

Afro Latin America 1800 2000

Cook explains that the conquest of the New World was achieved by a handful of Europeans - not by the sword, but by deadly disease.

This is the first complete modern survey of the institution of slavery in Brazil and how it affected the lives of enslaved Africans. It is based on major new research on the institution of slavery and the role of Africans and their descendants in Brazil. This book aims to introduce the reader to this latest research, both to elucidate the Brazilian experience and to provide a basis for comparisons with all other American slave systems.

In this companion volume to the acclaimed classic *The Overthrow of Colonial Slavery*, Robin Blackburn traces European doctrines of race and slavery from medieval times to the early modern epoch. At the time when European powers colonized the Americas, the institution of slavery had almost disappeared from Europe itself. Having overcome an institution widely regarded as oppressive, why did they sponsor the construction of racial slavery in their new colonies? *The Making of New World Slavery finds in the emergent West both a stigmatization of the ethno-religious Other and a new culture of consumption, freed from earlier moral restrictions. Robin Blackburn argues that independent commerce, geared to burgeoning consumer markets, was the driving force behind the rise of plantation slavery. The Baroque state fed greedily off this commerce whilst unsuccessfully seeking to regulate slavery. Successive chapters of the book consider the deployment of slaves in the colonial possessions of the Portuguese, the Spanish, the Dutch, the English and the French. Robin Blackburn argues that the organization of slave plantations placed the West on a destructive path to modernity and that greatly preferable alternatives were both proposed and rejected. Finally he shows that the surge of Atlantic trade, premised on the killing toil of the plantations, made a decisive contribution to both the Industrial Revolution and the rise of the West. The Making of New World Slavery is a masterly study of this momentous and baleful epoch in the making of the modern world.*

This volume explores the significance of racial theorizing in Dominican society and its manifestation in everyday life. The author examines how ideas of skin colour and racial identity influence a wide spectrum of Dominicans in how they view themselves and their Haitian neighbours.

From the Baroque to the Modern, 1492-1800

The Deep History of Latin American Popular Dance

Afro-Latin America

Chocolate and Corn Flour

Afro-Latin America, 1800-2000

The Garland Handbook of Latin American Music

Race and Republicanism during the Age of Revolution, Colombia, 1795-1831

"[An important] detailing of the development and evolution of a major institution of the African Diaspora [and] of Brazilian and Afro-Brazilian identity." --Sheila S. Walker
The Afro-Brazilian religion Candomblé has long been recognized as an extraordinary resource of African tradition, values, and identity among its adherents in Bahia, Brazil. Outlawed and persecuted in the late colonial and imperial period, Candomblé nevertheless developed as one of the major religious expressions of the Afro-Atlantic diaspora. Drawing principally on primary sources, such as police archives, Rachel E. Harding describes the development of the religion as an "alternative" space in which subjugated and enslaved blacks could gain a sense of individual and collective identity in opposition to the subaltern status imposed upon them by the dominant society.

This book explores the history of the Dominican Republic as it evolved from the first European colony in the Americas into a modern nation under the rule of Rafael Trujillo. It investigates the social foundations of Trujillo's exceptionally enduring and brutal dictatorship (1930-1961) and, more broadly, the way power is sustained in such non-democratic regimes. The author reveals how the seemingly unilateral imposition of power by Trujillo in fact depended on the regime's mediation of profound social and economic transformations, especially through agrarian policies that assisted the nation's large independent peasantry. By promoting an alternative modernity that sustained peasants' free access to land during a period of economic growth, the regime secured peasant support as well as backing from certain elite sectors. This book thus elucidates for the first time the hidden foundations of the Trujillo regime.

