

# DOWNLOAD PDF JOHN THORNTON A CULTURAL HISTORY OF THE ATLANTIC WORLD

Chapter 1 : John Thornton (historian) | Project Gutenberg Self-Publishing - eBooks | Read eBooks online

*'John Thornton captures the moment Africa, Europe and the Americas came together and the new world that was created. A Cultural History of the Atlantic World [] will be a foundation stone in the study of the Atlantic, simultaneously an entry point for novices, a reference for established scholars, and a guide for future studies.*

Knopf, Stanley Elkins, Slavery: A Census Madison, Wisconsin: A Caribbean Perspective Philadelphia: Restoring the Links Chapel Hill: Harvard University Press, Jack P. Greene and Philip D. A Critical Appraisal New York: Power and the Production of History Boston: Theory, Knowledge, History Berkeley: University of California Press, Anthropology and the Modern World New York: A History, Harlan Davidson, J. Elliot, Empires of the Atlantic World: Britain and Spain in America, New Haven: Cambridge University Press, Herbert S. Crosby, The Columbian Exchange: Harvard University Press, Yale University Press, Joseph C. Miller, Way of Death: University of Wisconsin Press, Stuart B. Migration Alexander Byrd, Captives and Voyagers: A Human History New York: Penguin, Stephanie Smallwood, Saltwater Slavery: Norton, Philip D. A History of Afro-Mexico Bloomington: Linda Heywood and John K. Cambridge University Press, Jennifer L. Harvard University Press, , James H. Frank Cass, , Philip D. Yale University Press, J. Foundations of British Abolitionism Chapel Hill: Garrigus, Slave Revolution in the Caribbean, A Comparative History New York: Barnes under the guidance of Professor Brown. It has been revised and added to by doctoral candidate Myra Houser at Howard University.

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## Chapter 2 : A Cultural History of the Atlantic World, - Thornton, John K. - | HPB

*A Cultural History of the Atlantic World, explores the idea that strong linkages exist in the histories of Africa, Europe, and North and South America. John K. Thornton provides a comprehensive overview of the history of the Atlantic Basin before by describing political, social, and.*

Travel over land was difficult and expensive, so settlements were made along the coast, especially where rivers allowed small boats to travel inland. Distant settlements were linked by elaborate sea-based trading networks. Since the easiest and cheapest way of long-distance travel was by sea, international trading networks emerged in the Atlantic world, with major hubs at London , Amsterdam , Boston , and Havana. Time was a factor, as sailing ships averaged about 2 knots speed 50 miles a day. Navigators had to rely on maps of currents or they would be becalmed for days or weeks. The West Coast of Africa played a special role as the source of slave labor. The main empires that built the Atlantic world were the British, [9] French, [10] Spanish [11] , Portuguese [12] and Dutch; [13] entrepreneurs from the United States played a role as well after Environmental history[ edit ] The beginning of extensive contact between Europe, Africa, and the Americas had sweeping implications for the environmental and demographic history of all the regions involved. European and African immigrants also had very high death rates on their arrival, but they could be and were replaced by new shipments of immigrants see the Population history of American indigenous peoples. Many foods that are common in present-day Europe, including corn maize and potatoes , originated in the New World and were unknown in Europe before the sixteenth century. Similarly, some staple crops of present-day West Africa, including cassava and peanuts , originated in the New World. Some of the staple crops of Latin America, such as coffee and sugarcane , were introduced by European settlers in the course of the Columbian Exchange. European powers typically had vast territories that they wished to exploit through agriculture, mining, or other extractive industries, but they lacked the work force that they needed to exploit their lands effectively. Consequently, they turned to a variety of coercive labor systems to meet their needs. At first the goal was to use native workers. Native Americans were employed through Indian slavery and through the Spanish system of *encomienda*. The Indians too often preferred to die of starvation rather than be slaves, so the plantation owners turned to African slaves via the Atlantic slave trade. European workers arrived as indentured servants or transported felons who went free after a term of labor. Roughly three quarters of immigrants to the Americas before were African, and more than half of these Africans were originally from West or Central Africa. In Brazil, the population percentage of Africans was even higher, with about seven African to every one Portuguese immigrant. In the early colonial period, there was a high prevalence of African spiritual practices, such as spirit possessions and healing practices. Presumably, these practices served as a point of connection and as an identity hold for slaves hailing from the same African origin. In many cases, European authorities viewed spiritual positions that were highly esteemed in African societies to be socially unacceptable, morally corrupt, and heretical. This led to the disappearance or transformation of most African religious practices. For example, the practice of consulting *kilundu*, or Angolan spirits, was seen as homosexual by Portuguese authorities, [20] a clear example of Eurocentrism in colonial societies, as European ideas of religion often did not match African ones. Unfortunately, there is a lack of documents written from the African point of view, so almost all information from this time period in these colonial societies is subject to cross-cultural misinterpretation, omission of facts, or other such changes that could affect the quality of description of African spiritual practices. Many European nations, particularly the Netherlands and France, only managed to send a few thousand voluntary immigrants. Though 15, or so who came to New France multiplied rapidly. In New Netherland , the Dutch coped by recruiting immigrants of other nationalities. Brazil was last nation in the Western Hemisphere to end slavery, in Governance[ edit ] The Spanish conquistadores conquered the Aztec empire in present-day Mexico and the Inca empire in present-day Peru with ease, assisted by horses, guns, and above all by the devastating mortality inflicted by newly introduced diseases such as

