The Development Of Creole Society 1770 1820

Study of the importance of debates about obeah, and state suppression of it, for Caribbean struggles about freedom and citizenship. Brings together the most recent and essential writings on slavery. Spanning almost five centuries - the late fifteenth until the mid-nineteenth - the articles trace the range and impact of slavery on the modern western world.

The American and Latin American independence movements emerged from distinctive settings and produced divergent results, but they were animated by similar ideas. Patriotic political theorists throughout the Americas offered analogous critiques of imperial rule, designed comparable constitutions, and expressed common ambitions for their new nations' future relations with one another and the rest of the world. This book adopts a hemispheric perspective on the revolutions that liberated the United States and Spanish America, offering a new interpretation of their most important political ideas. Simon argues that the many points of agreement among various revolutionary political theorists across the Americas can be attributed to the problems they encountered in common as Creoles - that is, as the descendants of European settlers born in the Americas. He illustrates this by comparing the political thought of three Creole revolutionaries: Alexander Hamilton of the United States, Simón Bolívar of Venezuela, and Lucas Alamán of Mexico.

A controversial new analysis of the development of New World creole languages among slaves. McWhorter makes a vast amount of new data available in his book, and posits that New World creole languages developed in West Africa, not on the plantations in the New World.

Documenta 11
Platform 3
History, Culture, Politics
Reflections on the Origin and Spread of Nationalism
Imagined Communities
Creolization and Contraband
Black + Blues
The Development of Creole Society and Culture in Saint-Louis and Goreé, 1719-1817

The definitive, bestselling book on the origins and development of nationalism...

This innovative book contributes to a paradigm shift in the study of creole languages, forging new empirical frameworks for understanding language and culture in sociohistorical contact. The authors bring together archival sources to challenge dominant linguistic theory and practice and engage issues of power, positioning marginalized indigenous peoples as the center of, and vital agents in, these languages’ formation and development. Students in language contact, pidgins and creoles, Caribbean studies, and postcolonial studies courses—and scholars across many disciplines—will benefit from this book and be convinced of the importance of understanding creoles and creolization.

Winner of the Cundill History Prize
Winner of the Frederick Douglass Book Prize
Named One of the Best Books of the Year by NPR

A breathtakingly original work of history that uncovers a massive enslaved persons' revolt that almost changed the face of the Americas. Named one of the best books of the year by NPR, Blood on the River also won two of the highest honors for works of history, capturing both the Frederick Douglass Prize and the Cundill History Prize in 2021. A book with profound relevance for our own time, Blood on the River “fundamentally alters what we know about revolutionary change” according to Cundill Prize juror and NYU history professor Jennifer Morgan. Nearly two hundred sixty years ago, on Sunday, February 27, 1763, thousands of slaves in the Dutch colony of Berbice—in present-day Guyana—launched a rebellion that came amazingly close to succeeding. Blood on the River is the explosive story of this little-known revolution, one that almost changed the face of the Americas. Michael Ignatieff, chair of the Cundill Prize jury, declared that Blood on the River “tells a story so dramatic, so compelling that no reader will be able to put the book down.” Drawing on nine hundred interrogation transcripts collected by the Dutch when the rebellion collapsed, and which were subsequently buried in Dutch archives, historian Marjoleine Kars has constructed what Pulitzer Prize–winning historian Eric Foner calls “a gripping narrative that brings to life a forgotten world.”

Creolization and pidginization are conceptualized and investigated as specific social processes in the course of which new common languages, socio-cultural practices and identifications are developed in contexts of postcolonial diversity shaped by distinct social, historical and local conditions.

a resource book for managers of sites and itineraries of memory
Island on Fire
Abeng
Wide Sargasso Sea
The Ideology of Creole Revolution
Language Contact, Language Change, and Postcolonial Linguistics
The Cultural Politics of Obeah

In this volume, scholars take the debate on Creolisation and its manifestations beyond the discipline of history and into debates on ethnicity, identity, class, the economics and politics of slavery and freedom, language, music, cookery and religion.

