

Making Race And Nation A Comparison Of South Africa The United States And Brazil Cambridge Studies In Comparative Politics

This book explores the politics of race, censuses, and citizenship, drawing on the complex history of questions about race in the U.S. and Brazilian censuses. It reconstructs the history of racial categorization in American and Brazilian censuses from each country's first census in the eighteenth and nineteenth centuries up through the 2000 census. It sharply challenges certain presumptions that guide scholarly and popular studies, notably that census bureaus are (or are designed to be) innocent bystanders in the arena of politics, and that racial data are innocuous demographic data. Using previously overlooked historical sources, the book demonstrates that counting by race has always been a fundamentally political process, shaping in important ways the experiences and meanings of citizenship. This counting has also helped to create and to further ideas about race itself. The author argues that far from being mere producers of racial statistics, American and Brazilian censuses have been the ultimate insiders with respect to racial politics. For most of their histories, American and Brazilian censuses were tightly controlled by state officials, social scientists, and politicians. Over the past thirty years in the United States and the past twenty years in Brazil, however, certain groups within civil society have organized and lobbied to alter the methods of racial categorization. This book analyzes both the attempt of America's multiracial movement to have a multiracial category added to the U.S. census and the attempt by Brazil's black movement to include racial terminology in census forms. Because of these efforts, census bureau officials in the United States and Brazil today work within political and institutional constraints unknown to their predecessors. Categorization has become as much a "bottom-up" process as a "top-down" one.

The National Book Award winning history of how racist ideas were created, spread, and deeply rooted in American society. Some Americans insist that we're living in a post-racial society. But racist thought is not just alive and well in America -- it is more sophisticated and more insidious than ever. And as award-winning historian Ibram X. Kendi argues, racist ideas have a long and lingering history, one in which nearly every great American thinker is complicit. In this deeply researched and fast-moving narrative, Kendi chronicles the entire story of anti-black racist ideas and their staggering power over the course of American history. He uses the life stories of five major American intellectuals to drive this history: Puritan minister Cotton Mather, Thomas Jefferson, abolitionist William Lloyd Garrison, W.E.B. Du Bois, and legendary activist Angela Davis. As Kendi shows, racist ideas did not arise from ignorance or hatred. They were created to justify and rationalize deeply entrenched discriminatory policies and the nation's racial inequities. In shedding light on

this history, *Stamped from the Beginning* offers us the tools we need to expose racist thinking. In the process, he gives us reason to hope.

This powerful book argues that white culture in America does not exist apart from black culture. The hallmark of this volume is a sweeping reevaluation of the glory years of American literature--from 1830 to 1930--that shows how white literature and black literature form a single interwoven tradition. (Harvard Univ. Press) February

This sweeping history of twentieth-century America follows the changing and often conflicting ideas about the fundamental nature of American society: Is the United States a social melting pot, as our civic creed warrants, or is full citizenship somehow reserved for those who are white and of the "right" ancestry? Gary Gerstle traces the forces of civic and racial nationalism, arguing that both profoundly shaped our society. After Theodore Roosevelt led his Rough Riders to victory during the Spanish American War, he boasted of the diversity of his men's origins- from the Kentucky backwoods to the Irish, Italian, and Jewish neighborhoods of northeastern cities. Roosevelt's vision of a hybrid and superior "American race," strengthened by war, would inspire the social, diplomatic, and economic policies of American liberals for decades. And yet, for all of its appeal to the civic principles of inclusion, this liberal legacy was grounded in "Anglo-Saxon" culture, making it difficult in particular for Jews and Italians and especially for Asians and African Americans to gain acceptance. Gerstle weaves a compelling story of events, institutions, and ideas that played on perceptions of ethnic/racial difference, from the world wars and the labor movement to the New Deal and Hollywood to the Cold War and the civil rights movement. We witness the remnants of racial thinking among such liberals as FDR and LBJ; we see how Italians and Jews from Frank Capra to the creators of Superman perpetuated the New Deal philosophy while suppressing their own ethnicity; we feel the frustrations of African-American servicemen denied the opportunity to fight for their country and the moral outrage of more recent black activists, including Martin Luther King, Jr., Fannie Lou Hamer, and Malcolm X. Gerstle argues that the civil rights movement and Vietnam broke the liberal nation apart, and his analysis of this upheaval leads him to assess Reagan's and Clinton's attempts to resurrect nationalism. Can the United States ever live up to its civic creed? For anyone who views racism as an aberration from the liberal premises of the republic, this book is must reading. Containing a new chapter that reconstructs and dissects the major struggles over race and nation in an era defined by the War on Terror and by the presidency of Barack Obama, *American Crucible* is a must-read for anyone who views racism as an aberration from the liberal premises of the republic.

