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99E - MALDONADO FORD

Taking the reader into the lived experience of Afro-Caribbean people who call the watery lowlands of Belize home, Melissa A. Johnson traces Belizean Creole peoples' relationships with the plants, animals, water, and soils around them, and analyzes how these relationships intersect with transnational racial assemblages.

Nowhere on Earth is there an ecological

transformation so swift and so extreme as between the snow-line of the high Andes and the tropical rainforest of Amazonia. The different disciplines that research the human past in South America have long tended to treat these two great subzones of the continent as self-contained enough to be taken independently of each other. Objections have repeatedly been raised, however, to warn against imagining too

sharp a divide between the people and societies of the Andes and Amazonia, when there are also clear indications of significant connections and transitions between them. Rethinking the Andes–Amazonia Divide brings together archaeologists, linguists, geneticists, anthropologists, ethnohistorians and historians to explore both correlations and contrasts in how the various disciplines see the relationship be-

tween the Andes and Amazonia, from deepest prehistory up to the European colonial period. The volume emerges from an innovative programme of conferences and symposia conceived explicitly to foster awareness, discussion and co-operation across the divides between disciplines. Underway since 2008, this programme has already yielded major publications on the Andean past, including *History and Language in the Andes* (2011) and *Archaeology and Language in the Andes* (2012).

Sheller demonstrates how colonial exploitation of the Caribbean led directly to contemporary forms of consumption of the region and its products, aiming to trouble innocent indulgence in the pleasures of thoughtless consumption.

The New York Times bestselling author of *The House of the Spirits* and *A Long Petal of the Sea* tells the story of one unforgettable woman—a slave and concubine determined to take control of her own destiny—in this sweeping historical novel that moves from the sugar plantations of Saint-Domingue to the lavish parlors of New Orleans at the turn of the 19th century “Allende is a master storyteller at the

peak of her powers.”—Los Angeles Times
The daughter of an African mother she never knew and a white sailor, Zarité—known as Tété—was born a slave on the island of Saint-Domingue. Growing up amid brutality and fear, Tété found solace in the traditional rhythms of African drums and the mysteries of voodoo. Her life changes when twenty-year-old Toulouse Valmorain arrives on the island in 1770 to run his father’s plantation, Saint Lazare. Overwhelmed by the challenges of his responsibilities and trapped in a painful marriage, Valmorain turns to his teenaged slave Tété, who becomes his most important confidant. The indelible bond they share will connect them across four tumultuous decades and ultimately define their lives.

Exceptional Violence is a sophisticated examination of postcolonial state formation in the Caribbean, considered across time and space, from the period of imperial New World expansion to the contemporary neoliberal era, and from neighborhood dynamics in Kingston to transnational socioeconomic and political fields. Deborah A. Thomas takes as her immediate focus violence in Jamaica and representations of

that violence as they circulate within the country and abroad. Through an analysis encompassing Kingston communities, Jamaica’s national media, works of popular culture, notions of respectability, practices of punishment and discipline during slavery, the effects of intensified migration, and Jamaica’s national cultural policy, Thomas develops several arguments. Violence in Jamaica is the complicated result of a structural history of colonialism and underdevelopment, not a cultural characteristic passed from one generation to the next. Citizenship is embodied; scholars must be attentive to how race, gender, and sexuality have been made to matter over time. Suggesting that anthropologists in the United States should engage more deeply with history and political economy, Thomas mobilizes a concept of reparations as a framework for thinking, a rubric useful in its emphasis on structural and historical lineages.

