

Rastafari Roots And Ideology

Decades after its birth and subsequent tour du monde, Rastafari has more recently also appeared in revolutionary Cuba. How the movement has been globalized and subsequently localized in a socialist and Spanish-speaking context are the main foci of this book. In particular it examines how Cubans have adopted and adapted the movement to their own socio-political and cultural context. Particular attention is paid to Rastafari's development in the context of Cuba's current economic crisis and re-appearance of more overt racism. Based on extensive ethnographic fieldwork in Cuba, the study shows how Rastafari's growth and presence on the island have influenced and contributed to the formation and expression of new cultural identities and discourses with regard to what it means to be young, black, and Cuban. Katrin Hansing is a social anthropologist who has worked on numerous Cuba-related issues. Her main areas of interests and expertise include: migration, race/ethnicity, and identity. She is currently the director of a German Research Council funded research project on Cuba's social collaboration ties in Africa.

Annotation. Most new or alternative religious are gravely misunderstood by members of the religious mainstream. Labeled cults or sects, groups and their members are often ridiculed or otherwise disregarded as weird and potentially dangerous by the populace at large. Despite their efforts at educating the general public, the various anti- and counter-cult activists have in fact promoted much more mis-understanding than accurate understanding of the religious lives of some of their fellow citizens. Consequently, they have helped to create a very hostile environment for anyone whose religious practices do not fit within a so-called mainstream. This set rectifies the situation by presenting accurate, comprehensive, authoritative and accessible accounts of various new and alternative religious movements that have been and are active in American society, and it addresses ways of understanding new and alternative religions within a broader context. Determining what actually constitutes a new or alternative religion is a subject of constant debate. Questions arise as to a new faith's legitimacy, beliefs, methods of conversion, and other facets of a religious movement's viability and place in a given culture. How a religion gains recognition by the mainstream, which often labels such new movements as cults, is fraught with difficulty, tension, and fear. Here, experts delineate the boundaries and examine the various groups, beliefs, movements, and other issues related to new faiths and alternative beliefs. Readers will come away with a fuller understanding of the religious landscape in America today. Volume 1: History and Controversies discusses the foundations of new and alternative religions in the United States and addresses the controversies that surround them. This volume helps readers better understand what makes a new or alternative belief system a religion and the issues involved. Volume 2: Jewish and Christian Traditions explores the various new religions that have grown out of these two Abrahamic faiths. Groups such as the Shakers, the People's Temple, the Branch Davidians, Jehovah's Witnesses and others are examined. Volume 3: Metaphysical, New Age, and Neopagan Movements looks at Shamanism, Spiritualism, Wicca, and Paganism, among other movements, as they have developed and grown in the U.S. These faiths have found new and devoted followers yet are often misunderstood. Volume 4: Asian Traditions focuses on those new and alternative religions that have been inspired by Asian religious traditions. From Baha'i to Soka Gakkai, from Adidam to the Vedanta Society, contributors look at a full range of groups practicing and worshiping in the U.S. today. Volume 5: African Diaspora Traditions and Other American Innovations examines the various traditions linked to the African diaspora such as Rastafarianism, Santeria, and the Nation of Islam, alongside traditions that are truly American incarnations like Scientology, UFO religions, and Heaven's Gate. Some of the new and alternative religions covered in these pages include: ; Shamanism ; Wicca ; Black Israelites ; Santeria ; Scientology ; Elan Vital ; Hare Krishna ; Soka Gakkai ; and many more

Sound disc contains: songs performed by Rara bands.

Crucial Issues in Caribbean Religions concentrates on the effects of intersections in the Caribbean of major world religions such as Christianity (both Catholicism and Protestantism), Judaism, Islam, and Hinduism, with indigenous religions such as Caribs and Arawaks, and African-derived religions such as Lucumi (Yoruba/Santeria/Regla de Ocha), Regla de Palo, Vodun, Obeah, Rastafari, Orisa, or Shango in Trinidad. Closely examined are the social and economic problems and issues of exile, slavery, oppression, racism, sexism, ethnocentrism, cultural dominance, religious diversity, syncretism, popular religiosity, religious and spiritual imperialism, continuity and change, survival techniques in the face of attempts at eradication by religious powers, interreligious dialogue, and the quest for universal spirituality.

