

# Dreaming Equality Color Race And Racism In Urban Brazil

This edited collection brings together original research papers that explore an important aspect of race and ethnic studies, namely the processes that are shaping the making of Latina and Latino identities in contemporary America. This is a question that has received much attention in the USA over the past decade, and these papers make an original contribution to these debates. Much of this attention towards Latino/a communities in the USA can be seen as the outcome of public debates about the growth of these communities over the past three decades, and the consequences of this growth for social and political change. The papers in this collection highlight some of the key facets of contemporary research in this field. As original pieces of research they are at the forefront of current debates about Latino/a identities in contemporary America, and they provide research based insights into the changing experiences of these communities. This book was originally published as a special issue of Ethnic and Racial Studies.

Recent years have seen a growing impetus to explain social life almost exclusively in biological and mechanistic terms, and to dismiss cultural meaning and difference. This book presents evidence to contest such theories and to provide a multifaceted account of the complexity and variability of the human condition.

The colonial heritage and its renewed aftermaths – expressed in the inter-American experiences of slavery, indigeneity, dependence, and freedom movements, to mention only a few aspects – form a common ground of experience in the Western Hemisphere. The flow of peoples, goods, knowledge and finances have promoted interdependence and integration

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that cut across borders and link the countries of North and South America together. The nature of this transversally related and multiply interconnected region can only be captured through a transnational, multidisciplinary, and comprehensive approach. The Routledge Handbook to the History and Society of the Americas explores the history and society of the Americas, placing particular emphasis on collective and intertwined experiences. Forty-four chapters cover a range of concepts and dynamics in the Americas from the colonial period until the present century: The shared histories and dynamics of Inter-American relationships are considered through pre-Hispanic empires, colonization, European hegemony, migration, multiculturalism, and political and economic interdependences. Key concepts are selected and explored from different geopolitical, disciplinary, and epistemological perspectives. Highlighting the contested character of key concepts that are usually defined in strict disciplinary terms, the Handbook provides the basis for a better and deeper understanding of inter-American entanglements. This multidisciplinary approach will be of interest to a broad array of academic scholars and students in history, sociology, political science cultural, postcolonial, gender, literary, and globalization studies.

Dreaming EqualityColor, Race, and Racism in Urban BrazilRutgers University Press

Taking a comparative approach, this textbook is a concise introduction to race. Illustrated with detailed examples from around the world, it is organised into two parts. Part I explores the historical changes in ideas about race from the ancient world to the present day, in different corners of the globe. Part II outlines ways in which racial difference and inequality are perceived and enacted in selected regions of the world. Examining how humans have used ideas of physical appearance, heredity and behaviour as criteria for

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categorising others, the text guides students through provocative questions such as: what is race? Does studying race reinforce racism? Does a colour-blind approach dismantle, or merely mask, racism? How does biology feed into concepts of race? Numerous case studies, photos, figures and tables help students to appreciate the different meanings of race in varied contexts, and end-of-chapter research tasks provide further support for student learning. This book presents new directions in contemporary anthropological dream research, surveying recent theorizations of dreaming that are developing both in and outside of anthropology. It incorporates new findings in neuroscience and philosophy of mind while demonstrating that dreams emerge from and comment on sociohistorical and cultural contexts. The chapters are written by prominent anthropologists working at the intersection of culture and consciousness who conduct ethnographic research in a variety of settings around the world, and reflect how dreaming is investigated by a range of informants in ever more diverse sites. As well as theorizing the dream in light of current anthropological and psychological research, the volume accounts for local dream theories and how they are situated within distinct cultural ontologies. It considers dreams as a resource for investigating and understanding cultural change; dreaming as a mode of thinking through, contesting, altering, consolidating, or escaping from identity; and the nature of dream mentation. In proposing new theoretical approaches to dreaming, the editors situate the topic within the recent call for an "anthropology of the night" and illustrate how dreams offer insight into current debates within anthropology's mainstream. This up-to-date book defines a twenty-first century approach to culture and the dream that will be relevant to scholars from anthropology as well as other disciplines such as religious studies, the neurosciences, and

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psychology.