In 2015, the Mexican state counted how many of its citizens identified as Afro-Mexican for the first time since independence. Finding Afro-Mexico reveals the transnational interdisciplinary histories that led to this celebrated reformulation of Mexican national identity. It traces the Mexican, African American, and Cuban writers, poets, anthropologists, artists, composers, historians, and archaeologists who integrated Mexican history, culture, and society into the African Diaspora after the Revolution of 1910. Theodore W. Cohen persuasively shows how these intellectuals rejected the nineteenth-century racial paradigms that heralded black disappearance when they made blackness visible first in Mexican culture and then in post-revolutionary society. Drawing from more than twenty different archives across the Americas, this cultural and intellectual history of black visibility, invisibility, and community-formation questions the racial, cultural, and political dimensions of Mexican history and Afro-diasporic thought.

Publisher Description

Roots in Reverse

Black in Latin America

Myths of Harmony

The Afro-Latin@ Reader

Blackness in the White Nation

Disease and New World Conquest, 1492-1650

Blackness and Race Mixture

Uruguay is not conventionally thought of as part of the African diaspora, yet during the period of Spanish colonial rule, thousands of enslaved Africans arrived in the country. Afro-Uruguayans played important roles in Uruguay's national life, creating th

***Roots in Reverse* explores how Latin music contributed to the formation of the négritude movement in the 1930s. Taking Senegal and Cuba as its primary research areas, this work uses oral histories, participant observation, and archival research to examine the ways Afro-Cuban music has influenced Senegalese debates about cultural and political citizenship and modernity. Shain argues that the trajectory of Afro-Cuban music in twentieth century Senegal illuminates many dimensions of that nation's cultural history such as gender relations, generational competition and conflict, debates over cosmopolitanism and hybridity, the role of nostalgia in Senegalese national culture and diasporic identities. More than just a new form of musical enjoyment, Afro-Cuban music provided listeners with a tool for creating a public sphere free from European and North American cultural hegemony.**

The Church in Colonial Latin America is a collection of essays that include classic articles and pieces based on more modern research. Containing essays that explore the Catholic Church's active social and political influence, this volume provides the background necessary for students to grasp the importance of the Catholic Church in Latin America. This text also presents a comprehensive, analytic, and descriptive history of the Church and its development during the colonial period. From the evangelization of the New World by Spanish missionaries to the active influence of the Catholic Church on Latin American culture, this book offers a complete picture of the Church in colonial Latin America. The Church in Colonial Latin America is ideal for courses in the colonial period in Latin American history, as well as courses in religion, church history, and missionary history.

Located on Mexico's Pacific coast in a historically black part of the Costa Chica region, the town of San Nicolás has been identified as a center of Afromexican culture by Mexican cultural authorities, journalists, activists, and foreign anthropologists. The majority of the town's residents, however, call themselves morenos (black Indians). In Chocolate and Corn Flour, Laura A. Lewis explores the history and contemporary culture of San Nicolás, focusing on the ways that local inhabitants experience and understand race, blackness, and indigeneity, as well as on the cultural values that outsiders place on the community and its residents. Drawing on more than a decade of fieldwork, Lewis offers a richly detailed and subtle ethnography of the lives and stories of the people of San Nicolás, including community residents who have migrated to the United States. San Nicoladenses, she finds, have complex attitudes toward blackness—as a way of identifying themselves and as a racial and cultural category. They neither consider themselves part of an African diaspora nor deny their heritage.

Rather, they acknowledge their hybridity and choose to identify most deeply with their community.