Modernity Disavowed is a pathbreaking study of the cultural, political, and philosophical significance of the Haitian Revolution (1791–1804). Revealing how the radical antislavery politics of this seminal event have been suppressed and ignored

in historical and cultural records over the past two hundred years, Sibylle Fischer contends that revolutionary antislavery and its subsequent disavowal are central to the formation and understanding of Western modernity. She develops a powerful argument that the denial of revolutionary antislavery eventually became a crucial ingredient in a range of hegemonic thought, including Creole nationalism in the Caribbean and G. W. F. Hegel's master-slave dialectic. Fischer draws on history, literary scholarship, political theory, philosophy, and psychoanalytic theory to examine a range of material, including Haitian political and legal documents and nineteenth-century Cuban and Dominican literature and art. She demonstrates that at a time when racial taxonomies were beginning to mutate into scientific racism and racist biology, the Haitian revolutionaries recognized the question of race as political. Yet, as the cultural records of neighboring Cuba and the Dominican Republic show, the story of the Haitian Revolution has been told as one outside politics and beyond human language, as a tale of barbarism and unspeakable violence. From the time of the revolution onward, the sto-

ry has been confined to the margins of history: to rumors, oral histories, and confidential letters. Fischer maintains that without accounting for revolutionary antislavery and its subsequent disavowal, Western modernity—including its hierarchy of values, depoliticization of social goals having to do with racial differences, and privileging of claims of national sovereignty—cannot be fully understood.

For four hundred years—from the first Spanish assaults against the Arawak people of Hispaniola in the 1490s to the U.S. Army's massacre of Sioux Indians at Wounded Knee in the 1890s—the indigenous inhabitants of North and South America endured an unending firestorm of violence. During that time the native population of the Western Hemisphere declined by as many as 100 million people. Indeed, as historian David E. Stannard argues in this stunning new book, the European and white American destruction of the native peoples of the Americas was the most massive act of genocide in the history of the world. Stannard begins with a portrait of the enormous richness and diversity of life in the Americas prior to Columbus's fateful voyage in 1492. He then follows the path of

genocide from the Indies to Mexico and Central and South America, then north to Florida, Virginia, and New England, and finally out across the Great Plains and Southwest to California and the North Pacific Coast. Stannard reveals that wherever Europeans or white Americans went, the native people were caught between imported plagues and barbarous atrocities, typically resulting in the annihilation of 95 percent of their populations. What kind of people, he asks, do such horrendous things to others? His highly provocative answer: Christians. Digging deeply into ancient European and Christian attitudes toward sex, race, and war, he finds the cultural ground well prepared by the end of the Middle Ages for the centuries-long genocide campaign that Europeans and their descendants launched—and in places continue to wage—against the New World's original inhabitants. Advancing a thesis that is sure to create much controversy, Stannard contends that the perpetrators of the American Holocaust drew on the same ideological wellspring as did the later architects of the Nazi Holocaust. It is an ideology that remains dangerously alive today, he adds, and one that in recent years has

surfaced in American justifications for large-scale military intervention in Southeast Asia and the Middle East. At once sweeping in scope and meticulously detailed, *American Holocaust* is a work of impassioned scholarship that is certain to ignite intense historical and moral debate.

In this acclaimed classic novel, James A. Michener sweeps readers off to the Caribbean, bringing to life the eternal allure and tumultuous history of this glittering string of islands. From the 1310 conquest of the Arawaks by cannibals to the decline of the Mayan empire, from Columbus's arrival to buccaneer Henry Morgan's notorious reign, from the bloody slave revolt on Haiti to the rise of Cuba's Fidel Castro, Caribbean packs seven hundred dramatic years into a tale teeming with revolution and romance, authentic characters and thunderous destinies. Through absorbing, magnificent prose, Michener captures the essence of the islands in all of their awe-inspiring scope and wonder. **BONUS:** This edition includes an excerpt from James A. Michener's *Hawaii*. Praise for Caribbean "Michener is a master."—*Boston Herald* "A grand epic . . . [James A. Michener] sympathizes with the struggles

of the region's most oppressed, and succeeds in presenting the Caribbean in its rich diversity."—*The Plain Dealer* "Remarkable and praiseworthy . . . utterly engaging."—*The Washington Post Book World* "Even American tourists familiar with some of the serene islands will find themselves enlightened. . . . In Caribbean, there appears to be a strong aura of truth behind the storytelling."—*The New York Times*

Silencing Race provides a historical analysis of the construction of silences surrounding issues of racial inequality, violence, and discrimination in Puerto Rico. Examining the ongoing racialization of Puerto Rican workers, it explores the 'class-making' of race.