An important new ethnographic study of São Paulo's favelas revealing the widespread use of race-based police repression in Brazil While Black Lives Matter still resonates in the United States, the movement has also become a potent rallying call worldwide, with harsh police tactics and repressive state policies often breaking racial lines. In *The Anti-Black City*, Jaime Amparo Alves delves into the dynamics of racial violence in Brazil, where poverty, unemployment, residential segregation, and a biased criminal justice system create urban conditions of racial precarity. *The Anti-Black City* provocatively offers race as a vital new lens through which to view violence and marginalization in the supposedly "raceless" São Paulo. Ironically, in a context in which racial ambiguity makes it difficult to identify who is black and who is white, racialized access to opportunities and violent police tactics establish hard racial boundaries through subjugation and death. Drawing on two years of ethnographic research in prisons and neighborhoods on the periphery of this megacity, Alves documents the brutality of police tactics and the complexity of responses deployed by black residents, including self-help initiatives, public campaigns against police violence, ruthless gangs, and self-policing of communities. *The Anti-Black City* reveals the violent and racist ideologies that underlie state fantasies of order and urban peace in modern Brazil. Illustrating how "governing through death" has become the dominant means for managing and controlling ethnic populations in the neoliberal state, Alves shows that these tactics only lead to more marginalization, criminality, and violence. Ultimately, Alves's work points to a need for a new approach to an intractable problem: how to govern populations and territories historically seen as "ungovernable."

In *Never Meant to Survive*, Costa Vargas presents a

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historical, political, and social assessment of anti-black genocide and liberatory struggles to resist it. Through examination of two cities linked by common experiences of Blackness, Los Angeles and Rio de Janeiro, the book identifies anti-black genocide as a prevailing force in organizing individuals and groups across society. Costa Vargas approaches his analysis of anti-black genocide in these cities through discussion of past conflicts and the work of groups like the Black Panther Party.

Television scholarship has substantially ignored programming aimed at Black audiences despite a few sweeping histories and critiques. In this volume, the first of its kind, contributors examine the televisual diversity, complexity, and cultural imperatives manifest in programming directed at a Black and marginalized audience. *Watching While Black* considers its subject from an entirely new angle in an attempt to understand the lives, motivations, distinctions, kindred lines, and individuality of various Black groups and suggest what television might be like if such diversity permeated beyond specialized enclaves. It looks at the macro structures of ownership, producing, casting, and advertising that all inform production, and then delves into television programming crafted to appeal to black audiences—historic and contemporary, domestic and worldwide. Chapters rethink such historically significant programs as *Roots* and *Black Journal*, such seemingly innocuous programs as *Fat Albert* and *bro'Town*, and such contemporary and culturally complicated programs as *Noah's Arc*, *Treme*, and *The Boondocks*. The book makes a case for the centrality of these programs while always recognizing the racial dynamics that continue to

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shape Black representation on the small screen. Painting a decidedly introspective portrait across forty years of Black television, *Watching While Black* sheds much-needed light on under-examined demographics, broadens common audience considerations, and gives deference to the the preferences of audiences and producers of Black-targeted programming.

The North Atlantic development establishment has had a blemished track record over the past 65 years. In addition to a sizeable portfolio of failure, the few economic success stories in the developing world, such as South Korea and China, have been achieved by rejecting the advice of Western experts. Despite these realities, debates within mainstream development studies have stagnated around a narrow, acultural emphasis on institutions or the size and role of government. *Cultures of Development* uses a contrapuntal comparison of Vietnam and Brazil to show why it is important for development scholars and practitioners to broaden their conceptualization of economies to include the socio-cultural. This smartly written book based on original, ethnographic research breathes new life into development studies by bringing cultural studies into conversation with development studies, with an emphasis on improving—rather than merely critiquing—market economies. The applied deployment of critical development studies, i.e., interpretive economics, results in a number of theoretical advances in both development and areas studies, demonstrating the economic importance of certain kinds of cultural work carried out by religious leaders, artists,

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activists, and educators. Most importantly, the reader comes to fully appreciate how economies are embedded within the subjectivities, discourses, symbols, rituals, norms, and values of a given society. This pioneering book revives development practice and policy by offering fresh insights and ideas about how development can be advanced. It will be of special interest to scholars and students of Development Studies, Sociology, Economics, Anthropology, and Area Studies.

*Silencing Race* provides a historical analysis of the construction of silences surrounding issues of racial inequality, violence, and discrimination in Puerto Rico. Examining the ongoing racialization of Puerto Rican workers, it explores the 'class-making' of race.

