Abstract

In his book "The Black Atlantic" Paul Gilroy conceptualizes the historical scenario of the slave trade and slavery as a political-cultural unit and connects it to the beginning of European modernity. Black people are included in that modernity and also are seen as part of a counter-modernity but are not represented as agents of cultural differences. Gilroy identifies cultural mixing, heterogeneities and creolization, but rejects ethnic and national(ist) identities as essentialisms. The present article criticizes the work of Paul Gilroy as representative of cultural studies from an anthropological and empirical point of view taking the recent political dynamics of Colombia as an example. Particularly, in the Colombian "Black Pacific" (new) ethnic identities came up recently. Due to the new constitution of 1991 and a series of new favourable legal dispositions the "Black Pacific" presents itself as an antithesis to Gilroy’s the Black Atlantic.

Keywords

Pacific black, ethnic identities.