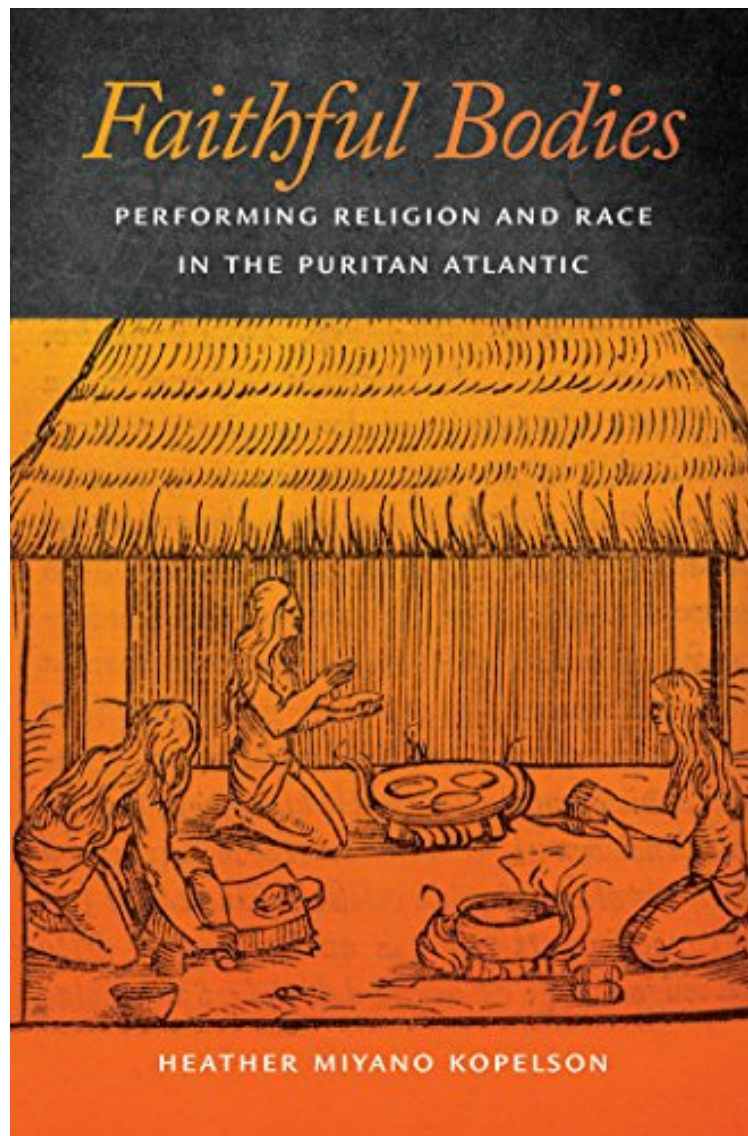


(Free and download) Faithful Bodies: Performing Religion and Race in the Puritan Atlantic (Early American Places)

## Faithful Bodies: Performing Religion and Race in the Puritan Atlantic (Early American Places)

*Heather Miyano Kopelson*

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#2542463 in Books Heather Miyano Kopelson 2014-07-18 2014-07-18 Original language: English PDF # 1 9.02 x 1.00 x 5.98l, .0 #File Name: 1479805009416 pages Faithful Bodies Performing Religion and Race in the Puritan Atlantic Early American Places | File size: 39.Mb

**Heather Miyano Kopelson : Faithful Bodies: Performing Religion and Race in the Puritan Atlantic (Early American Places)** before purchasing it in order to gage whether or not it would be worth my time, and all praised Faithful Bodies: Performing Religion and Race in the Puritan Atlantic (Early American Places):

1 of 1 people found the following review helpful. The political reasons behind religion in the colonies. By B. WolinskyKopelson, a professor at the University of Alabama, examines an issue of history that is often overlooked. She compares religious practices in three different American colonies, and how they shaped views on race and social class. Before I go further, I want to refer to the young adult classic *The Witch of Blackbird Pond*. Though a secondary source and a work of fiction, it illustrates a famous difference in colonial life; the carefree attitude of the West Indies versus the harsh practice of New England. It also illustrates the Puritans abuse of the Quakers. Anyone who has studied US history of the 17th century will probably ask why were the Puritans so afraid of the Quakers, when the Quakers were pacifists and unlikely to be a physical threat? For starters, look at the portrayal of the relationship between Natives and the settlers, with regard to Christianity. The native tribes were encouraged to convert, often by force, while at the same time there was war. If the Protestant Anglo settlers, many of them Puritans, held the natives in low regard, why would they care if they became Christian? One possibility is that it was a way to pacify them and reduce their threat to the settlers, who encroached on the tribes lands. According to the author, the punishment for native-on-settler offenses were greater than if it were the other way around, so we know the relationship was unequal. So when the natives were pushed to convert, maybe it was a way to control them and keep them from gaining power. Kopelson also discusses the way African slaves in Bermuda practiced Christianity and the way the white viewed it. There was no equivalent of King Philips War on the island, and less fear of slave rebellions in the 1700s. This led to less paranoia about how the slaves (or freemen) worshipped. But there was still a paternalistic attitude towards their conversion to Christianity, and it was often used as a way to keep mixed-race children enslaved. White settlers would take in and raise mixed-race kids on the condition that they be raised Christian. The economic dynamic of the New England colonies and the West Indian colonies was stark. You had the English planters in Bermuda with huge land grants from the King, using slave labor to grow sugar. In Massachusetts, in New England, however, you had cold weather, so there wouldnt be any sugar plantations. Life was a bit tougher than the warm island of the Caribbean, and there was the constant threat of natives attacking you. The Puritans who settled the area were desperate to maintain absolute control, and no disagreement could be tolerated. This led to abuse of Quakers, whom the Puritans deemed rebellious and harsh punishments for immoralities, because the Puritans didnt want anyone having too many rights. Just because slavery was less common in the north, doesnt mean there werent any human rights abuses. Things could be lousy up in the north as well as down in the south.