Once a central concept in anthropology, syncretism has recently re-emerged as a valuable tool for understanding the complex dynamics of ethnicity, postcolonialism, and transnationalism. Building on a century-long tradition of scholarship, this important book formulates a broader view of the mixing and interpenetration of religious beliefs and practices, primarily from Africa and Europe, highlighting the ways in which religions and cultures on both sides of the Atlantic have been assimilated and innovatively changed. Divided into four sections, the book focuses on religious syncretism in Brazil, Jamaica, and other parts of the Caribbean and West Africa. Greenfield and Droogers have brought together an array of outstanding international scholars whose rich and varied essays on specific geographical locales and customs comprise an innovative and comprehensive view of the transference of religious traditions and their continuity and reformulation on two continents.

A comprehensive and accessible textbook which explores the traditions and beliefs of the world's living religions – the fully updated and revised new edition *The World Religions Reader* is an inclusive, student-friendly examination of the history, teaching, practices, and appeal of the world's major religions. Covering both the fundamentals and complexities of each religious tradition, this popular textbook brings together significant texts from scriptures and scholars, as well as writings from philosophers and other significant thinkers throughout history. Students are provided with an introduction and overview of the tradition, taken through its primary texts, and presented with a text which seeks to persuade the student of the tradition's merits. This new edition has been thoroughly updated to be even more accessible for students new to interreligious engagement and to reflect current trends and developments in religions worldwide. Every chapter opens with a substantial overview which orients the new student and then flows into a carefully chosen set of texts - a regular textbook is now combined with a Reader. New content examines areas such as the Rastafarian tradition, while revised chapters cover secular humanism and indigenous and emerging religious traditions. The methodology of the book focuses on an empathetic approach – representing each tradition from the perspective of a conventional adherent – enabling students to develop understanding of each tradition and appreciate similarities and differences in their most typical forms. Invites students to study each tradition from the perspective of a follower, aiming to understand why the tradition is popular and powerful Explores representative passages, world-views, rituals and institutions, ethical expressions and modern outlooks for each religion Features discussions of interfaith perspectives on the role of women in religious traditions and the impact of world events and politics on interfaith communication Encourages students to consider questions of truth, the relation of religion and society, and the changing nature of a tradition in the modern world Includes a complete set of pedagogical tools and instructor resources, including end-of-chapter fact sheets, topic summaries, key term sections, and essay and discussion questions *The World Religions Reader, Fourth Edition* is an ideal textbook for undergraduate and graduate courses in religion, especially for liberal arts and non-affiliated colleges, as well as general readers wishing to increase their knowledge of the world's religious traditions.

This masterful six-volume encyclopedia provides comprehensive, global coverage of religion, emphasizing larger religious communities without neglecting the world's smaller religious outposts. • Coverage of the religions of more than 240 countries, including all of the larger religious communities, denominations, and sects • Detailed statistical information on the major religious communities in each country • 100+ entries on famous and important religious sites and places of pilgrimage • Biographies of the 100 most influential religious leaders in history • More than 150 photographs, plus maps and illustrations for each nation • A bibliography for each entry

Who changed Bob Marley's famous peace-and-love anthem into "Come to Jamaica and feel all right"? When did the Rastafarian fighting white colonial power become the smiling Rastaman spreading beach towels for American tourists? Drawing on research in social movement theory and protest music, "Reggae, Rastafari, and the Rhetoric of Social Control" traces the history and rise of reggae and the story of how an island nation commandeered the music to fashion an image and entice tourists. Visitors to Jamaica are often unaware that reggae was a revolutionary music rooted in the suffering of Jamaica's poor. Rastafarians were once a target of police harassment and public condemnation. Now the music is a marketing tool, and the Rastafarians are no longer a "violent counterculture" but an important symbol of Jamaica's new cultural heritage. This book attempts to explain how the Jamaican establishment's strategies of social control influenced the evolutionary direction of both the music and the Rastafarian movement. From 1959 to 1971, Jamaica's popular music became identified with the Rastafarians, a social movement that gave voice to the country's poor black communities. In response to this challenge, the Jamaican government banned politically controversial reggae songs from the airwaves and jailed or deported Rastafarian leaders. Yet when reggae became internationally popular in the 1970s, divisions among Rastafarians grew wider, spawning a number of pseudo-Rastafarians who embraced only the external symbolism of this worldwide religion. Exploiting this opportunity, Jamaica's new Prime Minister, Michael Manley, brought Rastafarian political imagery and themes into the mainstream. Eventually, reggae and Rastafari evolved into Jamaica's chief cultural commodities and tourist attractions. Stephen A. King is associate professor of speech communication at Delta State University. His work has been published in the "Howard Journal of Communications," "Popular Music and Society," and "The Journal of Popular Culture."