In this co-edited volume, Gladys L. Mitchell-Walthour and Elizabeth Hordge-Freeman have invited contributors of African descent from the United States and Brazil to reflect on their multidimensional experiences in the field as researchers, collaborators, and allies to communities of color. Contributors promote an interdisciplinary perspective, as they represent the fields of sociology, political science, anthropology, and the humanities. They engage W.E.B. Du Bois' notion of 'second-sight,' which suggests that the unique positionality of Black researchers might provide them with advantages in their empirical observations and knowledge production. They expose the complex and contradictory efforts, discourses, and performances that Black researchers must use to implement and develop their community-centered research agenda. They illustrate that 'second-sight' is not inevitable but must be worked at and is

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sometimes not achieved in certain research and cultural contexts.

In *The Power of Race in Cuba*, Danielle Pilar Cleland analyzes racial ideologies that negate the existence of racism and their effect on racial progress and activism through the lens of Cuba. Since 1959, Fidel Castro and the Cuban government have married socialism and the ideal of racial harmony to create a formidable ideology that is an integral part of Cubans' sense of identity and their perceptions of race and racism in their country. While the combination of socialism and a colorblind racial ideology is particular to Cuba, strategies that paint a picture of equality of opportunity and deflect the importance of race are not particular to the island's ideology and can be found throughout the world, and in the Americas, in particular. By promoting an anti-discrimination ethos, diminishing class differences at the onset of the revolution, and declaring the end of racism, Castro was able to unite belief in the revolution to belief in the erasure of racism. The ideology is bolstered by rhetoric that discourages racial affirmation. The second part of the book examines public opinion on race in Cuba, particularly among black Cubans. It examines how black Cubans have indeed embraced the dominant nationalist ideology that eschews racial affirmation, but also continue to create spaces for black consciousness that challenge this ideology. *The Power of Race in Cuba* gives a nuanced portrait of black identity in Cuba and through survey data, interviews with formal organizers, hip hop artists, draws from the many black spaces, both formal and informal to highlight what black

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consciousness looks like in Cuba.

The study of racial and ethnic relations has become one of the most written about aspects in sociology and sociological research. In both North America and Europe, many "traditional" cultures are feeling threatened by immigrants from Latin America, Africa and Asia. This handbook is a true international collaboration looking at racial and ethnic relations from an academic perspective. It starts from the principle that sociology is at the hub of the human sciences concerned with racial and ethnic relations.

"For the first time in decades, nearly every state in Latin America now asks their citizens to identify their race or ethnicity on the national census. Most observers approvingly highlight the historic novelty of these reforms, but *National Colors* shows that official racial classification of citizens has a long history in Latin America. Through a comprehensive analysis of the politics and practice of official ethnoracial classification in the censuses of nineteen Latin American states across nearly two centuries, this book explains why most Latin American states classified their citizens by race on early national censuses, why they stopped the practice of official racial classification around mid-twentieth century, and why they reintroduced ethnoracial classification on national censuses at the dawn of the twenty-first century. Beyond domestic political struggles, the analysis reveals that the ways that Latin American states classified their populations from the mid-nineteenth century onward responded to changes in international criteria for how to construct a modern nation and promote national

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development. The way census officials described populations in official statistics, in turn, shaped how policymakers viewed national populations and informed their prescriptions for national development - with consequences that still reverberate in contemporary political struggles for recognition, rights, and redress for ethnoracially marginalized populations in today's Latin America." -- back cover.

Is the concept of "race" applicable to Russia and the Soviet Union? Citing the idea of Russian exceptionalism, many would argue that in the nineteenth and twentieth centuries, while nationalities mattered, race did not. Others insist that race mattered no less in Russia than it did for European neighbours and countries overseas. These conflicting notions have made it difficult to understand rising racial tensions in Russian and Eurasian societies in recent years. A collection of new studies that reevaluate the meaning of race in Russia and the Soviet Union, *Ideologies of Race* brings together historians, literary scholars, and anthropologists of Russia, the Soviet Union, Western Europe, the United States, the Caribbean, and Latin America. The essays shift the principle question from whether race meant the same thing in the region as it did in the "classic" racialized regimes such as Nazi Germany and the United States, to how race worked in Russia and the Soviet Union during various periods in time. Approaching race as an ideology, this book illuminates the complicated and sometimes contradictory intersection between ideas about race and racializing practices. An essential reminder of the tensions and biases that have had a

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direct and lasting impact on Russia, Ideologies of Race yields crucial insights into the global history of race and its ongoing effects in the contemporary world.

Contributors include Adrienne Edgar (University of California, Santa Barbara), Aisha Khan (New York University), Alaina Lemon (University of Michigan), Susanna Soojung Lim (University of Oregon), Marina Mogilner (University of Illinois, Chicago), Brigid O'Keeffe (Brooklyn College), David Rainbow (University of Houston), Gunja SenGupta (Brooklyn College), Vera Tolz (University of Manchester), Anika Walke (Washington University, St. Louis), Barbara Weinstein (New York University), and Eric Weitz (City University of New York).