In *Uneven Encounters*, Micol Seigel chronicles the exchange of popular culture between Brazil and the United States in the years between the World Wars, and demonstrates how that exchange affected ideas of race and nation in both countries. From Americans interpreting advertisements for Brazilian coffee or dancing the Brazilian maxixe, to Rio

musicians embracing the “foreign” qualities of jazz, Seigel traces a lively, cultural back and forth. Along the way, she shows how race and nation for both elites and non-elites are constructed together, and driven by global cultural and intellectual currents as well as local, regional, and national ones. Seigel explores the circulation of images of Brazilian coffee and of maxixe in the United States during the period just after the imperial expansions of the early twentieth century. Exoticist interpretations structured North Americans’ paradoxical sense of themselves as productive “consumer citizens.” Some people, however, could not simply assume the privileges of citizenship. In their struggles against racism, Afro-descended citizens living in Rio de Janeiro, São Paulo, New York, and Chicago encountered images and notions of each other, and found them useful. Seigel introduces readers to cosmopolitan Afro-Brazilians and African Americans who rarely traveled far from home but who nonetheless absorbed ideas from abroad. She suggests that studies comparing U.S. and Brazilian racial identities as two distinct constructions are misconceived. Racial formation transcends national borders; attempts to understand it must do the same.

The Color of Citizenship

The Rhetoric of Race in Asian American Citizenship Cases

Exalted Subjects

A Study of Race, Nation, and Power in El Salvador

Exclusionary Origins of Nationalism

Seeing Indians

Race, Nation, Gender, Colour and Class and the Anti-Racist Struggle

Race, Nation, and Empire in American History

In an afterword to this new edition, Roediger discusses recent studies of whiteness and the changing face of labor itself. He surveys criticism of his work, accepting many objections whilst challenging others, especially the view that the study of working class racism implies a rejection of Marxism and radical politics.

In this work drawn from lectures delivered in 1994 a founding figure of cultural studies reflects on the divisive, deadly consequences of our politics of identification. Stuart Hall untangles the power relations that permeate race, ethnicity, and nationhood and shows how oppressed groups broke apart old hierarchies of difference in Western culture.

By shifting the analytical focus from identity to identifications, from groups as entities to group-making projects, from shared culture to categorisation, from substance to process, Brubaker shows that ethnicity, race and nation are not things in the world but perspectives of the world.

This exciting new book is the first to offer a truly comprehensive account of the vibrant topic of nationalism. Packed with a series of rich, illustrative examples, the book examines this powerful and remarkable political force by exploring: - Definitions of nationalism - Language and nationalism - Religion and Nationalism - Nationalist history - The social roots of ideologies and the significance of race, gender and class - Nationalist movements, from dominant majorities to peripheral minorities socio-economic and sociological perspectives - State responses to nationalism Supported by a number of helpful illustrations, tables and diagrams, the text is both engaging and highly informative. Nationalism, Ethnicity and the State: Making and Breaking Nations will prove an insightful read for both undergraduate and postgraduate students and researchers in the area of Politics and International Relations.

Publisher Description

Racial Formation in the United States

Nationalism, Ethnicity and the State

Race and the Census in Modern Politics

American Crucible

A Comparison of South Africa, the United States, and Brazil

Race in the Making of American Literature

Making Nation and Race in Urban Tanzania

Country Soul

This book is a succinct overview of the history of US-Brazilian relations over the past two decades. Monica Hirst considers economic relations between the two countries, presenting pertinent statistical information and detailing key economic policy disputes between the two governments (as well as the ongoing negotiations regarding a free trade agreement for the Americas). The book also looks at political issues such as military cooperation, nuclear energy, human rights and democracy, migration, the relative influence of both governments elsewhere in South America, relations in the context of multilateral organizations, drug trafficking, terrorism and the January 2003 transition from the Cardoso to the Lula presidency. It concludes with an essay that situates US-Brazilian relations in a broader analytical and comparative framework. The United States and Brazil will be of interest to students and scholars of economics, geography and politics and international relations in

general.