Power from Experience

A History of African-American Slaves

Popular Art and Re-Africanization in Twentieth-century Panama

The Idea of Race in Latin America, 1870-1940

The Church in Colonial Latin America

Slavery in Brazil

Dictionary of Caribbean and Afro-Latin American Biography

12.5 million Africans were shipped to the New World during the Middle Passage. While just over 11.0 million survived the arduous journey, only about 450,000 of them arrived in the United States. The rest-over ten and a half million-were taken to the Caribbean and Latin America. This astonishing fact changes our entire picture of the history of slavery in the Western hemisphere, and of its lasting cultural impact. These millions of Africans created new and vibrant cultures, magnificently compelling syntheses of various African, English, French, Portuguese, and Spanish influences. Despite their great numbers, the cultural and social worlds that they created remain largely unknown to most Americans, except for certain popular, cross-over musical forms. So Henry Louis Gates, Jr. set out on a quest to discover how Latin Americans of African descent live now, and how the countries of their acknowledge-or deny-their African past; how the fact of race and African ancestry play themselves out in the multicultural worlds of the Caribbean and Latin America. Starting with the slave experience and extending to the present, Gates unveils the history of the African presence in six Latin American countries-Brazil, Cuba, the Dominican Republic, Haiti, Mexico, and Peru-through art, music, cuisine, dance, politics, and religion, but also the very palpable presence of anti-black racism that has sometimes sought to keep the black cultural presence from view.

"An examination of Cuban society through the music of the 1920s-30s when it began to embrace Afro-Cuban culture. Traces how the African element of Cuban society became associated with national identity. Among topics examined are carnival bands, son music, cabaret rumba, and blackface theater shows. The highly documented volume is enhanced by the inclusion of relevant legislation concerning music, and a listing of sextets in Havana between 1920-45 by barrio"--Handbook of Latin American Studies, v. 58.

For much of the twentieth century Brazil enjoyed an international reputation as a "racial democracy," but that image has been largely undermined in recent decades by research suggesting the existence of widespread racial inequality. George Reid Andrews provides the first thoroughly documented history of Brazilian racial inequality from the abolition of slavery in 1888 up to the late 1980s, showing how economic, social, and political changes in Brazil during the last one hundred years have shaped race relations. No laws of segregation or apartheid exist in Brazil, but by looking carefully at government policies, data on employment, mainstream and Afro-Brazilian newspapers, and a variety of other sources, Andrews traces pervasive discrimination against Afro-Brazilians over time. He draws his evidence from the country's largest and most economically important state, São Paulo, showing how race relations were affected by its transformation from a plantation-based economy to South America's most urban, industrialized society. The book focuses first on Afro-Brazilians' entry into the agricultural and urban working class after the abolition of slavery. This transition, Andrews argues, was seriously hampered by state policies giving the many European immigrants of the period preference over black workers. As immigration declined and these policies were overturned in the late 1920s, black laborers began to be employed in agriculture and industry on nearly equal terms with whites. Andrews then surveys efforts of blacks to move into the middle class during the 1900s. He finds that informal racial solidarity among middle-class whites has tended to exclude Afro-Brazilians from the professions and other white-collar jobs. Andrews traces how discrimination throughout the century led Afro-Brazilians to mobilize, first through the antislavery movement of the 1880s, then through such social and political organizations of the 1920s and 1930s as the Brazilian Black Front, and finally through the anti-racism movements of the 1970s and 1980s. These recent movements have provoked much debate among Brazilians over their national image as a racial democracy. It remains to be seen, Andrews concludes, whether that debate will result in increased opportunities for black Brazilians. Winner of the 1993 Arthur P. Whitaker Prize

A landmark scholarly achievement. . . . With judicious commentary by several of the leading experts in the field, this book dramatically expands the canon of texts used to study the black Atlantic and the African diaspora, and captures the tenor of the 'black voice' as it collectively engaged the power of colonial institutions. In no uncertain terms, Afro-Latino Voices will prove to be a remarkable pedagogical tool and an influential resource, inspiring deeper comparative work on the African diaspora. --Ben Vinson III, Center for Africana Studies, Johns Hopkins University

