how a vibrant religious music culture tied transnational communities together Ram rez illuminates the interplay of migration mobility and musicality in Pentecostalism s global boom

The Histories of the Latin American Church Joel M. Cruz,2014-11-15 Latin American Christianity is too often presented as a unified story appended to the end of larger western narratives And yet the stories of Christianity in Latin America are as varied and diverse as the lands and the peoples who live there The unique political ecclesial social and historical realities of each nation inevitably shaped a variety of Christian expressions in each Now for the first time a resource exists to help students and scholars understand the histories of Latin American Christianity An ideal resource this handbook is designed as an accompaniment to reading and research in the field After a generous overview to the history and theology of the region the text moves nation by nation providing timelines outlines and substantial introductions to the politics people movements and relevant facts of Christianity as experienced in that nation The result is an informative and eye opening introduction to a kaleidoscope of efforts to articulate the meanings and implications of Christianity in the context of Latin America

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Latinos and the New Immigrant Church David A. Badillo,2006-06-19 Publisher Description **Ever Faithful** David Sartorius,2014-01-10 Challenging assumptions that loyalty to the Spanish empire was the exclusive province of the white Cuban elite this groundbreaking history brings attention to free and enslaved people of African descent who actively supported colonialism

Theorizing Bioarchaeology Pamela L. Geller,2021-06-30 Bioarchaeology has relied on Darwinian perspectives and biocultural models to communicate information about the lives of past peoples This book demonstrates how further theoretical expansion a thoughtful engagement with critical social theorizing can contribute insightful and more ethical outcomes To do so it focuses on social theoretical concepts of pertinence to bioarchaeological

studies habitus the normal intersectionality necropolitics and bioethos These concepts can deepen study of plasticity disease gender violence and race and ethnicity as well as advance the field s decolonization efforts This book also works to overcome the challenges presented by dense social theorizing which has paid little attention to real bodies It historicizes explains and adapts concepts as well as discusses archaeological historic and contemporary case studies from around the world Theorizing Bioarchaeology is intended for individuals who may have initially dismissed social theorizing as postmodern but now acknowledge this characterization as oversimplified It is for readers who foster curiosity about bioarchaeology s contradictions and common sense The ideas contained in these pages may also be of use to students who know that it is naive at best and myopic at worst to presume data derived from bodies speak for themselves **Racial Migrations** Jesse

Hoffnung-Garskof,2021-05-04 The gripping history of Afro Latino migrants who conspired to overthrow a colonial monarchy end slavery and secure full citizenship in their homelands In the late nineteenth century a small group of Cubans and Puerto Ricans of African descent settled in the segregated tenements of New York City At an immigrant educational society in Greenwich Village these early Afro Latino New Yorkers taught themselves to be poets journalists and revolutionaries At the same time these individuals including Rafael Serra a cigar maker writer and politician Sotero Figueroa a typesetter editor and publisher and Gertrudis Heredia one of the first women of African descent to study midwifery at the University of Havana built a political network and articulated an ideal of revolutionary nationalism centered on the projects of racial and social justice These efforts were critical to the poet and diplomat Jos Mart s writings about race and his bid for leadership among Cuban exiles and to the later struggle to create space for black political participation in the Cuban Republic In **Racial Migrations** Jesse Hoffnung Garskof presents a vivid portrait of these largely forgotten migrant revolutionaries weaving together their experiences of migrating while black their relationships with African American civil rights leaders and their evolving participation in nationalist political movements By placing Afro Latino New Yorkers at the center of the story Hoffnung Garskof offers a new interpretation of the revolutionary politics of the Spanish Caribbean including the idea that Cuba could become a nation without racial divisions A model of transnational and comparative research **Racial Migrations** reveals the complexities of race making within migrant communities and the power of small groups of immigrants to transform their home societies

Subjects or Citizens Robert Whitney,Graciela Chailloux Laffita,2013-10-29 Cuba is widely recognized as a major hub of the transatlantic Hispanic and African diasporas throughout the colonial period Less well known is that during the first half of the twentieth century it was also the center of circum Caribbean diasporas with over 200 000 immigrants arriving mainly from Jamaica and Haiti The migration of British West Indians was a critical part of the economic and historical development of the island during the twentieth century as many of them went to work on sugar plantations Using never before consulted oral histories and correspondence Robert Whitney and Graciela Chailloux Laffita examine this British Caribbean diaspora and chronicle how the immigrants came to Cuba the living and working conditions

they experienced and how they both contributed to and remained separate from Cuban culture forging a unique identity that was not just proudly Cuban but also proudly Caribbean

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