In 2004, a conference was held at King's College London to commemorate the centenary of the birth of Charles Boxer. The theme of the conference was the development of the
culturally mixed 'Portuguese' societies in Asia, Africa and America, which reflected Boxer's own interest in the social history of Portugal's overseas empire. Although the conference papers were published by Bristol University, this volume is long out of print and the outstanding quality of many of the contributions has made it necessary for this collection to be republished. Portuguese overseas expansion over a period of five centuries led to the formation of many mixed or creole communities which drew culturally not only on Portugal, but also on indigenous societies. This cross-cultural interaction gave rise to a creole 'Portuguese' identity that in many cases outlasted the formal empire itself. Reflecting upon the main tenets of Boxer's work, this collection provides a broad geographical perspective upon areas of Portuguese presence in Guinea, Cape Verde, Angola, São Tomé, Brazil and Gaia. The chapters cover a wide range of social strata, including plantation slave and maroon communities, private settler-traders and pirates, indigenous trade-diasporas, and Luso-African, Luso-Brazilian and Afro-Brazilian groups, as well as the formation of Creole elites against the background of shifting racial, gender, ethnic, linguistic and religious boundaries. As such, this collection represents an exercise in 'subaltern' history which shows that the informal social relations were often more important in the long term than the formal structures of empire.

This study looks in depth at a colonial plantation during 50 critical years of slavery in the Caribbean. It argues that the people who settled, lived and worked in Jamaica contributed to the formation of a society that developed its own distinctive character - creole society.

This volume offers a first survey of projects from around the world that seek to implement Creole languages in education. In contrast to previous works, this volume takes a holistic approach. Chapters discuss the sociolinguistic, educational and ideological context of projects, policy developments and project implementation, development and evaluation. It compares different kinds of educational activities focusing on Creoles and discusses a list of procedures that are necessary for successfully developing, evaluating and reforming educational activities that aim to integrate Creole languages in a viable and sustainable manner into formal education. The chapters are written by practitioners and academics involved in educational projects. They serve as a resource for practitioners, academics and persons wishing to devise or adapt educational initiatives. It is suitable for use in upper level undergraduate and post-graduate modules dealing with language and education with a focus on lesser used languages.

The Development of Creole Society in Jamaica 1770-82
From the Baroque to the Modern, 1492-1800
Colonial Society and Culture during the Era of Abolition
The Missing Spanish Creoles
Creolisation Discourses in Caribbean Culture
A Study in Social Stratification and the Processes of Social Mobility
Questioning Creole
Politeness and Face in Caribbean Creoles is the first collection to focus on socio-pragmatic issues in the Caribbean context, including the socio-cultural rules and principles underlying strategic language use. While the Caribbean has long been recognized as a rich and interesting site where cultural continuities meet with new "creolized" or innovative practices, questions of politeness practices, constructions of personhood, or the notion of face have so far been neglected in linguistic research on Caribbean Creoles. Drawing on linguistic politeness theory and Goffman's concept of face, eleven mostly fieldwork-based innovative contributions critically examine a range of topics, such as ritual insults, strategic use of "bad language", kiss-teeth, the performance of homophobic threats, greetings, address forms, advice-giving, socialization and discourse, parent-child discourse, register choice and communicative repertoire in the Caribbean context.

Today most Americans, black and white, identify slavery with cotton, the deep South, and the African-American church. But at the beginning of the nineteenth century, after almost two hundred years of African-American life in mainland North America, few slaves grew cotton, lived in the deep South, or embraced Christianity. Many Thousands Gone traces the evolution of black society from the first arrivals in the early seventeenth century through the Revolution. In telling their story, Ira Berlin, a leading historian of southern and African-American life, reintegrates slaves into the history of the American working class and into the tapestry of our nation. Laboring as field hands on tobacco and rice plantations, as skilled artisans in port cities, or soldiers along the frontier, generation after generation of African Americans struggled to create a world of their own in circumstances not of their own making. In a panoramic view that stretches from the North to the Chesapeake Bay and Carolina lowcountry to the Mississippi Valley. Many Thousands Gone reveals the diverse forms that slavery and freedom assumed before cotton was king. We witness the transformation that occurred as the first generations of creole slaves--who worked alongside their owners, free blacks, and indentured whites--gave way to the plantation generations, whose back-breaking labor was the sole engine of their society and whose physical and linguistic isolation sustained African traditions on American soil. As the nature of the slaves' labor changed with place and time, so did the relationship between slave and master, and between slave and society. In this fresh and vivid interpretation, Berlin demonstrates that the meaning of slavery and of race itself was continually renegotiated and redefined, as the nation lurched toward political and economic independence and grappled with the Enlightenment...
The Development of Creole Society in Jamaica, 1770-1820