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smallpox. To some extent the prior emergence of the Inca and Aztec empires as regional powers aided the transfer of governance to the Spanish, since these native empires had already established road systems, state bureaucracies and systems of taxation and intensive agriculture that were in some cases inherited wholesale by the Spanish. The early Spanish conquerors of these empires were also aided by political instability and internal conflict within the Aztec and Incan regimes, which they successfully exploited to their benefit. The result was strong government that became even stronger during the Bourbon reforms of the 18th century. The North American Thirteen Colonies developed a system of home rule and democratic self-government. Usually only property owners could vote but since so many free men owned property a majority could and did vote. It was the British threat against home rule, and its demand for control of taxation, that led to the American Revolution in the s. The revolutionaries in each country knew of the others and to some degree were inspired or emulated them. In the s the Haitian Revolution broke out, with large-scale killings. With Spain tied down in European wars, the mainland Spanish colonies secured independence around They spread widely the ideals of republicanism , the overthrow of aristocracies, kings and established churches. They emphasized the universal ideals of The Enlightenment , such as the equality of all men. They emphasized equal justice under law by disinterested courts, as opposed to particular justice handed down at the whim of a local noble. They showed that the modern notion of revolution, of starting fresh with a radically new government, could actually work in practice. Revolutionary mentalities were born and continue to flourish to the present day. Atlantic history Historian Bernard Bailyn traces the concept of the Atlantic world to an editorial published by journalist Walter Lippmann in British North America or Spanish America. Atlantic world history differs from traditional approaches to the history of colonization in its emphasis on inter-regional and international comparisons and its attention to events and trends that transcended national borders. Atlantic world history also emphasizes how the colonization of the Americas reshaped Africa and Europe.

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### Chapter 3 : Africa and Africans in the making of the Atlantic world, in SearchWorks catalog

*John K. Thornton is Professor of History and African American Studies at Boston University. He is the author of Warfare in Atlantic Africa, ( ) and Africa and Africans in the Making of the Atlantic World, (Cambridge, , ) and the co-author of Central Africans, Atlantic Creoles and the Foundation of the Americas, (Cambridge, ) with Linda M. Heywood.*

