



Slavery And Race Relations In The Americas

Robert Brent Toplin



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Slavery and Race Relations in the Americas H. Hoetink, 1973

Slave and Citizen Frank Tannenbaum, 2012-08-29

Slave Citizen deals with one of the most intriguing problems presented by the development of the New World the contrast between the legal and social positions of the Negro in the United States and in Latin America It is well known that in Brazil and in the Caribbean area Negroes do not suffer legal or even major social disabilities on account of color and that a long history of acceptance and miscegenation has erased the sharp line between white and colored Professor Tannenbaum one of our leading authorities on Latin America asks why there has been such a sharp distinction between the United States and the other parts of the New World into which Negroes were originally brought as slaves In the legal structure of the United States the Negro slave became property There has been little experience with Negro slaves in England and the ancient and medieval traditions affecting slavery had died out As property the slave was without rights to marriage to children to the product of his work or to freedom In the Iberian peninsula on the other hand Negro slaves were common and the laws affecting them were well developed Therefore in the colonies of Spain and Portugal while the slave was the lowest person in the social order he was still a human being with some rights and some means by which he might achieve freedom Only the United States made a radical split with the tradition in which all men even slaves had certain inalienable rights **Slavery,**

Race and American History John David Smith, 2015-03-04 These essays introduce the complexities of researching and analyzing race This book focuses on problems confronted while researching writing and interpreting race and slavery such as conflict between ideological perspectives and changing interpretations of the questions *Slavery & Race in American Popular Culture* William L. Van Deburg, 1984 Spanning more than three centuries from the colonial era to the present Van Deburg's overview analyzes the works of American historians dramatists novelists poets lyricists and filmmakers and exposes through those artists often disquieting perceptions the cultural underpinnings of American current racial attitudes and divisions Crucial to Van Deburg's analysis is his contrast of black and white attitudes toward the Afro American slave experience There has in fact been a persistent dichotomy between the two races literary historical and theatrical representations of slavery If white culture makers have stressed the unmaning of the slaves and encouraged such stereotypes as the Noble Savage and the comic minstrel to justify the blacks subordination Afro Americans have emphasized a counter self image that celebrates the slaves creativity dignity pride and assertiveness ISBN 0 299 09634 3 pbk 12 50

Slavery in the Americas Wolfgang Binder, 1993

Slavery and Race Relations in Latin America Robert Brent

Toplin, 1976

Racial and Ethnic Relations in America: Politics and racial Carl Leon Bankston, 2000 Volume 2

Slavery and Beyond Darién J. Davis, 1995 The slave market in Seville while still relatively small became one of the most active in Europe Many called the city the New Babylon Northern and sub Saharan Africans comprised more than 50 percent of the inhabitants of several of Seville's neighborhoods The African populations became so socially and politically important

that in 1475 the Crown appointed Juan de Valladolid its royal servant and mayoral to represent Seville's Afro Iberian community. Churches and charities catered to its spiritual and material needs. Race and Multiraciality in Brazil and the United States G. Reginald Daniel, 2007-07-01 Although both Brazil and the United States inherited European norms that accorded whites privileged status relative to all other racial groups, the development of their societies followed different trajectories in defining white-black relations. In Brazil, pervasive miscegenation and the lack of formal legal barriers to racial equality gave the appearance of its being a racial democracy with a ternary system of classifying people into whites (brancos), multiracial individuals (pardos), and blacks (pretos), supporting the idea that social inequality was primarily associated with differences in class and culture rather than race. In the United States, by contrast, a binary system distinguishing blacks from whites by reference to the one-drop rule of African descent produced a more rigid racial hierarchy in which both legal and informal barriers operated to create socioeconomic disadvantages for blacks. But in recent decades, Reginald Daniel argues, in this comparative study, changes have taken place in both countries that have put them on converging paths. Brazil's black consciousness movement stresses the binary division between brancos and negros to heighten awareness of and mobilize opposition to the real racial discrimination that exists in Brazil, while the multiracial identity movement in the U.S. works to help develop a more fluid sense of racial dynamics that was long felt to be the achievement of Brazil's ternary system. Against the historical background of race relations in Brazil and the U.S. that he traces in Part I of the book, including a review of earlier challenges to their respective racial orders, Daniel focuses in Part II on analyzing the new racial project on which each country has embarked, with attention to all the political possibilities and dangers they involve. **The Harvard Guide to African-American History** Evelyn Brooks Higginbotham, 2001 This massive guide, sponsored by the W.E.B. Du Bois Institute for Afro-American Research at Harvard University and compiled by renowned experts, offers a compendium of information and interpretation on over 500 years of black experience in America.

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