When Curacao came under Dutch control in 1634, the small island off South America's northern coast was isolated and sleepy. The introduction of increased trade (both legal and illegal) led to a dramatic transformation, and Curacao emerged as a major hub within Caribbean and wider Atlantic networks. It would also become the commercial and administrative seat of the Dutch West India Company in the Americas. The island's main city, Willemstad, had a non-Dutch majority composed largely of free blacks, urban slaves, and Sephardic Jews, who communicated across ethnic divisions in a new creole language called Papiamentu. For Linda M. Rupert, the emergence of this creole language was one of the two defining phenomena that gave shape to early modern Curacao. The other was smuggling. Both developments, she argues, were informal adaptations to life in a place that was at once polyglot and regimented. They were the sort of improvisations that occurred wherever expanding European empires thrust different peoples together. Creolization and Contraband uses the history of Curacao to develop the first book-length analysis of the relationship between illicit interimperial trade and processes of social, cultural, and linguistic exchange in the early modern world. Rupert argues that by breaking through multiple barriers, smuggling opened particularly rich opportunities for cross-cultural and interethnic interaction. Far from marginal, these extra-official exchanges were the very building blocks of colonial society.

Ever since Abeng was first published in 1984, Michelle Cliff has steadily become a literary force. Her novels evoke both the clearly delineated hierarchies of colonial Jamaica and the subtleties of present-day island life. Nowhere is her power felt more than in Clare Savage, her Jamaican heroine, who appeared, already grown, in No Telephone to Heaven. Abeng is a kind of prequel to that highly-acclaimed novel and is a small masterpiece in its own right. Here Clare is twelve years old, the light-skinned daughter of a middle-class family, growing up among the complex contradictions of class versus color, blood versus history, harsh reality versus delusion, in a colonized country. In language that surrounds us with a richness of meaning and voices, the several strands of young Clare's heritage are explored: the Maroons, who used the conch shell—the abeng—to pass messages as they fought a guerilla struggle against their English enslavers; and the legacy of Clare's white great-great-grandfather, Judge Savage, who burned his hundred slaves on the eve of their emancipation. A lyrical, explosive coming-of-age story combined with a provocative retelling of the colonial history of Jamaica, this novel is a triumph.

Edited by Okwui Enwezor, Carlos Basualdo, Ute Meta Bauer, Susanne Ghez, Sarat Maharaj, Mark Nash, and Octavio Zaya.