Africa and Africans in the Making of the Atlantic World is an excellent and useful text. He begins each chapter with a review of the scholarship on a particular issue the retentions debate, "social death," etc. I found his major arguments--that Europeans did not "force" slavery on African states, that Africans did not go through a "deculturation" process during the Middle Passage, and that Africans played an essential role in creating an Atlantic "culture"--persuasive. The birth of an Atlantic World Thornton argues that geography and wind channels had a formative effect on the European entrance into the Atlantic World. Due to the different challenges presented by the North Sea and the Mediterranean, Europeans could develop technology that could be used in diverse environments. The wind currents that ran from Europe and down the African coast initially hampered European ventures south of the Saharan coast and also limited African seafaring. The wind channels similarly defined Atlantic ventures. Commerce between Europeans and Africans Thornton emphasizes that European trade in Africa was not "forced" or one-sided, with Europeans exploiting Africans. He argues against recent scholarship most notably, Walter Rodney that sees Africa at a "lower level of development" and thus "forced into a sort of "colonial" trade in which Africans gave up raw materials and human resources in the form of slaves in exchange for manufactured goods" Instead, Africans played an active role in developing commerce. Africans were not dependent upon European goods. Neither European nor African states could monopolize the trade in Africa because "the presence of private traders, their interconnections, and the military and political rivalries of both African and European state systems went a long way to reduce the potential impact of state control" As a result, the African trade remained competitive, dominated neither by states or "continents. Slavery and African social structure Africans were not forced into participating in a slave trade; slavery was widespread in Africa and its growth and development were "largely independent of the Atlantic trade Unlike European societies, which had developed a legal system in which "land was the primary form of private, revenue-producing property" upon which the landlord-tenant relationship rested, slaves in Africa were the "only form of private, revenue-producing property recognized in African law" He explains that slavery was ubiquitous before contact with Europeans traders, based on the importance of slaves and the virtual absence of land ownership in the African legal tradition. Africans in colonial Atlantic societies In the American colonies, African slaves had a significant impact on economy and culture. In the Iberian colonies, African slaves came to play a larger role than Native Americans in "shaping the culture of the Atlantic world" and African slaves were preferred to Native American slaves for a variety of demographic and political reasons see for details. The most significant number of Africans were owned by wealthy whites, placing them at the center of society and they were often used for military purposes Taking a stance on the debate on the origins of race-based slavery Thornton argues that racial attitudes were not formative in the choice of Africans as slaves in the Americas. Instead, a pre-existing legal tradition made the status of African slaves and European servants fundamentally different Still, Thornton adds that "in the end, it may well have been economic conditions rather than simply legal status that determined the choice of labor force. Wages and conditions in Europe went a long way toward determining who would be willing to undertake the task of settling" Africans and Afro-Americans in the Atlantic World Africans did not suffer "social death" when they were transported from Africa to the Americas. Though the Middle Passage was a shared traumatic experience, it did not result in "deculturation," but was, instead, "temporarily debilitating" In the Americas, Thornton emphasizes that cultural "transmission" was largely dependent on slave conditions. Despite these barriers, however, slaves "managed to form communities that maintained and reproduced themselves and thus that could develop and transmit their culture" Other estates had more favorable conditions to community creation.

