through anti-racism campaigns, but have also distanced themselves from other blacks, positioning themselves as blacks who were never slaves, and who have a more authentic African culture. This notion of being autochthonous blacks places them squarely within the current moment of multiculturalism in Honduras in which ethnic groups have increasingly gained space to demand rights as a "people." Anderson shows that while both OFRANEH and ODECO have taken advantage of this space to push for Garifuna rights, and both use the notion of black indigeneity, OFRANEH takes a more critical stance on neoliberal politics and how it promotes structural racism, while ODECO has placed more emphasis on fighting against ideological racism. He shows that while this is a somewhat different emphasis, their goals for economic and cultural empowerment are the same. He also demonstrates that in everyday articulations of identity, Garifuna negotiate between black indigeneity, which stresses Garifuna cultural roots, tradition, etc. and an identification with U.S. blackness through the consumption of Nike, for example. Though this may appear to be a simple mimicry of U.S. corporate constructions of blackness, he argues that we must also recognize that they are enacting it in the context of Honduras where any kind of blackness is seen as counter-hegemonic to indo-hispanic mestizaje and where black modernity challenges notions of Garifuna culture as backwards, primitive, and folkloric. So like blackness and indigeniety, traditional Garifuna identity and modern blackness are not mutually exclusive, but are rather enacted and emphasized in different moments by the same people.

Ethnographically rich and theoretically sophisticated, this book adds a great deal of insight into the literature on race, racial identities, and ethnic politics in the Americas. Rather than engage in the tired exercise of trying to determine whether the Garifuna are more indigenous or black, Anderson shows how they negotiate between these two identities according to the connotations and politics attached to them at both the local and international level. This is not to prove their ethnic identity inauthentic or manipulative but rather to highlight the tensions and creativity.

Soka University of America
Aliso Viejo, California
SARAH ENGLAND

Seeds of Insurrection: Domination and Resistance on Western Cuban Plantations, 1808–1848. By Manuel Barcia. Baton Rouge: Louisiana State University Press, 2008. Pp. xiv, 211. Map. Illustrations. Glossary. Notes. Bibliography. Index. $29.95 cloth.

This book is part of a growing body of literature that explores the dynamics of slave resistance movements in Cuba. Unlike earlier monographs by Robert L. Paquette (1989) and Matt D. Childs (2006), which focus on specific events such as the *Escalera* conspiracy and Aponte's rebellion, Manuel Barcia emphasizes the interdependence of several types of resistance during the early nineteenth century. The work blends familiar aspects of slavery and slave life with novel material collected primarily from the Cuban National Archives in Havana. Barcia devotes five core chapters to discussions of the various types of slave resistance, including homicides, conspiracies and revolts, marronage, suicides, legal challenges, and hidden forms of defiance. In essence, Barcia divides these forms of

resistance into two larger categories: violent and nonviolent. Of the two larger categories, the latter, which includes discussions on African folklore relating to music, dance, and worldview, is perhaps the most innovative.

Indeed, the idea of Africa or African cultures looms large in Barcia's study. Barcia argues that slave resistance in Cuba was directly connected to the memories and experiences of peoples in Africa prior to their arrival on the island. In many ways Barcia is answering John K. Thornton and Gwendolyn Midlo Hall (2007) in their plea for a restoration of the links between Africans in the Americas and their ethnic origins. By doing so, Barcia also engages the methodological model of creolization by Sidney Wilfred Mintz and Richard Price (1992), which proposes that the experience of the Atlantic slave trade hampered the regeneration of African cultural identities in the Americas. For Barcia, cosmologies, spiritual belief systems, and knowledge of war among Africans continued to play vital roles in the struggle against slavery long after their arrival in Cuba. Here, Barcia draws a distinction between the approaches to resistance among African slaves with those born on the island, arguing that the former were responsible for "most of the recorded acts of open insubordination, namely, revolts and the murder of their owners and other authority figures" (p. 31). Yet Barcia's approach is rather nuanced and largely avoids the polarizing effects of some of the scholarship that addresses the Mintz and Price model. His conclusion that Lucumi, a Yoruba dialect, served as the *lingua franca* among various African ethnicities in Cuba is compatible with the Mintz and Price model, which stresses cultural creativity and blending in the Americas (p. 44).