Dhruvarajan and Vickers call into question feminism's presumed universality of gender analysis, and bring to the foreground the voices of marginalized women in Western society, and of women outside of the western world.

Since the 1930s, government claims and popular thought within El Salvador have held that the country no longer holds any Indian population. Seeing Indians explores why this claim has endured despite the existence of substantial indigenous communities within the country's territory. Drawing on history, anthropology, and archaeology, Virginia Tilley delves into the history of Salvadoran racial thought and nation-building to illuminate the political motives for eradicating Indians from the country's national consciousness. Part I draws from the author's own ethnographic research in El Salvador and Guatemala to show how "Indian-ness" has persisted, in contested forms, within El Salvador. Part II traces how the Salvadoran definition of being Indian has been altered to fit within the country's desired image as a racially unified society--and to erase Indians from public records after 1932. The author explains in Part III the motives driving the myth of Indian disappearance and ends with a look at the debate that raged in the 1990s regarding El Salvador's indigenous peoples' attempts to express themselves politically. As Tilley notes, the transnational indigenous rights movement, translated into potent funding leverage by non-indigenous donor agencies, has "actually generated new difficulties for the Salvador indigenous communities and their movements for national recognition by erecting new standards for 'being Indian' that clash with older ideas and local experience."

"Not so, demonstrates Anthony W. Marx in this work of revisionist political history and analysis. In a startling departure from a historical consensus that has dominated views of nationalism for the past quarter century, Marx argues that European nationalism emerged two centuries earlier, in the early modern era, as a form of mass political engagement based on religious conflict, intolerance, and exclusion. Challenging the self-congratulatory genealogy of civic Western nationalism, Marx shows how state-builders attempted to create a sense of national solidarity to support their burgeoning authority. Key to this process was the transfer of power from local to central rulers; the most suitable vehicle for effecting this

transfer was religion and fanatical passions."--BOOK JACKET.

NEW YORK TIMES BESTSELLER • LONGLISTED FOR THE NATIONAL BOOK AWARD • One of today's most insightful and influential thinkers offers a powerful exploration of inequality and the lesson that generations of Americans have failed to learn: Racism has a cost for everyone—not just for people of color. WINNER OF THE PORCHLIGHT BUSINESS BOOK AWARD • ONE OF THE BEST BOOKS OF THE YEAR: Time, The Washington Post, St. Louis Post-Dispatch, Ms. magazine, BookRiot, Library Journal • LONGLISTED FOR THE ANDREW CARNEGIE MEDAL • “This is the book I’ve been waiting for.”—Ibram X. Kendi, #1 New York Times bestselling author of How to Be an Antiracist Heather McGhee’s specialty is the American economy—and the mystery of why it so often fails the American public. From the financial crisis of 2008 to rising student debt to collapsing public infrastructure, she found a root problem: racism in our politics and policymaking. But not just in the most obvious indignities for people of color. Racism has costs for white people, too. It is the common denominator of our most vexing public problems, the core dysfunction of our democracy and constitutive of the spiritual and moral crises that grip us all. But how did this happen? And is there a way out? McGhee embarks on a deeply personal journey across the country from Maine to Mississippi to California, tallying what we lose when we buy into the zero-sum paradigm—the idea that progress for some of us must come at the expense of others. Along the way, she meets white people who confide in her about losing their homes, their dreams, and their shot at better jobs to the toxic mix of American racism and greed. This is the story of how public goods in this country—from parks and pools to functioning schools—have become private luxuries; of how unions collapsed, wages stagnated, and inequality increased; and of how this country, unique among the world’s advanced economies, has thwarted universal healthcare. But in unlikely places of worship and work, McGhee finds proof of what she calls the Solidarity Dividend: the benefits we gain when people come together across race to accomplish what we simply can’t do on our own. The Sum of Us is not only a brilliant analysis of how we arrived here but also a heartfelt message, delivered with startling empathy, from a black woman to a multiracial America. It leaves us with a new vision for a future in which we finally realize that life can be more than a zero-sum game.