The classic work on the history and beliefs of the Rastafarians, whose roots of protest go back to the seventeenth-century maroon societies of escaped slaves in Jamaica. Based on an extensive study of the Rastafarians, their history, their ideology, and their influence in Jamaica, *The Rastafarians* is an important contribution to the sociology of religion and to our knowledge of the variety of religious expressions that have grown up during the West African Diaspora in the Western Hemisphere.

This is a source of reliable information on the most important new and alternative religions covering history, theology, impact on the culture, and current status. It includes a chapter on the Branch Davidians.

Containing more than 300 articles, covering the alphabetical entries P-Sh, this book also includes articles on significant topics ranging from Paul, political theology and the Qur'an, to religious liberty, salvation history and scholasticism.

This anthology explores Rastafari religion, culture, and politics in Jamaica and other parts of the African diaspora. An Afro-Caribbean religious and cultural movement that sprang from the streets of Kingston, Jamaica, in the 1930s, today Rastafari has close to one million adherents. The basic message of Rastafari—the dismantling of all oppressive institutions and the liberation of humankind—even has strong appeal to non-believers who are captivated by reggae music, the lyrics, and the "immortal spirit" of its enormously popular practitioner, Bob Marley. Probing into Rastafari's still evolving belief system, political goals, and cultural expression, the contributors to this volume emphasize the importance of Africana history and the Caribbean context. Author note: Nathaniel Samuel Murrellis Assistant Professor of Philosophy and Religion at the University of North Carolina, Wilmington, and Visiting Professor at the Caribbean Graduate School of Theology in Kingston, Jamaica. William David Spencerserves as Pastor of Encouragement at Pilgrim Church in Beverly, MA, and was an Adjunct Professor of Theology at Gordon-Conwell Theological Seminary's Center for Urban Ministerial Education in Boston. He has authored, co-authored, or edited *The Prayer of Life of Jesus, Mysterium and Mystery: The Clerical Crime Novel, God through the Looking Glass, Joy through the Night, 2 Corinthians: Bible Study Commentary* and *The Global God*. Adrian Anthony McFarlane is Associate Professor of Philosophy and Chair of the Department of Philosophy and Religious Studies at Hartwick College in Oneonta, NY. He is author of *A Grammar of Fear and Evil—A Husserlian-Wittgensteinian Hermeneutic*.

The study of religion and popular culture is an increasingly significant area of scholarly inquiry. Surprisingly, however, Christopher Partridge's *The Lyre of Orpheus* is the first general introduction to the subject of religion and popular music. His aim in this book is to introduce a range of theoretical and methodological perspectives to be used in the study of religion and popular music and popular music subcultures. He addresses a range of issues from postcolonialism to postmodernism, from sex to drugs, from violence to the demonic, and from misogyny to misanthropy. Part One provides a general overview of the history of popular music scholarship and the key approaches that have been taken. Part Two looks at approaches from the perspectives of theology and religious studies, examining key themes relating to particular genres and subcultures. Part Three narrows the focus and examines key artists and bands mentioned in Part Two, including Elvis, Bob Dylan, Madonna and Bjork. Written to be accessible to the undergraduate, *The Lyre of Orpheus* will also appeal to general readers interested in the role of religion in our culture.