An Introduction

Race and Ethnicity in the Dominican Republic

National Rhythms, African Roots

Castro, the Blacks, and Africa

Narratives from the Early Modern Ibero-Atlantic World, 1550-1812

Foundations of Despotism

Slavery, Race, and Law in the American Hemisphere

Details how African-descended women's societal, marital, and sexual decisions forever reshaped the racial makeup of Argentina
Argentina promotes itself as a country of European immigrants. This makes it an exception to other Latin American countries, which embrace a more mixed--African, Indian, European--heritage. Hiding in Plain Sight: Black Women, the Law, and the Making of a White Argentine Republic traces the origins of what some white Argentines mischaracterize as a "black disappearance" by delving into the intimate lives of black women and explaining how they contributed to the making of a "white" Argentina. Erika Denise Edwards has produced the first comprehensive study in English of the history of African descendants outside of Buenos Aires in the late colonial and early republican periods, with a focus on how these women sought whiteness to better their lives and that of their children. Edwards argues that attempts by black women to escape the stigma of blackness by recategorizing themselves and their descendants as white began as early as the late eighteenth century, challenging scholars who assert that the black population drastically declined at the end of the nineteenth century because of the whitening or modernization process. She further contends that in Córdoba, Argentina, women of African descent (such as wives, mothers, daughters, and concubines) were instrumental in shaping their own racial reclassifications and destinies. This volume makes use of a wealth of sources to relate these women's choices. The sources consulted include city censuses and notarial and probate records that deal with free and enslaved African descendants; criminal, ecclesiastical, and civil court cases; marriages and baptisms records and newsletters. These varied sources provide information about the day-to-day activities of cordobés society and how women of African descent lived, formed relationships, thrived, and partook in the transformation of racial identities in Argentina.

This best-selling text for introductory Latin American history courses encompasses political and diplomatic theory, class structure and economic organization, culture and religion, and the environment. The integrating framework is the dependency theory, the most popular interpretation of Latin American history, which stresses the economic relationship of Latin American nations to wealthier nations, particularly the United States. Spanning pre-historic times to the present, A HISTORY OF LATIN AMERICA takes both a chronological and a nation-by-nation approach, and includes the most recent historical analysis and the most up-to-date scholarship. The Ninth Edition includes expanded coverage of social and cultural history (including music) throughout and increased attention to women, indigenous cultures, and Afro-Latino people assures well balanced coverage of the region's diverse histories. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

Ira Berlin traces the history of African-American slavery in the United States from its beginnings in the seventeenth century to its fiery demise nearly three hundred years later. Most Americans, black and white, have a singular vision of slavery, one fixed in the mid-nineteenth century when most American slaves grew cotton, resided in the deep South, and subscribed to Christianity. Here, however, Berlin offers a dynamic vision, a major reinterpretation in which slaves and their owners continually renegotiated the terms of captivity. Slavery was thus made and remade by successive generations of Africans and African Americans who lived through settlement and adaptation, plantation life, economic transformations, revolution, forced migration, war, and ultimately, emancipation. Berlin's understanding of the processes that continually transformed the lives of slaves makes Generations of Captivity essential reading for anyone interested in the evolution of antebellum America. Connecting the Charter Generation to the development of Atlantic society in the seventeenth century, the Plantation Generation to the reconstruction of colonial society in the eighteenth century, the Revolutionary Generation to the Age of Revolutions, and the Migration Generation to American expansionism in the nineteenth century, Berlin integrates the history of slavery into the larger story of American life. He demonstrates how enslaved black people, by adapting to changing circumstances, prepared for the moment when they could seize liberty and declare themselves the Freedom Generation. This epic story, told by a master historian, provides a rich understanding of the experience of African-American slaves, an experience that continues to mobilize American thought and passions today.

Drawing on extensive anthropological fieldwork, Peter Wade shows how the concept of "blacknessand discrimination are deeply embedded in different social levels and contexts—from region to neighborhood, and from politics and economics to housing, marriage, music, and personal identity.