In the seventeenth-century English Atlantic, religious beliefs and practices played a central role in creating racial identity. English Protestantism provided a vocabulary and structure to describe and maintain boundaries between insider and outsider. In this path-breaking study, Heather Miyano Kopelson peels back the layers of conflicting definitions of bodies and competing practices of faith in the puritan Atlantic, demonstrating how the categories of white, black, and Indian developed alongside religious boundaries between Christian and heathen and between Catholic and Protestant. *Faithful Bodies* focuses on three communities of Protestant dissent in the Atlantic World: Bermuda, Massachusetts, and Rhode Island. In this puritan Atlantic, religion determined insider and outsider status: at times Africans and Natives could belong as long as they embraced the Protestant faith, while Irish Catholics and English Quakers remained suspect. Colonists interactions with indigenous peoples of the Americas and with West Central Africans shaped their understandings of human difference and its acceptable boundaries. Prayer, religious instruction, sexual behavior, and other public and private acts became markers of whether or not blacks and Indians were sinning Christians or godless heathens. As slavery became law, transgressing people of color counted less and less as sinners in English puritans eyes, even as some of them made Christianity an integral part of their communities. As Kopelson shows, this transformation proceeded unevenly but inexorably during the long seventeenth century.

The author of this study makes an important contribution to a growing conversation about race and religion in the puritan Atlantic world. -The Historian Wide ranging but at times incredibly detailed, *Faithful Bodies* describes the many kinds of embodied devotion and worship that had implications for how Atlantic Puritan communities understood race. -Early American Literature Kopelson deftly and creatively interacts in provocative ways with her sources. . . . Offers an innovative and much-needed look into the creation of racial identities in the colonial Atlantic. [Kopelsons] thoughtful and creative readings in *Faithful Bodies* ought to excite future scholars as they consider analyzing the nexus of racial identities and religious ideologies in the colonial worlds. -American Historical Kopelsons command of detail and careful inference certainly enhances her scholarly authority, and her ability to consistently present action and self-understanding from different points of view across such a wide range of subjects is commendable. -Church History As compelling as is the specific narrative about the coevolution of categories of religion, faith, and sexuality in the Atlantic world, the books biggest contribution may be the imaginative way Kopelson deploys archival resources to tell stories the archives themselves resist and conceal. -College Literature Heather Kopelsons *Faithful Bodies* is a welcome and important addition to a growing body of literature on race, gender, and religion in the early modern Atlantic world. [] Kopelson has a subtle and careful eye for both religious ritual and gender performance that should be noted by scholars of race and religion who sometimes forget that the ideas and beliefs they are tracing were articulated and

policed by people who had bodies. -Church History and Religion Culture By focusing on bodies the ways they worship and labor, the conditions under which they can and cannot reproduce, the punishments they undergo Kopelson is able to draw persuasive connections between many different sites of racial and religious formation, ranging from the pearl diving performed by Indians and Africans off the coast of Bermuda to the punishments meted out for fornication a century later in North America. -Early American Literature One of the most compelling recent accounts of the complexity of difference in the Atlantic world. . . . While the book is filled with insights ranging from subtle readings of the spiritual meaning of fish and cassava to the regulation of interracial sex, *Faithful Bodies* stands out in both its extended attention to multiple communities and its broad archive. . . . Kopelson is not content to claim one methodological subfield, and thus readers will find themselves moving, expertly, from interpretations of material remains to a subtle reading of seventeenth-century invocations of the curse of Canaan. . . . In her attention to language and its implication in the material, social, and cultural worlds, she demonstrates that histories need to do more than adhere to disciplinary restrictions. To track differences of race, of gender, of religion and thus to understand the modern subject is to move across the various registers of its construction something Kopelson does better than most. -Journal of American History "This is a fascinating and important new perspective on the body of Christ in early America. With meticulous research and illuminating insight, Kopelson reveals the chain of associations that bound religious communities and colonial societies to an emerging Protestant ethos committed to defining and disciplining corporeal life. Finally, we have a satisfying account of the Puritan attitude to race and sex." -Vincent Brown, Charles Warren Professor of History, Harvard University *Faithful Bodies* offers a complex, nuanced, and rich description of the role that bodies played in shaping Atlantic-wide conversations about race and religion. . . . A remarkably erudite work of scholarship. . . . Richly detailed, intellectually sophisticated, and nuanced. -William and Mary Quarterly "Offers a new way to understand religion, politics, and identity in the English Atlantic World. . . . This is an ambitious undertaking, and Kopelson has done it justice. *Faithful Bodies* really does it all, with a provocative argument, careful archival research, creative historiographical connections, and evocative, accessible writing." -Ann M. Little, Colorado State University

About the Author Heather Miyano Kopelson is Associate Professor of History and Affiliated Faculty in Gender and Race Studies at the University of Alabama in Tuscaloosa.