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Bearing in mind the complex and multiple legacies of slavery and colonialism, particularly as they present themselves in the African Caribbean, Turner addresses what he sees as a fundamental but underexplored phenomenon: Self-Negation. He defines this as the tendency for persons living in the aftermath of slavery and colonialism to "not" like themselves, or to live with a dissonance in their identity. This problem is particularly seen in the relationship between the Church and African indigenous religious heritages within the region. Using the Bahamas as the site for qualitative research and theological reflection, he explores the complex relationship between the Church and Junkanoo, an African Caribbean street festival. Whilst Bahamians eagerly participate in both spheres, it is the common belief that Church is sacred and Junkanoo is secular, and the two should never mix. Turner theorizes that the theological root of the issue is the kinds of colonial hermeneutics that still inform church and cultural practices. Whilst Self-Negation is perpetuated by a hermeneutic of dichotomy, Turner proposes a counter, a hermeneutic of embrace, that takes African indigenous cultural heritages seriously and brings wholeness to the kinds of religious and cultural identities within postcolonial and post-slavery societies.

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.

So much has been written about the Rastafari, yet we know so little about why and how people join the Rastafari movement. Although popular understandings evoke images of dreadlocks, reggae, and marijuana, Rastafarians were persecuted in their country, becoming a people seeking social justice. Yet new adherents continued to convert to Rastafari despite facing adverse reactions from their fellow citizens and from their British rulers. Charles Price draws on in-depth interviews to reveal the personal experiences of those who adopted the religion in the 1950s to 1970s, one generation past the movement's emergence. By talking with these Rastafari elders, he seeks to understand why and how Jamaicans became Rastafari in spite of rampant discrimination, and what sustains them in their faith and identity. Utilizing new conceptual frameworks, Price explores the identity development of Rastafari, demonstrating how shifts in the movement's identity—from social pariah to exemplar of Blackness—have led some of the

elder Rastafari to adopt, embrace, and internalize Rastafari and blackness as central to their concept of self.

Gray's central thesis asserts that the Jamaican state is a form of predatory state that incorporates contradictory social forces into an arrangement that is hierarchical, often brutal and ultimately debilitating to democracy. He introduces a series of constructs to support this argument, but the more interesting and novel theses are to be found in his vivid description of the social forces that resist the predatory state and how they have carved out a modicum of autonomy based on what he describes as an elaborate value system of badness/honour.

Dread Talk examines the effects of Rastafarian language on Creole in other parts of the Caribbean, its influence in Jamaican poetry, and its effects on standard Jamaican English. This revised edition includes a new introduction that outlines the changes that have occurred since the book first appeared and a new chapter, "Dread Talk in the Diaspora," that discusses Rastafarian as used in the urban centers of North America and Europe. Pollard provides a wealth of examples of Rastafarian language-use and definitions, explaining how the evolution of these forms derives from the philosophical position of the Rasta speakers: "The socio-political image which the Rastaman has had of himself in a society where lightness of skin, economic status, and social privileges have traditionally gone together must be included in any consideration of Rastafarian words " for the man making the words is a man looking up from under, a man pressed down economically and socially by the establishment."

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.

An important center of dancehall reggae performance, sound clashes are contests between rival sound systems: groups of emcees, tune selectors, and sound engineers. In World Clash 1999, held in Brooklyn, Mighty Crown, a Japanese sound system and the only non-Jamaican competitor, stunned the international dancehall community by winning the event. In 2002, the Japanese dancer Junko Kudo became the first non-Jamaican to win Jamaica's National Dancehall Queen Contest. High-profile victories such as these affirmed and invigorated Japan's enthusiasm for dancehall reggae. In Babylon East, the anthropologist Marvin D. Sterling traces the history of the Japanese embrace of dancehall reggae and other elements of Jamaican culture, including Rastafari, roots reggae, and dub music. Sterling provides a nuanced ethnographic analysis of the ways that many Japanese involved in reggae as musicians and dancers, and those deeply engaged with Rastafari as a spiritual practice, seek to reimagine their lives through Jamaican culture. He considers Japanese performances and representations of Jamaican culture in clubs, competitions, and festivals; on websites; and in song lyrics, music videos, reggae magazines, travel writing, and fiction. He illuminates issues of race, ethnicity, gender, sexuality, and class as he discusses topics ranging from the cultural capital that Japanese dancehall artists amass by immersing themselves in dancehall culture in Jamaica, New York, and England, to the use of Rastafari as a means of critiquing class difference, consumerism, and the colonial pasts of the West and Japan. Encompassing the reactions of Jamaica's artists to Japanese appropriations of Jamaican culture, as well as the relative positions of Jamaica and Japan in the world economy, Babylon East is a rare ethnographic account of Afro-Asian cultural exchange and global discourses of blackness beyond the African diaspora.