Skilled, urban and domestic slaves, meanwhile, tended to have more of an opportunity to lead their own lives and create voluntary communities. Randomization of slaves did not occur during the Middle Passage and slaves were normally transported from one location directly to the Americas. Some "mixing up" occurred when slaves were sold in the Americas, but even when slaveowners aimed for a "mixed" cultural groups, it was nearly impossible to achieve this. As a result, slaves in the Americas tended to form national groups, reinforced by marriage. So while the "process of enslavement, sale, transfer, shipment, and relocation on a plantation was certainly disruptive to Transformations of African culture in the Atlantic world In this chapter, Thornton discusses the transformations of African languages, social structure and aesthetics in the Americas. He argues that "slaves were not militant cultural nationalists who sought to preserve everything African but rather showed great flexibility in adapting and changing their culture" Atlantic creoles often developed on the African coast, but were only used as a native language in the Americas, which created the constant need for a lingua franca. African social structures were altered, but not fully disrupted and Africans may have been accustomed to the "kinship" of a household with slaves. The "ideology of the state" or religion could also "govern an organization of Africans without reference to kinship" Aesthetics, meanwhile, proved to be the most stable cultural form. African religions and Christianity in the Atlantic world African and European contact resulted in the "emergence of a new Afro-Atlantic religion that was often identified as Christian, especially in the New World, but was a type of Christianity that could satisfy both African and European understandings of religion" This African Christianity was founded on common aspects of European and African religious traditions. The primacy of revelation was key, and Africans and Europeans could "co-interpret" revelations in a way that satisfied both sides. It was also important for European missionaries to point out that Africans "believed in a Supreme Being who ruled the other world, caused accidents, and determined the time of life and death" Europeans came to accept the legitimacy of divine revelation in Africa, despite the absence of orthodox Christianity, illustrating the two-sided accommodation that took place. The absence of orthodoxy in Africa, Thornton attributes to the "lack of power of the priesthood" and the fact that "Africans received revelations continuously" Missionaries could use these factors to co-interpret African revelations. Conversion, then, was actually a "process of exchanging and evaluating revelations" In the Americas, Thornton suggests that "European Christianity may have performed the same functions for the development of an Afro-American Christianity as the European languages did for the formation of creole languages Christianity provided a sort of lingua franca that joined various national religious traditions, though in this case not necessarily replacing them" Resistance, runaways, and rebels Though scholars agree that "newly arrived Africans were the most likely to run away or rebel, there is no agreement on the relative contribution of the African background to dissent" Thornton suggests that scholars need to distinguish between three types of resistance in order to tackle this question. Neither day-to-day resistance nor petit marronnage was intended as an attempt to gain "freedom" or to set up an independent society Both forms of resistance are comparable to contemporary strikes or work stoppages. They acted as "economic bargaining" chips Slaves involved in grand marronnage, meanwhile, including both runaways who had no intention of returning and those who plotted mass rebellion within their own societies, used their African background to model national, military and political leadership and structure. This was largely an effect of the Kongo civil wars, which provided European traders a huge quantity of slaves. As a result of this mass importation, Thornton reminds us that "African culture was not surviving: In the Americas, Africans formed nations, often linguistically based, which played a parallel role to the "social organization imposed by their master" Particularly in North America, this "national identity also surrendered to the church community" Eventually, "creole families, churches, and other organizations eventually replaced the nation as the primary slave-centered focus for community, although significant conflicts divided the African Americans from the creoles in the process"

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## Chapter 4 : John Thornton | Boston University - racedaydvl.com

*John K. Thornton is an American historian specializing in the history of Africa, the African Diaspora and the Atlantic racedaydvl.com is a professor in the history department at Boston University.*