This work starts with a substantial historical account of the different ways that freedom, race and gender were intertwined in Jamaica and Haiti after the end of slavery. Newly free men and women were rebound into a racialized class order with acceptable and unacceptable forms of masculinity and femininity. Sheller traces these histories of racialized and sexualized forms of freedom to the present.

Paget introduces the general reader to Afro-Caribbean philosophy in this groundbreaking work. Since Afro-Caribbean thought is inherently hybrid in nature, he traces the roots of this discourse in traditional African thought and in the Christian and Enlightenment traditions of Western Europe.

The era from 1400 to 1800 saw intense biological, commercial, and cultural exchanges, and the creation of global connections on an unprecedented scale. Divided into two books, Volume 6 of the *Cambridge World History* series considers these critical transformations. The first book examines the material and political foundations of the era, including global considerations of the environment, disease, technology, and cities, along with regional studies of empires in the eastern and western hemispheres, crossroads areas such as the Indian Ocean, Central Asia, and the Caribbean, and sites of competition and conflict, including Southeast Asia, Africa, and the Mediterranean. The second book focuses on patterns of change, examining the expansion of Christianity and Islam, migrations, warfare, and other topics on a global scale, and offering insightful de-

tailed analyses of the Columbian exchange, slavery, silver, trade, entrepreneurs, Asian religions, legal encounters, plantation economies, early industrialism, and the writing of history.

This book examines the role music has played in the formation of the political and national identity of the Bahamas. Timothy Rommen analyzes Bahamian musical life as it has been influenced and shaped by the islands' location between the United States and the rest of the Caribbean; tourism; and Bahamian colonial and post-colonial history. Focusing on popular music in the second half of the twentieth and early twenty-first centuries, in particular rake-n-scrape and Junkanoo, Rommen finds a Bahamian music that has remained culturally rooted in the local even as it has undergone major transformations. Highlighting the ways entertainers have represented themselves to Bahamians and to tourists, *Funky Nassau* illustrates the shifting terrain that musicians navigated during the rapid growth of tourism and in the aftermath of independence.

As a young anthropologist, Sidney Mintz undertook fieldwork in Jamaica, Haiti, and

Puerto Rico. Fifty years later, the eminent scholar of the Caribbean returns to those experiences to meditate on the societies and on the island people who befriended him. These reflections illuminate continuities and differences between these cultures, but even more they exemplify the power of people to reveal their own history. Mintz seeks to conjoin his knowledge of the history of Jamaica, Haiti, and Puerto Rico—a dynamic past born of a confluence of peoples of a sort that has happened only a few times in human history—with the ways that he heard people speak about themselves and their lives. Mintz argues that in Jamaica and Haiti, creolization represented a tremendous creative act by enslaved peoples: that creolization was not a passive mixing of cultures, but an effort to create new hybrid institutions and cultural meanings to replace those that had been demolished by enslavement. Globalization is not the new phenomenon we take it to be. This book is both a summation of Mintz's groundbreaking work in the region and a reminder of how anthropology allows people to explore the deep truths that history may leave unexamined. *Buyers Beware* offers a new perspective

for critical inquiries about the practices of consumption in (and of) Caribbean popular culture. The book revisits commonly accepted representations of the Caribbean from “less respectable” segments of popular culture such as dancehall culture and 'sistah lit' that proudly jettison any aspirations toward middle-class respectability. Treating these pop cultural texts and phenomena with the same critical attention as dominant mass cultural representations of the region allows Patricia Joan Saunders to read them against the grain and consider whether and how their “pulp” preoccupation with contemporary fashion, music, sex, fast food, and television, is instructive for how race, class, gender, sexuality and national politics are constructed, performed, interpreted, disseminated and consumed from within the Caribbean.