From Miss Lou to Bob Marley and Usain Bolt to Kamala Harris, Jamaica has had an outsized reach in global mainstream culture. Yet many of its most important historical, cultural, and political events and aspects are largely unknown beyond the island. The Jamaica Reader presents a panoramic history of the country, from its precontact indigenous origins to the present. Combining more than one hundred classic and lesser-known texts that include journalism, lyrics, memoir, and poetry, the Reader showcases myriad voices from over the centuries: the earliest published black writer in the English-speaking world; contemporary dancehall artists; Marcus Garvey; and anonymous migrant workers. It illuminates the complexities of Jamaica's past, addressing topics such as resistance to slavery, the modern tourist industry, the realities of urban life, and the struggle to find a national identity following independence in 1962. Throughout, it sketches how its residents and visitors have experienced and shaped its place in the world. Providing an
unparalleled look at Jamaica's history, culture, and politics, this volume is an ideal companion for anyone interested in learning about this magnetic
dynamic nation.
Language, Culture, Identity
A Chronicle of Mutiny and Freedom on the Wild Coast
The Dragon Can't Dance
The Awakening
The Development of Afro-Creole Culture in the Eighteenth-Century
The development of Creole society in Jamaica, 1770-1820
Creolizing Europe
Kamau Brathwaite, who won the 1994 Neustadt International Prize for Literature, has revised his celebrated 1979 Casa de las Americas collection, Black + Blues, for its first edition by a U.S.
publisher. A rich and beautiful collection, Black + Blues is cast in three parts - "Fragments", "Drought", and "Flowers".
Creoles of Color are rightfully among the first families of south-western Louisiana. Yet in both antebellum and postbellum periods they remained a people considered apart from the rest of the population. Historians, demographers, sociologists, and anthropologists have given them only scant attention. This probing book, focused on the mid-eighteenth to the early twentieth centuries, is the first to scrutinize this multiracial group through a close study of primary resource materials. During the antebellum period they were excluded from the state's three-tiered society--white, free people of color, and slaves. Yet Creoles of Color were a dynamic component in the region's economy, for they were self-compelled in efforts to become and integral part of the community.
Eighteenth-century Jamaica, Britain's largest and most valuable slave-owning colony, relied on a brutal system of slave management to maintain its tenuous social order. Trevor Burnard provides unparalleled insight into Jamaica's vibrant but harsh African and European cultures with a comprehensive examination of the extraordinary diary of plantation owner Thomas Thistlewood. Thistlewood's diary, kept over the course of forty years, describes in graphic detail how white rule over slaves was predicated on the infliction of terror on the bodies and minds of slaves. Thistlewood treated his slaves cruelly even while he relied on them for his livelihood. Along with careful notes on sugar production, Thistlewood maintained detailed records of a sexual life that fully expressed the society's rampant sexual exploitation of slaves. In Burnard's hands, Thistlewood's diary reveals a great deal not only about the man and his slaves but also about the structure and enforcement of power, changing understandings of human rights and freedom, and connections among social class, race, and gender, as well as sex and sexuality, in the plantation system.
The Development of Creole Society in Jamaica, 1770-1820
Ian Randle Publishers
Imperialism and Independence in American and Latin American Political Thought
The Jamaican Reader
Many Thousands Gone
Curaçao in the Early Modern Atlantic World
Creoles in Education
Africans In Colonial Louisiana
Recovering the Birth of Plantation Contact Languages
The carnival usually succeeds in uniting the residents of Calvary Hill in Trinidad, but changes in the festival threaten to divide the community.
In his seminal work, The Development of Creole Society in Jamaica, Kamau Brathwaite attempted to expose the essential "Jamaican" nature of the identity that developed at the interstices between the cultures of Europe and Africa. He took the concept of Creole society beyond mere description by articulating a clear and poetically engaging intellectual
model of the process of cultural change that defines, and distinguishes, Creole societies - a process which he termed "creolisation". The publication of this pathbreaking work has given rise to vigorous polemics among scholars who have expanded the debate beyond the Caribbean. Indeed, the creolisation discourse has been widely incorporated into scholarship on both sides of the Atlantic, and resonates in diverse fields of Atlantic World Studies, spreading beyond the confines of the discipline of history. This interdisciplinary trend is demonstrated in this volume, primarily a tribute to Brathwaite, with contributions from Carolyn Allen, Hilary McD. Beckles, O. Nigel Bolland, Carolyn Cooper, Lorna Goodison, Veronica Gregg, Percy C. Hintzen, Verene A. Shepherd, Paul Lovejoy, Patricia Mohammed, Mary Morgan, Lucie Pradel, Rhoda Reddock, Glen Richards, Jean Small, David Trotman, Maureen Warner-Lewis and Swinton Wilmot. The Awakening is regarded as work presaging both feminist fiction and literary modernism. The author's clear vision of a woman's internal and external conflicts continue to demand engagement and response from readers. The Awakening follows Edna Pontellier as she recognizes and attempts to deal with her confining lot as a
woman and mother in the 19th century American South. Torn between traditional roles and an insatiable desire for independence and a more passionate life, she faces more than one difficult choice, leading to a grim reckoning. Initially receiving a mixed critical reception, including much condemnation for its frank depiction of adultery, the novel has gone on to be recognized as both a classic piece of fiction and a groundbreaking work of women's realism. The poignant portrayal of the protagonist attempting to determine her true
feminine identity makes this one of the first novels willing to openly confront women's issues, to make clear that traditional roles could be limiting and to legitimize an emotional
life that transcended society's boundaries. With an eye-catching new cover, and professionally typeset manuscript, this edition of The Awakening is both modern and readable. It explores the social composition of the Jamaican slaveholding class during the era of the British campaign to end slavery, looking at their efforts to maintain control over local society and considering how their economic, cultural and military dependency on the colonial metropole meant that they were unable to avert the ending of British slavery.
Politeness and Face in Caribbean Creoles
Development of Creole Society in Jamaica, 1770-1820
Thomas Thistlewood and His Slaves in the Anglo-Jamaican World
Legacies of slavery
An Appraisal of Current Programs and Projects
Creating the Creole Island
Slavery in Eighteenth-Century Mauritius