São Paulo and the Making of Race and Nation in Brazil
To Wake the Nations
Independence and Nation-Building in Latin America
Neither Settler Nor Native
Taifa
Race, Nation, and Refuge
With a New Preface
The Wages of Whiteness

Common wisdom has long held that the ascent of the modern nation coincided with the flowering of Enlightenment democracy and the decline of religion, ringing in an age of tolerant, inclusive, liberal states. Not so, demonstrates Anthony W. Marx in this landmark work of revisionist political history and analysis. In a startling departure from a historical consensus that has dominated views of nationalism for the past quarter century, Marx argues that European nationalism emerged two centuries earlier, in the early modern era, as a form of mass political engagement based on religious conflict, intolerance, and exclusion. Challenging the self-congratulatory genealogy of civic Western nationalism, Marx shows how state-builders attempted to create a sense of national solidarity to support their burgeoning authority. Key to this process was the transfer of power from local to central rulers; the most suitable vehicle for effecting this transfer was religion and fanatical passions. Religious intolerance--specifically the exclusion of religious minorities from the nascent state--provided the glue that bonded the remaining populations together. Out of this often violent religious intolerance grew popular nationalist sentiment. Only after a core and exclusive nationality was formed in England and France, and less successfully in Spain, did these countries move into the "enlightened" 19th century, all the while continuing to export intolerance and exclusion to overseas colonies. Providing an explicitly political theory of early nation-building, rather than an account emphasizing economic imperatives or literary imaginings, Marx reveals that liberal, secular Western political traditions were founded on the basis of illiberal, intolerant origins. His provocative account also suggests that present-day exclusive and violent nation-building, or efforts to form solidarity through cultural or religious antagonisms, are not fundamentally different from the West's own earlier experiences.

Explores the role of rhetoric and the racial classification of Asian American immigrants in the early twentieth century. From 1870 to 1940, racial eligibility for naturalization in the United States was limited to "free white persons" and "aliens of African nativity and persons of African descent," and many interpreted these restrictions to reflect a policy of Asian exclusion based on the conclusion that Asians were neither white nor African. Because the distinction between white and Asian was considerably unstable, however, those charged with the interpretation and implementation of the naturalization act faced difficult racial classification questions. Through archival research and a close reading of the arguments contained in the documents of the US Bureau of Naturalization, especially those documents that discussed challenges to racial eligibility for naturalization, Doug Coulson demonstrates that the strategy of foregrounding shared external threats to the nation as a means of transcending perceived racial divisions was often more important to racial classification than legal doctrine. He argues that this was due to the rapid shifts in the nation's enmities and alliances during the early twentieth century and the close relationship between race, nation, and sovereignty.

Independence and Nation-Building in Latin America: Race and Identity in the Crucible of War reconceptualizes the history of the break-up of colonial empires in Spanish and Portuguese America. In doing so, the authors critically examine competing interpretations and bring to light the most recent scholarship on social, cultural, and political aspects of the period. Did American rebels clearly push for independence, or did others truly advocate autonomy within weakened monarchical systems? Rather than glorify rebellions and "patriots," the authors begin by emphasizing patterns of popular loyalism in the midst of a fracturing Spanish state. In contrast, a slave-based economy and a relocated imperial court provided for relative stability in Portuguese Brazil. Chapters pay attention to the competing claims of a variety of social and political figures at the time across the variegated regions of Central and South America and the Caribbean. Furthermore, while elections and the rise of a new political culture are explored in some depth, questions are raised over whether or not a new liberal consensus had taken hold. Through translated primary sources and cogent analysis, the text provides an update to conventional accounts that focus on politics, the military, and an older paradigm of Creole-peninsular friction and division. Previously marginalized actors, from Indigenous peoples to free people of color, often take center-stage. This concise and accessible text will appeal to

scholars, students, and all those interested in Latin American History and Revolutionary History.

'Race, Nation, Class' is a key dialogue on identity and nationalism by major critics of capitalism.

Questions of national identity, indigenous rights, citizenship, and migration have acquired unprecedented relevance in this age of globalization. In Exalted Subjects, noted feminist scholar Sunera Thobani examines the meanings and complexities of these questions in a Canadian context. Based in the theoretical traditions of political economy and cultural / post-colonial studies, this book examines how the national subject has been conceptualized in Canada at particular historical junctures, and how state policies and popular practices have exalted certain subjects over others. Foregrounding the concept of 'race' as a critical relation of power, Thobani examines how processes of racialization contribute to sustaining and replenishing the politics of nation formation and national subjectivity. She challenges the popular notion that the significance of racialized practices in Canada has declined in the post Second World War period, and traces key continuities and discontinuities in these practices from Confederation into the present. Drawing on historical sociology and discursive analyses, Thobani examines how the state seeks to 'fix' and 'stabilize' its subjects in relation to the nation's 'others.' A controversial, ground-breaking study, Exalted Subjects makes a major contribution to our understanding of the racialized and gendered underpinnings of both nation and subject formation.