Religion is one of the most important elements of Afro-Caribbean culture linking its people to their African past, from Haitian Vodou and Cuban Santeria—popular religions that have often been demonized in popular culture—to Rastafari in Jamaica and Orisha-Shango of Trinidad and Tobago. In Afro-Caribbean Religions, Nathaniel Samuel Murrell provides a comprehensive study that respectfully traces the social, historical, and political contexts of these religions. And, because Brazil has the largest African population in the world outside of Africa, and has historic ties to the Caribbean, Murrell includes a section on Candomble, Umbanda, Xango, and Batique. This accessibly written introduction to Afro-Caribbean religions examines the cultural traditions and transformations of all of the African-derived religions of the Caribbean along with their cosmology, beliefs, cultic structures, and ritual practices. Ideal for classroom use, Afro-Caribbean Religions also includes a glossary defining unfamiliar terms and identifying key figures.

Perhaps no other group of people has been as much formed by biblical texts and tropes as African Americans. From literature and the arts to popular culture and everyday life, the Bible courses through black society and culture like blood through veins. Despite the enormous recent interest in African American religion, relatively little attention has been paid to the diversity of ways in which African Americans have utilized the Bible. African Americans and the Bible is the fruit of a four-year collaborative research project directed by Vincent L. Wimbush and funded by the Lilly Endowment. It brings together scholars and experts (sixty-eight in all) from a wide range of academic and artistic fields and disciplines—including ethnography, cultural history, and biblical studies as well as art, music, film, dance, drama, and literature. The focus is on the interaction between the people known as African Americans and that complex of visions, rhetorics, and ideologies known as the Bible. As such, the book is less about the meaning(s) of the Bible than about the Bible and meaning(s), less about the world(s) of the Bible than about how worlds and the Bible interact—in short, about how a text constructs a people and a people constructs a text. It is about a particular sociocultural formation but also about the dynamics that obtain in the interrelation between any group of people and sacred texts in general. Thus African Americans and the Bible provides an exemplum of sociocultural formation and a critical lens through which the process of sociocultural formation can be viewed.

The first comprehensive work on the origins of the Jamaica-based Rastafaris, including interviews with some of the earliest members of the movement. Rastafari is a valuable work with a rich historical and ethnographic approach that seeks to correct several misconceptions in existing literature—the true origin of dreadlocks for instance. It will interest religion scholars, historians, scholars of Black studies, and a general audience interested in the movement and how Rastafarians settled in other countries.

From its obscure beginnings in Jamaica in the early 1930s, Rastafari has grown into an international socio-religious movement. It is estimated that 700,000 to 1 million people worldwide have embraced Rastafari, and adherents of the movement can be found in most of the major population centres and many outposts of the world. *Rastafari: A Very Short Introduction* provides an account of this widespread but often poorly understood movement. Ennis B. Edmonds looks at the essential history of Rastafari, including its principles and practices and its internal character and configuration. He examines its global spread, and its far-reaching influence on cultural and artistic production in the Caribbean and beyond. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

Soon Come celebrates Jamaican poetry as an expression and extension of the island's rich spiritual traditions, offering fresh insights into some of the late twentieth century's most important and influential poetry. Drawing inspiration from the history of Myal, Kumina, Revivalism, and Rastafari, Hodges develops a critical language for the discussion of a wide range of Jamaican texts, both oral and written. Beginning with traditional proverbs and Anancy stories, *Soon Come* explores healing rituals, possession rites, and miracles in Revival hymns; the seminal poetry of Claude McKay, Una Marson, and Louise Bennett; the Rastafari-influenced reggae of Bob Marley, Jimmy Cliff, Bunny Wailer, and Ras Michael; the dub poetry of Linton Kwesi Johnson and Mutabaruka; and the groundbreaking work of Dennis Scott, Anthony McNeill, and Lorna Goodison. What emerges is a profoundly hopeful vision of Jamaican poetry as an ongoing ritual that engenders the future even as it reimagines the past. Written in a lively, accessible style, *Soon Come* will appeal as much to the general reader as to the academic, to the serious Bob Marley fan as much as to the student of New World religious traditions.