His mother, Mary E. Kelly Thornton, a classicist was also later a professor at Miami U. His sister is novelist Betsy Thornton. He joined the faculty at Millersville University in and joined the Boston University faculty in fall From the start of this work, Thornton became convinced that the status of Kongo as a Christian country had not been fully recognized through his work on missionary baptismal statistics which he sought to show reflected large scale baptism and used this material to write a treatise on Kongo demography. His work on baptismal records resulted in the publication of the article "Demography and History in the Kingdom of Kongo" [3] and a contribution on another baptismal document in the First Edinburgh Conference on African Historical Demography In addition to this larger theme, Thornton also tried to integrate a history from below description of daily life and culture in the country by mining carefully the extensive documentation of the Capuchin missionaries in the country. In this work, he deliberately ignored using either earlier or later materials and much of the ethnographic materials so as to determine continuity and change in the kingdom. Thornton would return to this theme in writing the biography of D Beatriz Kimpa Vita in showing the daily life of Kongo in her times " In this work, Thornton sought to demonstrate that Africans had been more active participants in the trade that was previously believed, arguing controversially that African economic strength and power were sufficient to force Europeans to deal with them on their own terms. At the same time, he also argued that Africans were not stripped of their culture in the Middle Passage and retained most of it in the first generation of their captivity. He tried to show how African sensibilities continued to be dominant in the first generation of captives in art, music, and language. He also suggested that resistance in the form of revolts in particular had roots in African military systems, and this last point was pursued in detail in several studies of slave revolts and the Haitian Revolution. His studies of Africa in the slave trade led him, at the urging of English historian Jeremy Black to write a systematic study of African wars and military culture in the period of the slave trade, which appeared in as Warfare in Atlantic Africa, University College of London , This work demonstrated that thanks to English and Dutch privateering on Portuguese vessels, virtually all the first generation of slaves brought to the colonies of these two countries came from Central Africa. They then went on to argue that the long contact between this region and Europe, the conversion of many of the people to Christianity, and the adaptation of various European items of culture, they could be considered " Atlantic Creoles " a term popularized by historian Ira Berlin. Basing themselves of many local archives in the United States, Bermuda, Barbados, England and the Netherlands, they went on to suggest that the Christian background of many early slaves may account for their high manumission rate and their role in cultural foundations of the Americas. Inspired by this idea, Thornton turned a course he had been teaching since into a new book, A Cultural History of the Atlantic World, in This book was an attempt to rethink the heritage of the Americas, and particular North America as owing as much or more to the larger Atlantic World as to the extension of Europe. Thus it sought to have comprehensive coverage of Africa, both American continents and the Caribbean; while at the same time following up the cultural threads he had first explored in Africa and Africans in the Making of the Atlantic World. The Kingdom of Kongo: Civil War and Transition, Madison: University of Wisconsin Press , Cambridge University Press, , second expanded edition, The Kongolese Saint Anthony. Translation published on internet, presently at <http://www.africanhistory.org/> A Cultural History of the Atlantic World, Cambridge University Press, African Historical Demography Edinburgh: Centre of African Studies, A New Interpretation" History in Africa 8 McMaster, African Historical Demography, vol. Heywood , "Demography, Production and Labor: Westview Press , Darlene Clark Hine and Ernestine Jenkins, eds. A Question of Manhood: Reprinted in Laurent Dubois and Julius Scott, eds. Rewriting Histories Routledge , , pp. Becoming Colonial in America Ithaca: Cornell University Press, , pp. Continuity or Political Change? Cambridge

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### Chapter 5 : John K. Thornton (Author of Africa and Africans in the Making of the Atlantic World, )

*John K. Thornton provides a comprehensive overview of the history of the Atlantic Basin before by describing political, social, and cultural interactions between the continents' inhabitants. He traces the backgrounds of the populations on these three continental landmasses brought into contact by European navigation.*

In lieu of an abstract, here is a brief excerpt of the content: Africa and Africans in the Making of the Atlantic World, Africanist and Americanist scholars and their students will be indebted to historian John Thornton for years to come for this second edition of his book on the transatlantic slave trade. Readers of the earlier edition will find that text reproduced here, essentially unchanged. What is different about this edition, and what marks it as an improvement, is a change in periodization with the addition of a final thirty-one page chapter on the eighteenth century, the peak period of the traffic in slaves across the Atlantic. The book is divided into two sections: Part I consists of four chapters having to do with African societies and how trade developed among them and with European merchants; Part II consists of six chapters about Africans in new colonial Atlantic societies, and a seventh chapter, the new one, covering the eighteenth century. What is extremely valuable though also problematic about this book is that Thornton has relied as much as possible on primary sources in the form of contemporaneous written documents, presenting us with very particular views of Africa and the Atlantic world through literate, mainly European male, eyes. An example is the series of maps of political organization along the western African coast, composed according to descriptions written in the seventeenth century, sources that show a preoccupation with European-style kings and kingdoms. Thus, there is also much of interest here about European cultural values and mindsets at this time, though it is often hidden between the lines. In Part I, Thornton touches on debates about economic "underdevelopment," arguing that Europeans during this period did not have a dominant role in trade with African societies. He is one of the few historians who has shown an interest in precolonial manufacturing in Africa, and so he is able to demonstrate that African societies were producing their own metalwares and textiles, as well as importing them from overseas. By doing so, he rebuts the assertion that Europeans had an advantageous trading position by introducing new products to Africa. He contrasts this with European norms which emphasize land, a point that becomes crucial [End Page ] to his later argument about motivations in warfare. Following a logic based on African conceptions of wealth, he concludes, "Just as slavery took the place of landed property in Africa, so slave raids were equivalent to wars of [territorial] conquest" p. In Part II, Thornton focuses especially on identifying and assessing the roles Africans played in transforming American cultures. He alludes throughout to the Frazier-Herskovits debate about the degree to which slaves were able or not to maintain and pass on to subsequent generations the cultural values of their homelands in Africa. Crucial to his investigation is the thorny question of African cultures--how to define them, and how homogeneous or heterogeneous they were in the past. Probably more for the sake of convenience, he tries to steer a middle course, identifying three "culture zones": Upper Guinea, Lower Guinea, and Angola. These become the cultural groupings he uses to argue that barriers preventing slaves from communicating with one another and