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

Race and Nation in the Twentieth Century

Making Race and Nation

Race and the Making of the American Working Class

Making Race and Nation in Brazil and the United States

Creating Race and Nation in the American Revolution

Ambiguous Identities

The Definitive History of Racist Ideas in America

Why and how has race become a central aspect of politics during this century? This book addresses this pressing question by comparing South African apartheid and resistance to it, the United States Jim Crow law and protests against it, and the myth of racial democracy in Brazil. Anthony Marx argues that these divergent experiences had roots in the history of slavery,

colonialism, miscegenation and culture, but were fundamentally shaped by impediments and efforts to build national unity. In South Africa and the United States, ethnic or regional conflicts among whites were resolved by unifying whites and excluding blacks, while Brazil's longer established national unity required no such legal racial crutch. Race was thus central to projects of nation-building, and nationalism shaped uses of race. Professor Marx extends this argument to explain popular protest and the current salience of issues of race.

The nation-state and the colonial state have always been the same thing: the ethnic and religious majorities of the former created only through the violent "minoritization" inherent in the latter. Assessing cases from the United States to Eastern Europe, Israel, and Sudan, Mahmood Mamdani suggests a radical solution: the state without a nation.

When the Revolutionary War began, the odds of a united, continental effort to resist the British seemed nearly impossible. Few on either side of the Atlantic expected thirteen colonies to stick together in a war against their cultural cousins. In this pathbreaking book, Robert Parkinson argues that to unify the patriot side, political and communications leaders linked British tyranny to colonial prejudices, stereotypes, and fears about insurrectionary slaves and violent Indians. Manipulating newspaper networks, Washington, Jefferson, Adams, Franklin, and their fellow agitators broadcast stories of British agents inciting African Americans and Indians to take up arms against the American rebellion. Using rhetoric like "domestic insurrectionists" and "merciless savages," the founding fathers rallied the people around a common enemy and made racial prejudice a cornerstone of the new Republic. In a fresh reading of the founding moment, Parkinson demonstrates the dual projection of the "common cause." Patriots through both an ideological appeal to popular rights and a wartime movement against a host of British-recruited slaves and Indians forged a racialized, exclusionary model of American citizenship.

In The Color of Modernity, Barbara Weinstein focuses on race, gender, and regionalism in the formation of national identities in Brazil; this focus allows her to explore how uneven patterns of economic development are consolidated and understood. Organized around two principal episodes—the 1932 Constitutionalist Revolution and 1954's IV Centenário, the quadricentennial of São Paulo's founding—this book shows how both elites and popular sectors in São Paulo embraced a regional identity that emphasized their European origins and aptitude for modernity and progress, attributes that became—and remain—associated with "whiteness." This racialized regionalism naturalized and reproduced regional inequalities, as São Paulo became synonymous with prosperity while Brazil's Northeast, a region plagued by drought and poverty, came to represent backwardness and São Paulo's racial "Other." This view of regional difference, Weinstein argues, led to development policies that exacerbated these inequalities and impeded democratization.

What Is at Stake?

Uneven Encounters

Ethnicity Without Groups

Creating a New Racial Order

Gender, Race, and Nation

Making Music and Making Race in the American South

Racisms

Race, Nation, and Religion in the Americas

Racialized Boundaries

A groundbreaking exploration of how race in America is being redefined The American racial order—the beliefs, institutions, and practices that organize relationships among the nation's races and ethnicities—is undergoing its greatest transformation since the 1960s. *Creating a New Racial Order* takes a groundbreaking look at the reasons behind this dramatic change, and considers how different groups of Americans are being affected. Through revealing narrative and striking research, the authors show that the personal and political choices of Americans will be critical to how, and how much, racial hierarchy is redefined in decades to come. The authors outline the components that make up a racial order and examine the specific mechanisms influencing group dynamics in the United States: immigration, multiracialism, genomic science, and generational change. Cumulatively, these mechanisms increase heterogeneity within each racial or ethnic group, and decrease the distance separating groups from each other. The authors show that individuals are moving across group boundaries, that genomic science is challenging the whole concept of race, and that economic variation within groups is increasing. Above all, young adults understand and practice race differently from their elders: their formative memories are 9/11, Hurricane Katrina, and Obama's election—not civil rights marches, riots, or the early stages of immigration. Blockages could stymie or distort these changes, however, so the authors point to essential policy and political choices. Portraying a vision, not of a postracial America, but of a different racial America, *Creating a New Racial Order* examines how the structures of race and ethnicity are altering a nation.