A comparative history of cross-cultural encounters and the critical role of cannibalism in the early modern period. Cannibalism, for medieval and early modern Europeans, was synonymous with savagery. Humans who ate other humans, they believed, were little better than animals. The European colonizers who encountered Native Americans described them as canni-

bals as a matter of course, and they wrote extensively about the lurid cannibal rituals they claim to have witnessed. In this definitive analysis, Kelly L. Watson argues that the persistent rumors of cannibalism surrounding Native Americans served a specific and practical purpose for European settlers. These colonizers had to forge new identities for themselves in the Americas and find ways to not only subdue but also co-exist with native peoples. They established hierarchical categories of European superiority and Indian inferiority upon which imperial power in the Americas was predicated. In her close read of letters, travel accounts, artistic renderings, and other descriptions of cannibals and cannibalism, Watson focuses on how gender, race, and imperial power intersect within the figure of the cannibal. Watson reads cannibalism as a part of a dominant European binary in which civilization is rendered as male and savagery is seen as female, and she argues that as Europeans came to dominate the New World, they continually rewrote the cannibal narrative to allow for a story in which the savage, effeminate, cannibalistic natives were overwhelmed by the force of virile European

masculinity. Original and historically grounded, *Insatiable Appetites* uses the discourse of cannibalism to uncover the ways in which difference is understood in the West.

This volume brings together prominent writers from the English, French, Spanish, and Dutch speaking Caribbean in an examination of creolization and its impact upon the region's literary production. It is especially noteworthy for the broad spectrum of Caribbean nationalities it includes: writers from Cuba, Curacao, the Dominican Republic, Grenada, Guadeloupe, Guyana, Haiti, Jamaica, Martinique, Panama, Suriname, and Tobago. Together, they are engaged in redefining Caribbean identity and aesthetics, and their reflections on this process trace the evolution of a dynamic regional literature and identity out of materials displaced amid the movement of colonial empires and nationalistic and economic upheavals. The collection addresses a number of controversial issues, among them the survival of racism in mestizaje cultures of Hispanic nations of the Caribbean, the opposing theories of the history and development of Papiamentu and Haitian Creole,

and the role of Creole languages in the production of consciousness and literature. Contents Antillean Journey, by Daniel Maximin Part I: Creolization and the Creative Imagination Creoleness: The Crossroads of a Civilization? by Wilson Harris The Caribbean: Marvelous Cradle-Hammock and Painful Cornucopia, by Carlos Guillermo Wilson Who's Afraid of the Winti Spirit? by Astrid H. Roemer Three Words toward Creolization, by Antonio Benítez-Rojo Dominicanyorkness: A Metropolitan Discovery of the Triangle, by Sherezada (Chiqui) Vicioso Where Are All the Others? by Erna Brodber A Brief History of My Country, by Lourdes Vázquez Part II: Creolization, Literature, and the Politics of Language Writing and Creole Language Politics: Voice and Story, by Merle Collins The Stakes of Créolité, by Ernest Pépin and Raphaël Confiant Créolité without Creole Language? By Maryse Condé The Victory of the Concubines and the Nannies, by Frank Martinus Arion The Process of Creolization in Haiti and the Pitfalls of the Graphic Form, by Jean Métellus Race, Space, and the Poetics of Moving, by M. Nourbese Philip Afterword, by Yanick Lahens Kathleen M. Balutansky is associate professor of English at

Saint Michael's College and author of *The Novels of Alex La Guma* and of several articles on Caribbean women writers. Marie-Agnes Sourieau is assistant professor of French at Fairfield University and author of articles on Francophone Caribbean literature in *Callaloo*, *French Review*, and elsewhere.