Senegalese Afro-Cuban Music and Tropical Cosmopolitanism

From Monocultural Mestizaje to Multiculturalism

Urban Popular Movements in Late Twentieth-Century Mexico

A Refuge in Thunder

Peasants, the Trujillo Regime, and Modernity in Dominican History

Black Social Movements in Latin America

Finding Afro-Mexico

From the headline-grabbing stay in Harlem to his first diplomatic trip to Africa, Fidel Castro has made race a key to his foreign policy. Stressing the bonds that link Blacks in the United States and Africa with the more than half of Cuba's population, Castro has used race to embarrass his chief enemy and to cement allies not only with Africa but with the entire Third World. He has turned those alliances into so many bargaining chips to gain power within the Communist bloc. This is not simply a scholarly book; it is a moving book. No one has so capably unveiled the central tragedy of Cuban history, a denial of racism that guarantees it survival. The double drama of Cuba's own history and its foreign policy is a drama painfully, articulately and powerfully presented by Carlos Moore.

The Garland Handbook of Latin American Music is comprised of essays from The Garland Encyclopedia of World Music: Volume 2, South America, Mexico, Central America, and the Caribbean, (1998). Revised and updated, the essays offer detailed, regional studies of the different musical cultures of Latin America and examine the ways in which music helps to define the identity of this particular area. Part One provides an in-depth introduction to the area of Latin America and describes the history, geography, demography, and cultural settings of the regions that comprise Latin America. It also explores the many ways to research Latin American music, including archaeology, iconography, mythology, history, ethnography, and practice. Part Two focuses on issues and processes, such as history, politics, geography, and immigration, which are responsible for the similarities and the differences of each region ' s uniqueness and individuality. Part Three focuses on the different regions, countries, and cultures of Caribbean Latin America, Middle Latin America, and South America with selected regional case studies. The second edition has been expanded to cover Haiti, Panama, several more Amerindian musical cultures, and Afro-Peru. Questions for Critical Thinking at the end of each major section guide focus attention on what musical and cultural issues arise when one studies the music of Latin America -- issues that might not occur in the study of other musics of the world. Two audio compact discs offer musical examples of some of the music of Latin America.

"From Toussaint L'Ouverture to Pelé, the Dictionary of Caribbean and Afro-Latin American Biography will provide a comprehensive overview of the lives of Caribbeans and Afro-Latin Americans who are historically significant. The project will be unprecedented in scale, covering the entire Caribbean, and the Afro-descended populations throughout Latin America, including people who spoke and wrote Creole, Dutch, English, French, Portuguese, and Spanish. It will also encompass the full scope of history, with entries on figures from the first forced slave migrations in the sixteenth centuries, to entries on living persons such as the Haitian musician and politician Wyclef Jean and the Cuban author and poet Nancy Morejón. Individuals will be drawn from all walks of life including philosophers, politicians, activists, entertainers, scholars, poets, scientists, religious figures, kings, and everyday people whose lives have contributed to the history of the Caribbean and Latin America"--Provided by publisher.

Examines the full range of humanities and social science scholarship on people of African descent in Latin America.

Hiding in Plain Sight

Afro-Latino Voices

Trials of Nation Making

The Long, Lingering Shadow

Born to Die

Afro-Latin American Studies

Liberalism, Race, and Ethnicity in the Andes, 1810-1910

This book centers on a foundational moment for Latin American racial constructs. While most contemporary scholarship has focused the explanation for racial tolerance-or its lack-in the colonial period, Marixa Lasso argues that the key to understanding the origins of modern race relations are to be found later, in the Age of Revolution. Lasso rejects the common assumption that subalterns were passive and alienated from Creole-led patriot movements, and instead demonstrates that during Colombia's revolution, free blacks and mulattos (pardos) actively joined and occasionally even led the cause to overthrow the Spanish colonial government. As part of their platform, patriots declared legal racial equality for all citizens, and promulgated an ideology of harmony and fraternity for Colombians of all colors. The fact that blacks were mentioned as equals in the discourse of the revolution and later served in republican government posts was a radical political departure. These factors were instrumental in constructing a powerful myth of racial equality-a myth that would fuel revolutionary activity throughout Latin America. Thus emerged a historical paradox central to Latin American nation-building: the coexistence of the principle of racial equality with actual racism at the very inception of the republic. Ironically, the discourse of equality meant that grievances of racial discrimination were construed as unpatriotic and divisive acts-in its most extreme form, blacks were accused of preparing a race war. Lasso's work brings much-needed attention to the important role of the anticolonial struggles in shaping the nature of contemporary race relations and racial identities in Latin America.