“Paints in chilling detail the distance between Martin Luther King’s dream and the reality of present-day America.” —Anthony Walton, Harper’s “Intellectually rigorous and deeply thoughtful...Loury’s book deals with racial stigma...in its political and philosophical aspects as a cause of black disadvantage...An incisive, erudite book by a major thinker.” —Gerald Early, New York Times Book Review “Lifts and transforms the discourse on ‘race’ and racial justice to an entirely new level.” —Orlando Patterson “He is a genuine maverick thinker...The Anatomy of Racial Inequality both epitomizes and explains Loury’s understanding of the depressed conditions of so much of black society today.” —New York Times Magazine “Loury provides an original and highly persuasive account of how the American racial hierarchy is sustained and reproduced over time. And he then demands that we begin the deep structural reforms that will be necessary to stop its continued reproduction.” —Michael Walzer Why are Black Americans so persistently confined to the margins of society? And why do they fail across so many metrics—wages, unemployment, income levels, test scores, incarceration rates, health outcomes? Known for his influential work on the economics of racial inequality and for

pioneering the link between racism and social capital, Glenn Loury is not afraid of piercing orthodoxies and coming to controversial conclusions. In this now classic work, he describes how a vicious cycle of tainted social information helped create the racial stereotypes that rationalize and sustain discrimination. Brilliant in its account of how racial classifications are created and perpetuated, and how they resonate through the social, psychological, spiritual, and economic life of the nation, this compelling and passionate book gives us a new way of seeing—and of seeing beyond—the damning categorization of race.

Twenty years since the publication of the Second Edition and more than thirty years since the publication of the original book, *Racial Formation in the United States* now arrives with each chapter radically revised and rewritten by authors Michael Omi and Howard Winant, but the overall purpose and vision of this classic remains the same: Omi and Winant provide an account of how concepts of race are created and transformed, how they become the focus of political conflict, and how they come to shape and permeate both identities and institutions. The steady journey of the U.S. toward a majority nonwhite population, the ongoing evisceration of the political legacy of the early post-World War II civil rights movement, the initiation of the ‘war on terror’ with its attendant Islamophobia, the rise of a mass immigrants rights movement, the formulation of race/class/gender ‘intersectionality’ theories, and the election and reelection of a black President of the United States are some of the many new racial conditions *Racial Formation* now covers.

This collection of all new essays will explore the complex and unstable articulations of race and religion that have helped to produce "Black," "White," "Creole," "Indian," "Asian," and other racialized identities and communities in the Americas. Drawing on original research in a range of disciplines, the authors will investigate: 1) how the intertwined categories of race and religion have defined, and been defined by, global relations of power and inequality; 2) how racial and religious identities shape the everyday lives of individuals and communities; and 3) how racialized and marginalized communities use religion and religious discourses to contest the persistent power of racism in societies structured by inequality. Taken together, these essays will define a new standard of critical conversation on race and religion throughout the Americas.

The Color of the Land brings the histories of Creek Indians, African Americans, and whites in Oklahoma together into one story that explores the way races and nations were made and remade in conflicts over who would own land, who would farm it, and who would rule it. This story disrupts expected narratives of the American past, revealing how identities--race, nation, and class--took new forms in struggles over the creation of different systems of property. Conflicts were unleashed by a series of sweeping changes: the forced "removal" of the Creeks from their homeland to Oklahoma in the 1830s, the transformation of the Creeks' enslaved black population into landed black Creek citizens after the Civil War, the imposition of statehood and private landownership at the turn of the twentieth century, and the entrenchment of a sharecropping economy and white supremacy in the following decades. In struggles over land, wealth, and power, Oklahomans actively defined and redefined what it meant to be Native American, African American, or

white. By telling this story, David Chang contributes to the history of racial construction and nationalism as well as to southern, western, and Native American history.