Winner of the Caribbean Studies Association's 2016 Barbara T. Christian Award *Tourists flock to the Caribbean for its beaches and spread more than just blankets and dollars. Indeed tourism has overly affected the culture there. Resisting Paradise explores the import of both tourism and diaspora in shaping Caribbean identity. It examines Caribbean writers and others who confront the region's overdependence on the tourist industry and the many ways that tourism continues the legacy of colonialism. Angelique V. Nixon interrogates the relationship between culture and sex within the production of "paradise" and investigates the ways in which Caribbean writers, artists, and activists respond to and powerfully resist this production. Forms of resistance include critiquing exploitation, challenging dominant historical narratives, exposing tourism's in-*

fluence on cultural and sexual identity in the Caribbean and its diaspora, and offering alternative models of tourism and travel. Resisting Paradise places emphasis on the Caribbean people and its diasporic subjects as travelers and as cultural workers contributing to alternate and defiant understandings of tourism in the region. Through a unique multidisciplinary approach to comparative literary analysis, interviews, and participant observation, Nixon analyzes the ways Caribbean cultural producers are taking control of representation. While focused mainly on the Anglophone Caribbean, the study covers a range of territories including Antigua, the Bahamas, Grenada, Haiti, Jamaica, as well as Trinidad and Tobago, to deliver a potent critique.

This book examines how modern US writers used the changing geographies, regimens, and technologies of modern food to reimagine racial classification and to question its relationship to the mutable body. By challenging a cultural ideal of purity, this literature proposes that racial whiteness is perhaps the most artificial color of them all.

Images of Jamaica and the Bahamas as

*tropical paradises full of palm trees, white sandy beaches, and inviting warm water seem timeless. Surprisingly, the origins of those images can be traced back to the roots of the islands' tourism industry in the 1880s. As Krista A. Thompson explains, in the late nineteenth century, tourism promoters, backed by British colonial administrators, began to market Jamaica and the Bahamas as picturesque "tropical" paradises. They hired photographers and artists to create carefully crafted representations, which then circulated internationally via postcards and illustrated guides and lectures. Illustrated with more than one hundred images, including many in color, *An Eye for the Tropics* is a nuanced evaluation of the aesthetics of the "tropicalizing images" and their effects on Jamaica and the Bahamas. Thompson describes how representations created to project an image to the outside world altered everyday life on the islands. Hoteliers imported tropical plants to make the islands look more like the images. Many prominent tourist-oriented spaces, including hotels and famous beaches, became off-limits to the islands' black populations, who were encouraged to act like the disciplined, loyal colo-*

nial subjects depicted in the pictures. Analyzing the work of specific photographers and artists who created tropical representations of Jamaica and the Bahamas between the 1880s and the 1930s, Thompson shows how their images differ from the English picturesque landscape tradition. Turning to the present, she examines how tropicalizing images are deconstructed in works by contemporary artists—including Christopher Cozier, David Bailey, and Irénée Shaw—at the same time that they remain a staple of postcolonial governments' vigorous efforts to attract tourists.

The last decade has seen a growing body of research about globalization and climate change in the Caribbean. This collection is a significant addition to the literature on a topic that is of critical importance to the region. It explores research from a number of Caribbean islands dealing with a range of issues related to agriculture and food in the context of globalization and climate change. Using a broad livelihoods perspective, the impacts on rural livelihoods are explored as well as issues related to community level resilience,

adaptability and adaptations. The volume is strengthened by gendered analyses of issues and discussions informed by a diverse range of research methods and methodologies. Scholars of Caribbean studies and studies pertaining to social, cultural, economic and environmental issues facing Small Island Developing States (SIDS) will greatly benefit from this book.

In this "impressive debut" from award-winning speculative fiction author Nalo Hopkinson, a young woman must solve the tragic mystery surrounding her family and bargain with the gods to save her city and herself. (The Washington Post) The rich and privileged have fled the city, barricaded it behind roadblocks, and left it to crumble. The inner city has had to rediscover old ways--farming, barter, herb lore. But now the monied need a harvest of bodies, and so they prey upon the helpless of the streets. With nowhere to turn, a young woman must open herself to ancient truths, eternal powers, and the tragic mystery surrounding her mother and grandmother. She must bargain with gods, and give birth to new legends.