A RUSA 2007 Outstanding Reference Title *The Encyclopedia of the Developing World* is a comprehensive work on the historical and current status of developing countries. Containing more than 750 entries, the *Encyclopedia* encompasses primarily the years since 1945 and defines development broadly, addressing not only economics but also civil society and social progress. Entries cover the most important theories and measurements of development; relate historical events, movements, and concepts to development both internationally and regionally where applicable; examine the contributions of the most important persons and organizations; and detail the progress made within geographic regions and by individual countries.

This book is the first systematic cross-disciplinary survey on the use of Jamaican English in Ethiopia, describing the dynamics of language acquisition in a multi-lectal and multicultural context. It is the result of over eight years' worth of research conducted in both Jamaica and Africa, and is a recognition of the trans-cultural influence of the "Repatriation Movement" and other diasporic movements. The method and materials adopted in this book point to a constant spread and diffusion of Jamaican culture in Ethiopia. This is reinforced by the universalistic appeal of Rastafarianism and Reggae music and their ability to transcend borders. The data gathered here focus on how an Anglophone-based Creole has developed new speech-forms and has been hybridized and cross-fertilized in contact situations and by new media sources. The book focuses on the use of Jamaican English in four particular domains: namely, school, street, family, and the music studio. Its findings are drawn from an exceptional range of sources, such as field-work and video-recordings, interviews, web-mediated communication, artistic performance and relevant transcriptions. These sources highlight five topics of relevance—language acquisition and choice; English and Jamaican speech forms; hegemonic and minority groups, Rastafarian culture and Reggae music—which are explored in further detail throughout the book. These salient features, in turn, interface with the dynamics of influencing factors, reinforcing circumstances, significance and change. The book represents a journey to the "extreme-outer circle" of English language use, following a circular route away from Africa and back again, with all the languages used (and lost) along the slavery route and inside the plantation complex developing into creolized speech forms and Creoles. Such language use is now making its way back to Africa, with all the incendiary creativity of Reggae and resonant with Rastafarian language.

»Caribbean Food Cultures« approaches the matter of food from the perspectives of anthropology, sociology, cultural and literary studies. Its strong interdisciplinary focus provides new insights into symbolic and material food practices beyond eating, drinking, cooking, or etiquette. The contributors discuss culinary aesthetics and neo/colonial gazes on the Caribbean in literary documents, audiovisual media, and popular images. They investigate the negotiation of communities and identities through the preparation, consumption, and commodification of »authentic« food. Furthermore, the authors emphasize the influence of underlying socioeconomic power relations for the reinvention of Caribbean and Western identities in the wake of migration and transnationalism. The anthology features contributions by renowned scholars such as Rita De Maeseneer and Fabio Parasecoli who read Hispano-Caribbean literatures and popular culture through the lens of food studies.

Most of the synagogues are gone; a temple has been converted into a Baptist church. There is little indication to the passerby that the southern New Jersey's Salem and Cumberland counties once contained active Jewish colonies—the largest and most successful in fact, of the settlement experiments undertaken by Russian-Jewish immigrants in America during the late nineteenth century. Ellen Eisenberg's work focuses on the transformation of these colonies over a period of four decades, from agrarian, communal colonies to private mixed industrial-agricultural communities. The colonies grew out of the same "back to the land" sentiment that led to the development of the first modern Jewish agricultural settlements in Palestine. Founded in 1882, the settlements survived for over thirty years. The community of Alliance's population alone grew to nearly 1000 by 1908. Originally established as socialistic agrarian settlements by young idealists from the Russian Jewish Am Olam movement, the colonies eventually became dependent on industrial employment,

based on private ownership. The early independent, ideological settlers ultimately clashed with the financial sponsors and the migrants they recruited, who did not share the settlers' communitarian and agrarian goals.

"Seeks to dispel the myths and clichés surrounding contemporary perceptions of Ethiopia by providing a rare overview of the country's recent history, politics and culture. Explores the unique features of this often misrepresented country as it strives to make itself heard in the modern world"-- Publisher description.