The United States and Brazil

Making and Breaking Nations

Trials of Nation Making

Faith in Nation

The Color of the Land

The Making and Unmaking of Permanent Minorities

The Color of Modernity

Dangerously Divided

Race and Nation is the first book to compare the racial and ethnic systems that have developed around the world. It is the creation of nineteen scholars who are experts on locations as far-flung as China, Jamaica, Eritrea, Brazil, Germany, Punjab, and South Africa. The contributing historians, sociologists, anthropologists, political scientists, and scholars of literary and cultural studies have engaged in an ongoing conversation, honing a common set of questions that dig to the heart of racial and ethnic groups and systems. Guided by those questions, they have created the first book that explores the similarities, differences, and the relationships among the ways that race and ethnicity have worked in the modern world. In so doing they have created a model for how to write world history that is detailed in its expertise, yet also manages broad comparisons.

Taifa is a story of African intellectual agency, but it is also an account of how nation and race emerged out of the legal, social, and economic histories in one major city, Dar es Salaam. Nation and race—both translatable as taifa in Swahili—were not simply universal ideas brought to Africa by European colonizers, as previous studies assume. They were instead categories crafted by local African thinkers to make sense of deep inequalities, particularly those between local Africans and Indian immigrants. Taifa shows how nation and race became the key political categories to guide colonial and postcolonial life in this African city. Using deeply researched archival and oral evidence, Taifa transforms our understanding of urban history and shows how concerns about access to credit and housing became intertwined with changing conceptions of nation and nationhood. Taifa gives equal attention to both Indians and Africans; in doing so, it demonstrates the significance of political and economic connections between coastal East Africa and India during the era of British colonialism, and illustrates how the project of racial nationalism largely severed these connections by the 1970s.

This wide-ranging and accessible book examines race in relation to social divisions such as ethnicity, gender and class. It provides a major new approach to studying the boundaries of race, and will be of interest to students of sociology, ethnic studies and gender studies.

In the sound of the 1960s and 1970s, nothing symbolized the rift between black and white America better than the

seemingly divided genres of country and soul. Yet the music emerged from the same songwriters, musicians, and producers in the recording studios of Memphis and Nashville, Tennessee, and Muscle Shoals, Alabama--what Charles L. Hughes calls the "country-soul triangle." In legendary studios like Stax and FAME, integrated groups of musicians like Booker T. and the MGs and the Muscle Shoals Rhythm Section produced music that both challenged and reconfirmed racial divisions in the United States. Working with artists from Aretha Franklin to Willie Nelson, these musicians became crucial contributors to the era's popular music and internationally recognized symbols of American racial politics in the turbulent years of civil rights protests, Black Power, and white backlash. Hughes offers a provocative reinterpretation of this key moment in American popular music and challenges the conventional wisdom about the racial politics of southern studios and the music that emerged from them. Drawing on interviews and rarely used archives, Hughes brings to life the daily world of session musicians, producers, and songwriters at the heart of the country and soul scenes. In doing so, he shows how the country-soul triangle gave birth to new ways of thinking about music, race, labor, and the South in this pivotal period.

This book reconsiders the relationship between race and nation in Argentina during the twentieth and twenty-first centuries and places Argentina firmly in dialog with the literature on race and nation in Latin America, from where it has long been excluded or marginalized for being a white, European exception in a mixed-race region. The contributors, based both in North America and Argentina, hail from the fields of history, anthropology, and literary and cultural studies. Their essays collectively destabilize widespread certainties about Argentina, showing that whiteness in that country has more in common with practices and ideologies of Mestizaje and 'racial democracy' elsewhere in the region than has typically been acknowledged. The essays also situate Argentina within the well-established literature on race, nation, and whiteness in world regions beyond Latin America (particularly, other European 'settler societies'). The collection thus contributes to rethinking race for other global contexts as well.

Race, Modernity and Latin American / Hispanic Political Thought

The Fateful Triangle

A Global Perspective

Race, Nation, Class

What Racism Costs Everyone and How We Can Prosper Together

How Race and Class Shape Winning and Losing in American Politics

Rethinking Race in Modern Argentina

Race, more than class or any other factor, determines who wins and who loses in American democracy.