In *Island Futures* Mimi Sheller delves into the ecological crises and reconstruction

challenges affecting the entire Caribbean region during a time of climate catastrophe. Drawing on fieldwork on postearthquake reconstruction in Haiti, flooding on the Haitian-Dominican border, and recent hurricanes, Sheller shows how ecological vulnerability and the quest for a "just recovery" in the Caribbean emerge from specific transnational political, economic, and cultural dynamics. Because foreigners are largely ignorant of Haiti's political, cultural, and economic contexts, especially the historical role of the United States, their efforts to help often exacerbate inequities. Caribbean survival under ever-worsening environmental and political conditions, Sheller contends, demands radical alternatives to the pervasive neocolonialism, racial capitalism, and US military domination that have perpetuated what she calls the "coloniality of climate." Sheller insists that alternative projects for Haitian reconstruction, social justice, and climate resilience—and the sustainability of the entire region—must be grounded in radical Caribbean intellectual traditions that call for deeper transformations of transnational economies, ecologies, and human relations writ large.

Tells the story of the Taino people from their ancestral days in South America through their migration to the northern Caribbean islands where they were the first natives to interact with Columbus, to their rapid and immediate decline under the European gifts of forced labor, malnutrition, disease, and dispersal. Includes a glossary without pronunciation. Annotation copyright by Book News, Inc., Portland, OR

How aluminum enabled a high-speed, gravity-defying American modernity even as other parts of the world paid the price in environmental damage and political turmoil. Aluminum shaped the twentieth century. It enabled high-speed travel and gravity-defying flight. It was the material of a streamlined aesthetic that came to represent modernity. And it became an essential ingredient in industrial and domestic products that ranged from airplanes and cars to designer chairs and artificial Christmas trees. It entered modern homes as packaging, foil, pots and pans and even infiltrated our bodies through food, medicine, and cosmetics. In *Aluminum Dreams*, Mimi Sheller describes how the materiality and meaning of aluminum

transformed modern life and continues to shape the world today. Aluminum, Sheller tells us, changed mobility and mobilized modern life. It enabled air power, the space age and moon landings. Yet, as Sheller makes clear, aluminum was important not only in twentieth-century technology, innovation, architecture, and design but also in underpinning global military power, uneven development, and crucial environmental and health concerns. Sheller describes aluminum's shiny utopia but also its dark side. The unintended consequences of aluminum's widespread use include struggles for sovereignty and resource control in Africa, India, and the Caribbean; the unleashing of multinational corporations; and the pollution of the earth through mining and smelting (and the battle to save it). Using a single material as an entry point to understanding a global history of modernization and its implications for the future, *Aluminum Dreams* forces us to ask: How do we assemble the material culture of modernity and what are its environmental consequences? *Aluminum Dreams* includes a generous selection of striking images of iconic aluminum designs, many in color, drawn from adver-

tisements by Alcoa, Bohn, Kaiser, and other major corporations, pamphlets, films, and exhibitions.

Popular opinion suggests that information has become a distinguishing feature of the modern world. Where once economies were built on industry and conquest, we are now instead said to be part of a global information economy. In this new and thoroughly revised edition of his popular book, author Webster brings his work up-to-date both with new theoretical work and with social and technological changes - such as the rapid growth of the internet and accelerated globalization - and reassesses the work of key theorists in light of these changes. This book is essential reading for students of contemporary social theory and anybody interested in social and technological change in the post-war era.

The Caribbean "market woman" is ingrained in the popular imagination as the archetype of black womanhood in countries throughout the region. Challenging this stereotype and other outdated images of black women, *Downtown Ladies* offers a more complex picture by documenting the history of independent international traders—known as informal commercial im-

porters, or ICIs—who travel abroad to import and export a vast array of consumer goods sold in the public markets of Kingston, Jamaica. Both by-products of and participants in globalization, ICIs operate on multiple levels and, since their emergence in the 1970s, have made significant contributions to the regional, national, and global economies. Gina Ulysse carefully explores how ICIs, determined to be self-employed, struggle with government regulation and other social tensions to negotiate their autonomy. Informing this story of self-fashioning with reflections on her own experience as a young Haitian anthropologist, Ulysse combines the study of political economy with the study of individual and collective identity to reveal the uneven consequences of disrupting traditional class, color, and gender codes in individual societies and around the world.