How red devil buses and self-taught artists have enlivened one Latin American nation

When Vicente Fox was elected Mexico&'s president in 2000, the world&'s most enduring twentieth-century authoritarian regime finally came to an end. In this book Paul Haber explains how urban popular movements contributed to such a historic transition. In the 1960s Mexico&'s urban poor, effectively incorporated into institutionalized forms of clientelism and cooptation, were perceived as passive and acquiescent. Their situation changed during the 1970s, Haber shows, as popular movements&—led largely by young people inspired by the revolutionary ideals of Mexico&'s 1960s student movement&—took the first steps toward mobilizing the urban poor in what would develop into the full-scale political protests of the 1980s. When Mexico&'s economic crisis came in the early 1980s, urban popular movements were in a position to play a major role in the growing democratic opposition. Haber, using a creative blend of ethnography and policy analysis, traces this history on a national level and with detailed reference to two key organizations, the Comit&é de Defensa Popular of Durango and the Asamblea de Barrios of Mexico City. In the late 1980s and early 1990s, many of Mexico&'s most important social leaders saw new opportunities in electoral politics, and the transformation from social movement to party politics began. Haber&'s study closely follows the urban dimensions of this history and spells out its implications not only for the urban poor but also for Mexico&'s nascent democracy.

Students of American history know of the law's critical role in systematizing a racial hierarchy in the United States. Showing that this history is best appreciated in a comparative perspective, The Long, Lingering Shadow looks at the parallel legal histories of race relations in the United States, Brazil, and Spanish America. Robert J. Cottrol takes the reader on a journey from the origins of New World slavery in colonial Latin America to current debates and litigation over affirmative action in Brazil and the United States, as well as contemporary struggles against racial discrimination and Afro-Latin invisibility in the Spanish-speaking nations of the hemisphere. Ranging across such topics as slavery, emancipation, scientific racism, immigration policies, racial classifications, and legal processes, Cottrol unravels a complex odyssey. By the eve of the Civil War, the U.S. slave system was rooted in a legal and cultural foundation of racial exclusion unmatched in the Western Hemisphere. That system's legacy was later echoed in Jim Crow, the practice of legally mandated segregation. Jim Crow in turn caused leading Latin Americans to regard their nations as models of racial equality because their laws did not mandate racial discrimination--a belief that masked very real patterns of racism throughout the Americas. And yet, Cottrol says, if the United States has had a history of more-rigid racial exclusion, since the Second World War it has also had a more thorough civil rights revolution, with significant legal victories over racial discrimination. Cottrol explores this remarkable transformation and shows how it is now inspiring civil rights activists throughout the Americas.