Making Race and Nation A Comparison of South Africa, the United States, and Brazil Cambridge University Press

While public debates over America's current foreign policy often treat American empire as a new phenomenon, this lively collection of essays offers a pointed reminder that visions of national and imperial greatness were a cornerstone of the new country when it was founded. In fact, notions of empire have long framed debates over western expansion, Indian removal,

African slavery, Asian immigration, and global economic dominance, and they persist today despite the proliferation of anti-imperialist rhetoric. In fifteen essays, distinguished historians examine the central role of empire in American race relations, nationalism, and foreign policy from the founding of the United States to the twenty-first century. Full of transnational connections and cross-pollinations, of people appearing in unexpected places, the essays are also stories of people being put, quite literally, in their place by the bitter struggles over the boundaries of race and nation. Collectively, these essays demonstrate that the seemingly contradictory processes of boundary crossing and boundary making are and always have been intertwined. The contributors are James T. Campbell, Ruth Feldstein, Kevin K. Gaines, Matt Garcia, Matthew Pratt Guterl, George Hutchinson, Matthew Frye Jacobson, Prema Kurien, Robert G. Lee, Eric Love, Melani McAlister, Joanne Pope Melish, Louise M. Newman, Vernon J. Williams Jr., and Natasha Zaretsky. The editors are James T. Campbell, Matthew Pratt Guterl, and Robert G. Lee.

AcknowledgementsPart One: Exodus History1. "Bent Twigs and Broken Backs": An Introduction2. Of the Black Church and the Making of a Black Public3. Exodus, Race, and the Politics of Nation4. Race, Nation, and the Ideology of Chosenness5. The Nation and Freedom CelebrationsPart Two: Exodus Politics6. The Initial Years of the Black Convention Movement7. Respectability and Race, 1835-18428. "Pharaoh's on Both Sides of the Blood-Red Waters": Henry Highland Garnet and the National Convention of 1843Epilogue: The Tragedy of African American PoliticsNotesIndex Copyright © Libri GmbH. All rights reserved.

The role of race in politics, citizenship, and the state is one of the most perplexing puzzles of modernity. While political thought has been slow to take up this puzzle, Diego von Vacano suggests that the tradition of Latin American and Hispanic political thought, which has long considered the place of mixed-race peoples throughout the Americas, is uniquely well-positioned to provide useful ways of thinking about the connections between race and citizenship. As he argues, debates in the United States about multiracial identity, the possibility of a post-racial world in the aftermath of Barack Obama, and demographic changes owed to the age of mass migration will inevitably have to confront the intellectual tradition related to racial admixture that comes to us from Latin America. Von Vacano compares the way that race is conceived across the writings of four thinkers, and across four different eras: the Spanish friar Bartolomé de Las Casas writing in the context of empire; Simón Bolívar writing during the early republican period; Venezuelan sociologist Laureano Vallenilla Lanz on the role of race in nationalism; and Mexican philosopher José Vasconcelos writing on the aesthetic approach to racial identity during the cosmopolitan, post-national period. From this comparative and historical survey, von Vacano develops a concept of race as synthetic, fluid and dynamic -- a concept that will have methodological, historical, and normative value for understanding race in other diverse societies.

Shades of Citizenship

The Common Cause

The Sum of Us

How Immigration, Multiracialism, Genomics, and the Young Can Remake Race in America

An Introduction

Religion, Race, and Nation in Early Nineteenth-Century Black America

Exodus!

Race and Nation

"A very clear and engaging introduction to a contemporary analysis of 'race' and racism(s). This text effectively combines key theoretical perspectives with vivid contemporary examples." - Dr Rebecca Barnes, University of Derby "Fantastic book for helping students get past the stuntedness of the term 'racism' to understand the way in which racisms are part of our social practices and institutions. - Dr Lucy Michael, Hull University "This is a solid text, covering the topic in a thoughtful manner. Studying and teaching racism is a complex issue, and this book is a very good resource." - Dr Sanjay Sharma, Brunel University We hear much about 'race' and 'racism' in public discourse but the terms are frequently used without clear definitions or practical examples of how these phenomena work. Racisms: An Introduction introduces practical methods which enable students to think coherently and sociologically about this complex feature of the global landscape. Steve Garner argues that there is no single monolithic object of analysis but rather a plural set of ideas and practices that result in the introduction of 'race' into social relations. This differs over time and from one place to another. Focussing on the basics, this book: Defines 'race', 'racism', 'institutional racism' and 'racialization'. Provides examples of how these function in fields like the natural sciences and asylum. Clearly sets out theoretical arguments around collective identities ('race', class, gender, nation, religion). Uses empirical case studies, including some drawn from the author's own fieldwork. Points students toward sources of further web and text based information. Engaging and accessible this book provides a signposted route into key elements of contemporary debates. It is an ideal introduction for undergraduates studying

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