In the dawn of the new African Millennium, the Rastafari movement has achieved unheralded growth and visibility since its inception more than eighty years ago. Moving beyond a pure spiritual movement, its aesthetic component has influenced cultures of the Caribbean, the United States, and others across the globe. Locating the Rastafari movement at a literal and figurative crossroad, Barnett sets out to consider the possible paths the movement will chart. Rastafari in the New Millennium covers a wide range of perspectives, focusing not only on the movement's nuanced and complex religious ideology but also on its political philosophy, cosmology, and unique epistemology. Barry Chevannes's essay addresses the concerns of death and repatriation, highlighting the transformative challenges these issues pose to Rastafari. Essays by Ian Boxill, Edward Te Kohu Douglas, Erin C. MacLeod, and Janet L. DeCosmo, among others, offer rich accounts of the globalization of Rastafari from New Zealand to Ethiopia, from Brazil to Nigeria. Drawing on new research and global developments, the contributors, many of whom are leading scholars in the field, reinvigorate the critical dialogue on the current state and future direction of the Rastafari movement.

Enslavement, forced migration, war and colonization have led to the global dispersal of Black communities and to the fragmentation of common experiences. The majority of Black language researchers explore the social and linguistic phenomena of individual Black communities, without looking at Black experiences outside a given community. This groundbreaking collection re-orders the elitist and colonial elements of language studies by drawing together the multiple perspectives of Black language researchers. In doing so, the book recognises and formalises the existence of a "Black Linguistic Perspective" highlights the contributions of Black language researchers in the field. Written exclusively by Black scholars on behalf of, and in collaboration with local communities, the book looks at the commonalities and differences among Black speech communities in Africa and the Diaspora. Topics include: * the OJ Simpson trial * language issues in Southern Africa and Francophone West Africa * the language of Hip Hop * the language of the Rastafaria in Jamaica With a foreword by Ngugi wa Thiong'o, this is essential reading for anyone with an interest in the linguistic implications of colonization.

A police trooper inspects a car during a routine traffic stop and finds a vast cache of weapons, complete with automatic rifles, thousands of rounds of ammunition, and black ski masks-a veritable bank robber's kit. Should the men in the car be charged? If so, with what? A son neglects to care for his elderly mother, whose emaciated form is discovered shortly before she dies a painful death. Is the son's neglect punishable, and if so how? A career con man writes one bad check too many and is sentenced to life in prison-for a check in the amount of \$129.75. Is this just? A thief steals a backpack, only to find it contains a terrorist bomb. He alerts the police and saves lives, transforming himself from petty criminal to national hero. These are just a few of the many provocative cases that Paul Robinson presents and unravels in *Would You Convict?* Judging crimes and meting out punishment has long been an informal national pastime. High-profile crimes or particularly brutal ones invariably prompt endless debate, in newspapers, on television, in coffee shops, and on front porches. Our very nature inclines us to be armchair judges, freely waving our metaphorical gavels and opining as to the innocence or guilt-and suitable punishment-of alleged criminals. Confronting this impulse, Paul Robinson here presents a series of unusual episodes that not only challenged the law, but that defy a facile or knee-jerk verdict. Narrating the facts in compelling, but detached detail, Robinson invites readers to sentence the transgressor (or not), before revealing the final outcome of the case. The cases described in *Would You Convict?* engage, shock, even repel. Without a doubt, they will challenge you and your belief system. And the way in which juries and judges have resolved them will almost certainly surprise you.

Looks at the history of Reggae music and traces its development in Jamaica

Traces the history of the Rastafarian movement, discussing the impact it has had on Jamaican society, its successful expansion to North America, the British Isles, and Africa, its role as a dominant cultural force in the world, and other related topics.

Although the religions of the Caribbean have been a subject of popular media, there have been few ethnographic publications. This text is a much-needed and long overdue addition to Caribbean studies and the exploration of ideas, beliefs, and religious practices of Caribbean folk in diaspora and at home. Drawing upon ethnographic and historical research in a variety of contexts and settings, the contributors to this volume explore the relationship between religious and social life. Whether practiced at home or abroad, the contributors contend that the religions of Caribbean folk are dynamic and creative endeavors that have mediated the ongoing and open-ended relation between local and global, historical and contemporary change.

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