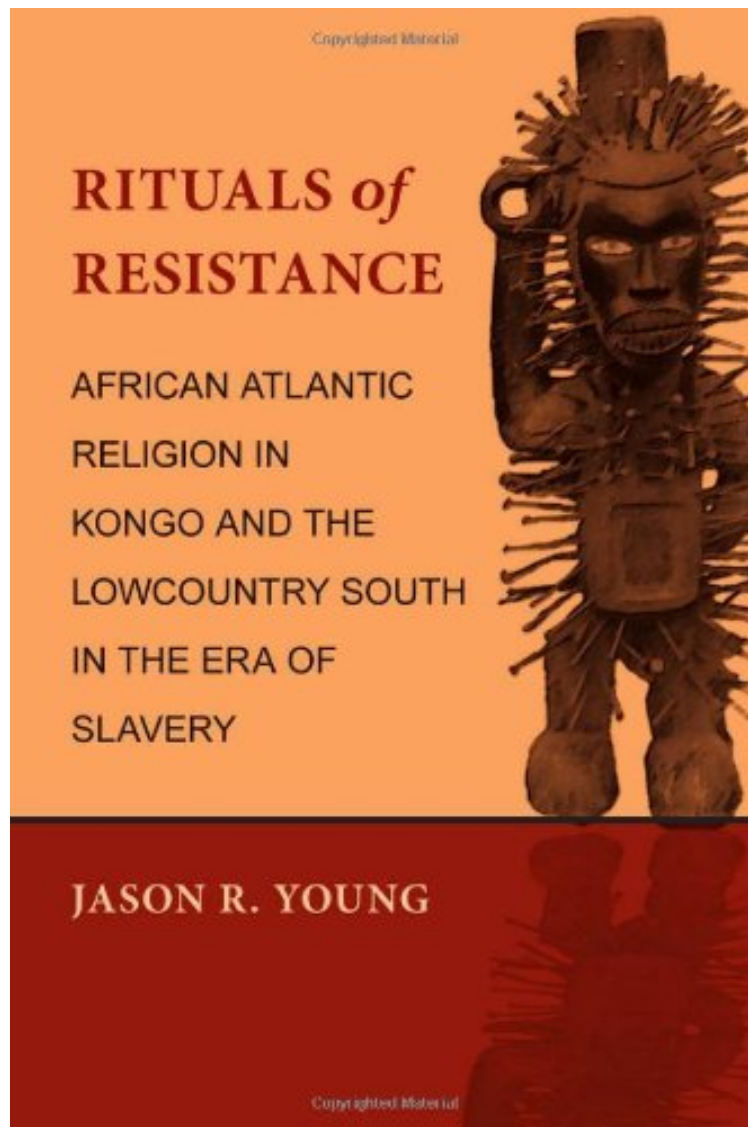


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Rituals of Resistance: African Atlantic Religion in Kongo and the Lowcountry South in the Era of Slavery

Jason R. Young

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#500142 in Books Young Jason R 2011-02-11 2011-02-11 Original language: English PDF # 1 8.90 x .60 x 5.90l, .80 #File Name: 0807137197272 pagesRituals of Resistance African Atlantic Religion in Kongo and the Lowcountry South in the Era of Slavery | File size: 59.Mb

Jason R. Young : Rituals of Resistance: African Atlantic Religion in Kongo and the Lowcountry South in the Era of Slavery before purchasing it in order to gage whether or not it would be worth my time, and all praised Rituals of Resistance: African Atlantic Religion in Kongo and the Lowcountry South in the Era of Slavery:

11 of 11 people found the following review helpful. Resistance is not FutileBy Derric (Rau Khu) Moore author of MAA AANKH vol.I, Kamta: A Practical Kamitic Path for Obtaining Power and Maa: A Guide to the Kamitic Way for PersonalThis is one of those books that should be required reading but it isn't because it dispels the common myths and misconceptions that early African Americans just accepted their lot as slaves. The truth is, our ancestors fought against slavery in every way possible. Being outnumbered by Euro-Americans, in a foreign land, surrounded by Protestants made it impossible for early African Americans to resist slavery as their kin had done in the Caribbean and South America. They were however able to create and develop their own unique religion and tradition due to living in a segregated society. This unique influence was derived from the Kongo society of West-Central Africa.As several authors are beginning to understand, contrary to popular belief not every African brought to the Americas were forced or unfamiliar with Christianity. When the Portuguese first encountered the Kongo people (before the Transatlantic Slave Trade had begun), the Kongo people became interested in Christianity. They weren't forced into it. They adopted it because it was similar to their own traditional religious beliefs. A number of years later, after the Portuguese entered into the international trade of slaves, is when the Kongo people begin to resist the European religion. But, by that time it was too late, because most of the Kongo people had already been exposed to it and their human resources were depleting. So when they were brought to North America, they were able to modify the religion to fit their purpose and make it into a tool of resistance.The subject is a very fascinating one and this is a very compelling and well researched book, which served as a very good references for my own research and writing, MAA AANKH: Finding God the Afro-American Spiritual Way, by Honoring the Ancestors and Guardian Spirits. I highly recommend this work for those who want a better understanding of religious experience of early African Americans.0 of 0 people found the following review helpful. Excellent resourceBy Dianne M. DanielsLearning so much by using this book in my class from Starr King School for the Ministry - most excellent source of information.0 of 0 people found the following review helpful. This is a Must read for African Americans!By RobinAn excellent scholarly work!

In *Rituals of Resistance* Jason R. Young explores the religious and ritual practices that linked West-Central Africa with the Lowcountry region of Georgia and South Carolina during the era of slavery. The choice of these two sites mirrors the historical trajectory of the transatlantic slave trade which, for centuries, transplanted Kongolese captives to the Lowcountry through the ports of Charleston and Savannah. Analyzing the historical exigencies of slavery and the slave trade that sent not only men and women but also cultural meanings, signs, symbols, and patterns across the Atlantic, Young argues that religion operated as a central form of resistance against slavery and the ideological underpinnings that supported it. Through a series of comparative chapters on Christianity, ritual medicine, burial practices, and transmigration, Young details the manner in which Kongolese people, along with their contemporaries and their progeny who were enslaved in the Americas, utilized religious practices to resist the savagery of the slave trade and slavery itself. When slaves acted outside accepted parameters -- in transmigration, spirit possession, ritual internment, and conjure -- Young explains, they attacked not only the condition of being a slave, but also the systems of modernity and scientific rationalism that supported slavery. In effect, he argues, slave spirituality played a crucial role in the resocialization of the slave body and behavior away from the oppressions and brutalities of the master class. Young's work expands traditional scholarship on slavery to include both the extensive work done by African historians and current interdisciplinary debates in cultural studies, anthropology, and literature.Drawing on a wide range of primary sources from both American and African archives, including slave autobiography, folktales, and material culture, *Rituals of Resistance* offers readers a nuanced understanding of the cultural and religious connections that linked blacks in Africa with their enslaved contemporaries in the Americas. Moreover, Young's groundbreaking work gestures toward broader themes and connections, using the case of the Kongo and the Lowcountry to articulate the development of a much larger African Atlantic space that connected peoples, cultures, languages, and lives on and across the ocean's waters.

From the Back Cover"A persuasive and fluid interpretation of slave culture, demonstrating the centrality of African-derived practices without presuming a static nature of socio-cultural development on either side of the Atlantic." -- *Journal of Social History*In *Rituals of Resistance* Jason R. Young explores the religious and ritual practices that linked West-Central Africa with the Lowcountry region of Georgia and South Carolina during the era of slavery. Analyzing the historical exigencies of slavery and the slave trade that sent not only men and women but also cultural meanings, signs, symbols, and patterns across the Atlantic, Young argues that religion operated as a central form of resistance against slavery and the ideological underpinnings that supported it. Drawing on a wide range of sources from the Americas, Europe, and Africa, including archives, slave autobiography, folktales, and material culture, *Rituals of Resistance* offers readers a nuanced understanding of the cultural and religious connections that linked blacks in Africa with their enslaved contemporaries in the Americas. "A thoughtful, carefully constructed book in which specialists in American cultural history will find food for thought." -- *Journal of Southern History*"An important addition to the historiography of the cultural world of enslaved Africans in North America." -- *Journal of African American History*Jason R. Young is associate professor of history at the State University of New York at Buffalo.About the

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