Leading mobilities theorist Mimi Sheller offers an up-to-date, comprehensive analysis of the complex mobility disruptions of the Covid-19 pandemic and its aftermath in this timely *Advanced Introduction*. It outlines the formation of the interdisciplinary field of mobility studies, arguing that mobilities theory is crucial to planning post-pandemic recovery, sustainable communities, and low-carbon transitions. From tourism to migration to urban infrastructure, to informal and reproductive mobilities, Sheller reveals how multiple im/mobilities are interconnected, as the novel coronavirus reminds us as it hitchhikes across the globe through its human hosts.

Renowned poet Lorna Goodison has written a new collection of elegies and praise songs which explore the close link between history and genealogy in the Caribbean experience. Her subjects range from the economic genius of market women to the complex beauty of the natural world.

In this new and original study of piracy, Kris Lane looks at the often mixed motives behind the phenomenon and the lives of those involved. Rejecting the romantic myth of the Elizabethan swashbuckler, he reveals a world of violence, hardship and fanaticism, in which self-enrichment was an obsession. From the first corsairs of the 16th century to the last of the buccaneers, he traces the rise and fall of a dangerous profession which encompassed slave-running, smuggling and ship-wrecking.

A local schoolteacher is arrested, leaving his family to wrestle with the possibility of his guilt, in this exquisite novel about loyalty, truth, and happiness. The Woodburys cherish life in the affluent, bucolic suburb of Avalon Hills, Connecticut. George is a beloved science teacher at the local prep school, a hero who once thwarted a gunman, and his wife, Joan, is a hardworking ER nurse. They have brought up their children in this thriving town of wooded yards and sprawling lakes. Then one night a police car pulls up to the Woodbury home and George is charged with sexual misconduct with students from his daughter's school. As he sits in prison awaiting trial and claiming innocence, Joan vaults between denial and rage as friends and neighbors turn cold. Their daughter, seventeen-year-old Sadie, is a popular high school senior who becomes a social outcast—and finds refuge in an unexpected place. Her brother, Andrew, a lawyer in New York, returns home to support the family, only to confront unhappy memories from his past. A writer tries to exploit their story, while an unlikely men's rights activist group attempts to recruit Sadie for their cause. Provocative and unfor-

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gettable, *The Best Kind of People* reveals the cracks along the seams of even the most perfect lives and the unraveling of an American family. GILLER PRIZE FINALIST • NAMED ONE OF THE BEST BOOKS OF THE YEAR BY THE NEW YORK POST “A compelling exploration of the ways a crime implicates all of us.”—Kaitlyn Greenidge, author of *We Love You, Charlie Freeman* “I am obsessed with this book.”—Samantha Irby, author of *We Are Never Meeting in Real Life* “In our post-Harvey Weinstein world [this book] feels more timely and urgent than ever. . . . It draws an elegant line between rape culture, patriarchy, and privilege.”—Claire Cameron, *The Millions* “Every character is fully rounded, flawed, and achingly human. It puts me in mind of a twenty-first-century *Ordinary People*.”—Kate Harding, author of *Asking for It* “Sure to provoke debate and send book discussion groups into overtime.”—*Library Journal* (starred review) “A powerful page-turner.”—*Cosmopolitan*

This novel is set in the stone-breaking harshness of South Africa's island prison.