Over the past twenty years, DNA ancestry testing has morphed from a niche market into a booming international industry that encourages members of the public to answer difficult questions about their identity by looking to the genome. At a time of intensified interest in issues of race and racism, the burgeoning influence of corporations like AncestryDNA and 23andMe has sparked debates about the commodification of identity, the antiracist potential of genetic science, and the promises and pitfalls of using DNA as a source of "objective" knowledge about the past. This book engages these debates by looking at the ways genomic ancestry testing has been used in Brazil and the United States to address the histories and legacies of slavery, from personal genealogical projects to

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collective racial politics. Reckoning with the struggles of science versus capitalism, "race-blind" versus "race-positive" public policies, and identity fluidity versus embodied experiences of racism, *Permanent Markers* seeks to explain why societies that have broadly embraced the social construction of race continue to search for, and find, evidence that our bodies are indelibly marked by the past.

Through a collection of theoretically engaging and empirically grounded texts, this book examines African-descended populations in Latin America and Afro-Latin@s in the United States in order to explore questions of black identity and representation, transnationalism, and diaspora in the Americas.

Reflecting the latest data and theoretical literature available, *RACE AND ETHNIC RELATIONS: AMERICAN AND GLOBAL PERSPECTIVES*, 10e tackles diversity issues from both the American and global perspective, offering an in-depth exploration of today's globally diverse world. The text's expansive coverage of race and ethnic relations across the globe highlights major points of difference and similarity between the United States and a number of other societies, as well as includes a unique case study comparing four different countries. This unique comparative approach is vital with the increasing ethnic diversity in most contemporary societies as well as the prominence of ethnic conflicts in virtually all world regions. Current

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statistics, figures, maps, and citations provide up-to-the-minute insight. The Tenth Edition also includes an all-new chapter devoted to Arab Americans. In addition, end-of-chapter critical-thinking questions encourage readers to think in a sociological mode and examine current issues using concepts presented in the text. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

In recent years a number of countries have introduced affirmative action programmes in order to put right historical injustices and economic inequalities involving ethnic communities. This book examines affirmative action programmes in a range of countries around the world. It discusses how such programmes came about and how they have been implemented, and examines their effectiveness. Throughout it explores how far affirmative action programmes reinforce ethnic identities and thereby contribute to division and conflict. The countries covered are India, the United States, South Africa, Northern Ireland, Brazil, Malaysia and Fiji. There are approximately 150 million people of African descent in Latin America yet Afro-descendants have been consistently marginalized as undesirable elements of the society. Latin America has nevertheless long prided itself on its absence of U.S.-styled state-mandated Jim Crow racial

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segregation laws. This book disrupts the traditional narrative of Latin America's legally benign racial past by comprehensively examining the existence of customary laws of racial regulation and the historic complicity of Latin American states in erecting and sustaining racial hierarchies. Tanya Katerí Hernández is the first author to consider the salience of the customary law of race regulation for the contemporary development of racial equality laws across the region. Therefore, the book has a particular relevance for the contemporary U.S. racial context in which Jim Crow laws have long been abolished and a "post-racial" rhetoric undermines the commitment to racial equality laws and policies amidst a backdrop of continued inequality.

What is the state of Race and Ethnic Studies today? How has the field emerged? What are the core concepts, debates and issues? The SAGE Handbook of Race and Ethnic Studies is a vital resource for researchers and students with a panoramic, critical survey of the field. A rigorous, focused examination of the central questions in the field today, the text examines: The roots of the field of race and ethnic studies The distinction between race and ethnicity Methodological issues facing researchers The relationship between the field and more established disciplines Intersections between race and ethnicity and questions sexuality, gender, nation and social transformation The challenge of

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multiculturalismRace, ethnicity and globalizationRace and the familyRace and educationRace and religionIssues for the 21st Century