Although a number of important studies of American slavery have explored the formation of slave cultures in the English colonies, no book until now has undertaken a comprehensive assessment of the development of the distinctive Afro-Creole culture of colonial Louisiana. This culture, based upon a separate language community with its own folkloric, musical, religious, and historical traditions, was created by slaves brought directly from Africa to Louisiana before 1731. It still survives as the acknowledged cultural heritage of tens of thousands of people of all races in the southern part of the state. In this pathbreaking work, Gwendolyn Midlo Hall studies Louisiana's creole slave community during the eighteenth century, focusing on the slaves' African origins, the evolution of their own language and culture, and the role they played in the formation of the broader society, economy, and culture of the region. Hall bases her study on research in a wide range of archival sources in Louisiana, France, and Spain and employs several disciplines--history, anthropology, linguistics, and folklore--in her analysis. Among the topics she considers are the French slave trade from Africa to Louisiana, the ethnic origins of the slaves, and relations between African slaves and native Indians. She gives special consideration to race mixture between Africans, Indians, and whites; to the role of slaves in the Natchez Uprising of 1729; to slave unrest and conspiracies, including the Pointe Coupee conspiracies of 1791 and 1795; and to the development of communities of runaway slaves in the cypress swamps around New Orleans.

Beautiful and wealthy Antoinette Cosway's passionate love for an English aristocrat threatens to destroy her idyllic West Indian island existence and her very life

Creolizing Europe critically interrogates creolization as the decolonial, rhizomatic thinking necessary for understanding the cultural and social transformations set in motion through trans/national dislocations. Exploring the usefulness, transferability, and limitations of creolization for thinking post/coloniality, raciosity and othering not only as historical legacies but as immanent to and constitutive of European societies, this volume develops an interdisciplinary dialogue between the social sciences and the humanities. It juxtaposes US-UK debates on 'hybridity', 'mixed-race' and the 'Black Atlantic' with Caribbean and Latin American theorizations of cultural mixing in order to engage with Europe as a permanent scene of Édouard Glissant's creolization. Further, through a comparative methodological angle, the focus on Europe is broadened in order to understand the role of Europe's colonial past in the shaping of its post/migrant and diasporic present. 'Europe' thus becomes an expanded and contested term, unthinkable without reference to its historical legacies and possible futures. While not all the contributions in this volume explicitly address Édouard Glissant's approach to creolization, they all engage with aspects of his thinking. All of the chapters explore the usefulness, transferability, and limitations of creolization to the European context. As such, this edited collection offers a significant contribution and intervention in the fields of European Studies, Postcolonial Studies, and Cultural Studies on two levels. First, by emphasizing that race and "cultural mixing" are central to any thinking about and theorization on/of Europe, and second, by applying Glissant's perspective to a variety of empirical work on diasporic spaces, conviviality, citizenship, aesthetics, race, racism, sexuality, gender, cultural representation and memory.

In 1831 enslaved Jamaicans revolted. What began as a peaceful movement soon became a bloodbath as British troops retaliated. Tom Zoellner tells the inspiring story of the uprising that galvanized anti-slavery forces in Britain and led directly to abolition two years later.

The Making of New World Slavery
Creolization and Pidginization in Contexts of Postcolonial Diversity
Pidginization and Creolization of Languages
Creole Societies in the Portuguese Colonial Empire
Creolization in the French Americas
A Novel
Blood on the River