Coloring the Nation

Candomblé and Alternative Spaces of Blackness

Generations of Captivity

The Afro-Argentines of Buenos Aires, 1800-1900

Wolf Tracks

Latin American Religion in Motion

A History of Afro-Uruguay

The Afro-Latin@ Reader focuses attention on a large, vibrant, yet oddly invisible community in the United States: people of African descent from Latin America and the Caribbean. The presence of Afro-Latin@s in the United States (and throughout the Americas) belies the notion that Blacks and Latin@s are two distinct categories or cultures. Afro-Latin@s are uniquely situated to bridge the widening social divide between Latin@s and African Americans; at the same time, their experiences reveal pervasive racism among Latin@s and ethnocentrism among African Americans. Offering insight into Afro-Latin@ life and new ways to understand culture, ethnicity, nation, identity, and antiracist politics, The Afro-Latin@ Reader presents a kaleidoscopic view of Black Latin@s in the United States. It addresses history, music, gender, class, and media representations in more than sixty selections, including scholarly essays, memoirs, newspaper and magazine articles, poetry, short stories, and interviews. While the selections cover centuries of Afro-Latin@ history, since the arrival of Spanish-speaking Africans in North America in the mid-sixteenth-century, most of them focus on the past fifty years. The central question of how Afro-Latin@s relate to and experience U.S. and Latin American racial ideologies is engaged throughout, in first-person accounts of growing up Afro-Latin@, a classic essay by a leader of the Young Lords, and analyses of U.S. census data on race and ethnicity, as well as in pieces on gender and sexuality, major-league baseball, and religion. The contributions that Afro-Latin@s have made to U.S. culture are highlighted in essays on the illustrious Afro-Puerto Rican bibliophile Arturo Alfonso Schomburg and music and dance genres from salsa to mambo, and from boogaloo to hip hop. Taken together, these and many more selections help to bring Afro-Latin@s in the United States into critical view. Contributors: Afro-Puerto Rican Testimonies Project, Josefina Baéz, Ejima Baker, Luis Barrios, Eduardo Bonilla-Silva, Adrian Burgos Jr., Ginetta E. B. Candelario, Adrián Castro, Jesús Colón, Marta I. Cruz-Janzen, William A. Darity Jr., Milca Esdaille, Sandra María Esteves, María Teresa Fernández (Mariposa), Carlos Flores, Juan Flores, Jack D. Forbes, David F. Garcia, Ruth Glasser, Virginia Meecham Gould, Susan D. Greenbaum, Evelio Grillo, Pablo “Yoruba” Guzmán, Gabriel Haslip-Viera, Tanya K. Hernández, Victor Hernández Cruz, Jesse Hoffnung-Garskof, Lisa Hoppenjans, Vielka Cecilia Hoy, Alan J. Hughes, María Rosario Jackson, James Jennings, Miriam Jiménez Román, Angela Jorge, David Lamb, Aida Lambert, Ana M. Lara, Evelyne Laurent-Perrault, Tato Laviera, John Logan, Antonio López, Felipe Luciano, Louis Pancho McFarland, Ryan Mann-Hamilton, Wayne Marshall, Marianela Medrano, Nancy Raquel Mirabal, Yvette Modestin, Ed Morales, Jairo Moreno, Marta Moreno Vega, Willie Perdomo, Graciela Pérez Gutiérrez, Sofia Quintero, Ted Richardson, Louis Reyes Rivera, Pedro R. Rivera , Raquel Z. Rivera, Yeidy Rivero, Mark Q. Sawyer, Piri Thomas, Silvio Torres-Saillant, Nilaja Sun, Sherezada “Chiqui” Vicioso, Peter H. Wood

Covering the last two hundred years, this book examines how African-descended people made their way out of slavery and into freedom, and how, once free, they helped build social and political democracy in Latin America.

Hers is one of eleven essays and four poems included in this volume in which Latina women of African descent share their stories. The authors included are from all over Latin America-Brazil, the Dominican Republic, Haiti, Panama, Puerto Rico, Venezuela—and the United States. They write about the African diaspora and issues such as colonialism, oppression and disenfranchisement. Diva Moreira, a Brazilian, writes that she experienced racism and humiliation at a very young age. The worst experience, she remembers, was her mother's bosses' conviction that Diva didn't need to go to school after the fourth grade, "because blacks don't need to study more than that."

Two-thirds of Africans, both free and enslaved, who came to the Americas from 1500 to 1870 came to Spanish America and Brazil. Yet Afro-Latin Americans have been excluded from narratives of their hemisphere's history. George Reid Andrews redresses this omission by making visible the lives and labors of black Latin Americans in the New World.