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*A Cultural History Of The Atlantic World, by Thornton, John K. "A Cultural History of the Atlantic World, explores the idea that strong links exist in the histories of Africa, Europe and North and South America.*

John Thornton historian Save John K. Thornton is an American historian specializing in the history of Africa , the African Diaspora and the Atlantic world. He is a professor in the history department at Boston University. His mother, Mary E. Kelly Thornton, a classicist, was also later a professor at Miami U. His sister is novelist Betsy Thornton. He joined the faculty at Millersville University in and joined the Boston University faculty in fall From the start of this work, Thornton became convinced that the status of Kongo as a Christian country had not been fully recognized through his work on missionary baptismal statistics which he sought to show reflected large scale baptism and used this material to write a treatise on Kongo demography. His work on baptismal records resulted in the publication of the article "Demography and History in the Kingdom of Kongo" ,[3] and a contribution on another baptismal document in the First Edinburgh Conference on African Historical Demography In addition to this larger theme, Thornton also tried to integrate a history from below description of daily life and culture in the country by mining carefully the extensive documentation of the Capuchin missionaries in the country. In this work, he deliberately ignored using either earlier or later materials and much of the ethnographic materials so as to determine continuity and change in the kingdom. Thornton would return to this theme in writing the biography of D Beatriz Kimpa Vita in showing the daily life of Kongo in her times " In this work, Thornton sought to demonstrate that Africans had been more active participants in the trade that was previously believed, arguing controversially that African economic strength and power were sufficient to force Europeans to deal with them on their own terms. At the same time, he also argued that Africans were not stripped of their culture in the Middle Passage and retained most of it in the first generation of their captivity. He tried to show how African sensibilities continued to be dominant in the first generation of captives in art, music, and language. He also suggested that resistance in the form of revolts in particular had roots in African military systems, and this last point was pursued in detail in several studies of slave revolts and the Haitian Revolution. His studies of Africa in the slave trade led him, at the urging of English historian Jeremy Black to write a systematic study of African wars and military culture in the period of the slave trade, which appeared in as Warfare in Atlantic Africa, University College of London , This work demonstrated that thanks to English and Dutch privateering on Portuguese vessels, virtually all the first generation of slaves brought to the colonies of these two countries came from Central Africa. They then went on to argue that the long contact between this region and Europe, the conversion of many of the people to Christianity, and the adaptation of various European items of culture, they could be considered " Atlantic Creoles " a term popularized by historian Ira Berlin. Basing themselves of many local archives in the United States, Bermuda, Barbados, England and the Netherlands, they went on to suggest that the Christian background of many early slaves may account for their high manumission rate and their role in cultural foundations of the Americas. Inspired by this idea, Thornton turned a course he had been teaching since into a new book, A Cultural History of the Atlantic World, in This book was an attempt to rethink the heritage of the Americas, and particular North America as owing as much or more to the larger Atlantic World as to the extension of Europe. Thus it sought to have comprehensive coverage of Africa, both American continents and the Caribbean; while at the same time following up the cultural threads he had first explored in Africa and Africans in the Making of the Atlantic World. The Kingdom of Kongo: Civil War and Transition, Madison: University of Wisconsin Press , Cambridge University Press, , second expanded edition, The Kongolese Saint Anthony: Cambridge University Press, ed. Translation published on internet, presently at <http://A Cultural History of the Atlantic World>, Cambridge University Press,

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## Chapter 9 : The Atlantic World

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