The Caribbean has played a crucial geopolitical role in the Western pursuit of eco-

nomie dominance, yet Eurocentric research usually treats the Caribbean as a peripheral region, consequently labelling the inhabitants as beings without agency. Examining asymmetrical relations of power in the Greater Caribbean in historical and contemporary perspectives, this volume explores the region's history of resistance and subversion of oppressive structures against the backdrop of the Caribbean's central role for the accumulation of wealth of European and North American actors and the respective dialectics of modernity/coloniality, through a variety of experiences inducing migration, transnational exchange and transculturation. Contributors approach the Caribbean as an empowered space of opposition and agency and focus on perspectives of the region as a place of entanglements with a long history of political and cultural practices of resistance to colonization, inequality, heteronomy, purity, invisibilization, and exploitation. An important contribution to the literature on agency and resistance in the Caribbean, this volume offers a new perspective on the region as a geopolitically, economically and culturally crucial space, and it will interest researchers in the fields

of Caribbean politics, literature and heritage, colonialism, entangled histories, global studies perspectives, ethnicity, gender, and migration.

Elizabeth DeLoughrey invokes the cyclical model of the continual movement and rhythm of the ocean ('tidalectics') to destabilize the national, ethnic, and even regional frameworks that have been the mainstays of literary study. The result is a privileging of alter/native epistemologies whereby island cultures are positioned where they should have been all along—at the forefront of the world historical process of transoceanic migration and landfall. The research, determination, and intellectual dexterity that infuse this nuanced and meticulous reading of Pacific and Caribbean literature invigorate and deepen our interest in and appreciation of island literature. —Vilsoni Hereniko, University of Hawai'i "Elizabeth DeLoughrey brings contemporary hybridity, diaspora, and globalization theory to bear on ideas of indigeneity to show the complexities of 'native' identities and rights and their grounded opposition as 'indigenous regionalism' to free-floating globalized cosmopolitanism. Her models are instructive for all

postcolonial readers in an age of transnational migrations." —Paul Sharrad, University of Wollongong, Australia *Routes and Roots* is the first comparative study of Caribbean and Pacific Island literatures and the first work to bring indigenous and diaspora literary studies together in a sustained dialogue. Taking the "tidalectic" between land and sea as a dynamic starting point, Elizabeth DeLoughrey foregrounds geography and history in her exploration of how island writers inscribe the complex relation between routes and roots. The first section looks at the sea as history in literatures of the Atlantic middle passage and Pacific Island voyaging, theorizing the transoceanic imaginary. The second section turns to the land to examine indigenous epistemologies in nation-building literatures. Both sections are particularly attentive to the ways in which the metaphors of routes and roots are gendered, exploring how masculine travelers are naturalized

through their voyages across feminized lands and seas. This methodology of charting transoceanic migration and landfall helps elucidate how theories and people travel, positioning island cultures in the world historical process. In fact, DeLoughrey demonstrates how these tropical island cultures helped constitute the very metropolises that deemed them peripheral to modernity. Fresh in its ideas, original in its approach, *Routes and Roots* engages broadly with history, anthropology, and feminist, postcolonial, Caribbean, and Pacific literary and cultural studies. It productively traverses diaspora and indigenous studies in a way that will facilitate broader discussion between these often segregated disciplines.

Mobility justice is one of the crucial political and ethical issues of our day. We are in the midst of a global climate crisis and experiencing the extreme challenges of urbanization. In *Mobility Justice*, Mimi Sheller makes a passionate argument for a new

understanding of the contemporary crisis of movement. Sheller shows how power and inequality inform the governance and control of movement. She connects the body, street, city, nation, and planet in one overarching theory of the modern, perpetually shifting world. Concepts of mobility are examined on a local level in the circulation of people, resources, and information, as well as on an urban scale, with questions of public transport and "the right to the city." On the planetary level, she demands that we rethink the reality where tourists and other elites are able to roam freely, while migrants and those most in need are abandoned and imprisoned at the borders. *Mobility Justice* is a new way to understand the deep flows of inequality and uneven accessibility in a world in which the mobility commons have been enclosed. It is a call for a new understanding of the politics of movement and a demand for justice for all.