Afro-Latinoamerica 1800-2000

History and Culture in the United States

The Dynamics of Racial Identity in Colombia

Black Women, the Law, and the Making of a White Argentine Republic

Race and Nation after the Revolution

A Century of Change

Venezuela

When John Charles Chasteen learned that Sim?n Bolívar, the Liberator, danced on a banquet table to celebrate Latin American independence in 1824, he tried to visualize the scene. How, he wondered, did the Liberator dance? Did he bounce stiffly in his dress uniform? Or did he move his hips? In other words, how high had African dance influences reached in Latin American societies? A vast social gap separated Bolívar from people of African descent; however, Chasteen's research shows that popular culture could bridge the gap. Fast-paced and often funny, this book explores the history of Latin American popular dance before the twentieth century. Chasteen first focuses on Havana, Buenos Aires, and Rio de Janeiro, where dances featuring a "transgressive close embrace" (forerunners of today's salsa, tango, and samba) emerged by 1900. Then, digging deeper in time, Chasteen uncovers the historical experiences that molded Latin American popular dance, including carnival celebrations, the social lives of slaves, European fashions, and, oddly enough, religious processions. The relationship between Latin American dance and nationalism, it turns out, is very deep, indeed.

Uruguay is not conventionally thought of as part of the African diaspora, yet during the period of Spanish colonial rule, thousands of enslaved Africans arrived in the country. Afro-Uruguayans played important roles in Uruguay's national life, creating the second-largest black press in Latin America, a racially defined political party, and numerous social and civic organizations. Afro-Uruguayans were also central participants in the creation of Uruguayan popular culture and the country's principal musical forms, tango and candombe. Candombe, a style of African-inflected music, is one of the defining features of the nation's culture, embraced equally by white and black citizens. In Blackness in the White Nation, George Reid Andrews offers a comprehensive history of Afro-Uruguayans from the colonial period to the present. Showing how social and political mobilization is intertwined with candombe, he traces the development of Afro-Uruguayan racial discourse and argues that candombe's evolution as a central part of the nation's culture has not fundamentally helped the cause of racial equality. Incorporating lively descriptions of his own experiences as a member of a candombe drumming and performance group, Andrews consistently connects the struggles of Afro-Uruguayans to the broader issues of race, culture, gender, and politics throughout Latin America and the African diaspora generally.

Latin America is undergoing a period of intense religious transformation and upheaval. This book analyzes some of the more important new discoveries about religious movements in the region. It examines important shifts such as the expansion and politicization of Protestantism, the ongoing transformation of the Catholic church, the growth of Afro-Brazilian religions, and the genuine pluralization of faith.

From the mid-nineteenth century until the 1930s, many Latin American leaders faced a difficult dilemma regarding the idea of race. On the one hand, they aspired to an ever-closer connection to Europe and North America, where, during much of this period, "scientific" thought condemned nonwhite races to an inferior category. Yet, with the heterogeneous racial makeup of their societies clearly before them and a growing sense of national identity impelling consideration of national futures, Latin American leaders hesitated. What to do? Whom to believe? Latin American political and intellectual leaders' sometimes anguished responses to these dilemmas form the subject of The Idea of Race in Latin America. Thomas Skidmore, Aline Helg, and Alan Knight have each contributed chapters that succinctly explore various aspects of the story in Brazil, Argentina, Cuba, and Mexico. While keenly alert to the social and economic differences that distinguish one Latin American society from another, each author has also addressed common issues that Richard Graham ably draws together in a brief introduction. Written in a style that will make it accessible to the undergraduate, this book will appeal as well to the sophisticated scholar.

The Making of New World Slavery

A History of Latin America

Women Warriors of the Afro-Latina Diaspora

Blacks & Whites in São Paulo, Brazil, 1888-1988

History, Race, and Place in the Making of “Black” Mexico

Nationalizing Blackness

Afrocubanismo and Artistic Revolution in Havana, 1920-1940

Drawing from a wide spectrum of disciplines, the essays in this collection examine in different national contexts the consequences of the "Latin American multicultural turn" in Afro Latino social movements of the past two decades.