In each chapter Barcia structures his analysis by expounding upon a series of vignettes carefully culled from the archives. While Barcia provides the reader with the now familiar trajectory of slave revolts, he also offers insights to some of the more precious details of ethnic ceremonial practices associated with these movements. For example, slaves sang the song *Ho-Bé* to unite members of a plantation. Prior to the revolt, they utilized war songs consisting of call and response known as the *Oní-Oré* and the *O-Fé*. Participants often wore colorful clothing. In one incident the leader wore a woman's dress and hat. Others used costumes and amulets as symbols of power. In the aftermath of rebellion, Barcia explains that during interrogations slaves often emphasized their ethnic names, compelling prosecutors to address them by both their African and Christian names. For Barcia, slaves in Cuba were involved in a constant struggle against dominant groups while defending their individual and ethnic identities.

In his last substantive chapter, which is clearly influenced by the work of James C. Scott (1990), Barcia touches upon the less visible aspects and non-violent forms of slave resistance. Slaves pushed the limits of social control by participating in covert meetings with members of other plantations. Barcia explains, "At such clandestine meetings, slaves chatted, danced, sang, and remembered their beloved homelands" (p. 107). Other times they met in open defiance, against the orders of their owners or managers, leaving authorities seemingly powerless. In another example, a group of slaves entered a small town while singing songs and playing their instruments apparently with the knowledge they were violating local ordinances. Taverns and gambling houses were also sites of contestation

where slaves overtly expressed themselves. Yet, as Barcia acknowledges, there is still much to be done. There are many details of slave life and ethnic cultural practices with which scholars are unfamiliar and that are waiting to be written. For example, the finer points of certain ethnic religious practices remain unclear. However, Barcia's work points scholars in several directions. Indeed, one of the strengths of this work lies in the many gems found within its pages that can be developed into a number of studies.

Whittier College
Whittier, California

JOSÉ ORTEGA

NATION BUILDING & NATIONALISM

¿Qué hacer con Dios en la República? Política y secularización en Chile (1845-1885). By Sol Serrano. Mexico City: Fondo de Cultura Económica, 2008. Pp. 375. Maps. Tables. Figures. Notes. Bibliography. Index.

In this excellent study, Sol Serrano argues that the movement of the Catholic Church in Chile from its colonial connection with the state and the public to its new position in the modern public sphere and civil society was not a victory of the state (or of liberals) over the Church. The basic freedoms promised by the republic and promoted by liberals chipped away religious unanimity and other Church privileges, but the hierarchy used ideas of individual freedom and the new definition of public and private to build strength within republican laws and ideology. Faster communications, increasing urbanization, and other aspects of modernization helped Chile's bishops to consolidate control over their dioceses and to provide more uniform religious services. Serrano cites a wide array of documents from ecclesiastical and government archives and from the book and periodical press to demonstrate that, by 1885, more Chileans were in regular contact with the Church than in 1845, the Archbishop of Santiago exercised more effective control over the clergy within his archdiocese, Church doctrines were more clearly understood and more uniformly applied, and the Church had more freedom of action in the religious sphere.

Serrano begins dramatically with the 1863 fire in Santiago's Iglesia de la Compañía that killed upwards of 2,000 people, nearly all women. She argues that the fire, as Chile's first catastrophe with a clear human cause—both the excessive use of candles and decorations and, in the eyes of liberals, the excessive participation of women in religious rituals—gave new vigor to an ongoing conflict among various stripes of liberals and conservatives, clerics and lay people, over the proper role of the Church in the new republic, of individual religious practice in society, and of women outside the home. She then reaches back to the 1840s and forward to the 1880s as she examines key facets of nineteenth-century Catholic practice in Chile: *cofradías* and Catholic mutual and charitable societies, the organization of parishes, the power of bishops, cemeteries and the rituals of death, and the religious practices of Chileans of all classes.

The book shows that Church and state were simultaneously adapting themselves to political, social, and economic changes. Requirements imposed on lay religious associations,