Land of the Cosmic Race is a richly-detailed ethnographic account of the powerful role that race and color play in organizing the lives and thoughts of ordinary Mexicans. It presents a previously untold story of how individuals in contemporary urban Mexico construct their identities, attitudes, and practices in the context of a dominant national belief system. The book centers around Mexicans' engagement with three racialized pillars of Mexican national ideology - the promotion of race mixture, the assertion of an absence of racism in the country, and the marginalization of blackness in Mexico. The subjects of this book are mestizos - the mixed-race people of Mexico who are of Indigenous, African, and European ancestry and the intended consumers of this national ideology. Land of the Cosmic Race illustrates how Mexican mestizos navigate the sea of contradictions that arise when their everyday lived experiences conflict with the national stance and how they manage these paradoxes in a way that upholds, protects, and reproduces the national ideology. Drawing on a year of participant observation, over 110 interviews, and focus-groups from Veracruz, Mexico, Christina A. Sue offers rich insight into the relationship between race-based

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national ideology and the attitudes and behaviors of mixed-race Mexicans. Most importantly, she theorizes as to why elite-based ideology not only survives but actually thrives within the popular understandings and discourse of those over whom it is designed to govern.

This book identifies new formations of race, racism and ethnicity at the intersection of neoliberalism, security, urban governance and the law through a comparative, international analysis of police organizations and practices. It pushes analytical and theoretical boundaries by examining racialization and ethnicization in locations where the topic is politically taboo, such as in China, India and France, and where racial and ethnic hierarchies have supposedly been banished to the past, as in Bosnia and South Africa. This book also examines police and security services not as mere artefacts of state authority or the prerogatives of capitalist development, but as relatively autonomous and uniquely productive intersections of new kinds of state, social and cultural formations that are remaking race, embodiment, fear and control on their own terms. This book was published as a special issue of *Ethnic and Racial Studies*.

This is the most comprehensive and up-to-date book on the increasingly important and controversial subject of race relations in Brazil. North American scholars of race relations frequently turn to Brazil for

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comparisons, since its history has many key similarities to that of the United States. Brazilians have commonly compared themselves with North Americans, and have traditionally argued that race relations in Brazil are far more harmonious because the country encourages race mixture rather than formal or informal segregation. More recently, however, scholars have challenged this national myth, seeking to show that race relations are characterized by exclusion, not inclusion, and that fair-skinned Brazilians continue to be privileged and hold a disproportionate share of wealth and power. In this sociological and demographic study, Edward Telles seeks to understand the reality of race in Brazil and how well it squares with these traditional and revisionist views of race relations. He shows that both schools have it partly right--that there is far more miscegenation in Brazil than in the United States--but that exclusion remains a serious problem. He blends his demographic analysis with ethnographic fieldwork, history, and political theory to try to "understand" the enigma of Brazilian race relations--how inclusiveness can coexist with exclusiveness. The book also seeks to understand some of the political pathologies of buying too readily into unexamined ideas about race relations. In the end, Telles contends, the traditional myth that Brazil had harmonious race relations compared with the United States encouraged the government to do

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almost nothing to address its shortcomings.

*Shades of Difference* addresses the widespread but little studied phenomenon of colorism—the preference for lighter skin and the ranking of individual worth according to skin tone. Examining the social and cultural significance of skin color in a broad range of societies and historical periods, this insightful collection looks at how skin color affects people's opportunities in Latin America, Asia, Africa, and North America. Is skin color bias distinct from racial bias? How does skin color preference relate to gender, given the association of lightness with desirability and beauty in women? The authors of this volume explore these and other questions as they take a closer look at the role Western-dominated culture and media have played in disseminating the ideal of light skin globally. With its comparative, international focus, this enlightening book will provide innovative insights and expand the dialogue around race and gender in the social sciences, ethnic studies, African American studies, and gender and women's studies.

How interracial couples in Brazil and the US navigate racial boundaries How do people understand and navigate being married to a person of a different race? Based on individual interviews with forty-seven black-white couples in two large, multicultural cities—Los Angeles and Rio de Janeiro—*Boundaries of Love* explores how partners

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in these relationships ultimately reproduce, negotiate, and challenge the “us” versus “them” mentality of ethno-racial boundaries. By centering marriage, Chinyere Osuji reveals the family as a primary site for understanding the social construction of race. She challenges the naive but widespread belief that interracial couples and their children provide an antidote to racism in the twenty-first century, instead highlighting the complexities and contradictions of these relationships. Featuring black husbands with white wives as well as black wives with white husbands, *Boundaries of Love* sheds light on the role of gender in navigating life married to a person of a different color. Osuji compares black-white couples in Brazil and the United States, the two most populous post-slavery societies in the Western hemisphere. These settings, she argues, reveal the impact of contemporary race mixture on racial hierarchies and racial ideologies, both old and new.

Brazil's "comfortable racial contradiction" -- "Good" appearances : race, language, and citizenship -- Investing in whiteness: middle-class practices of linguistic discipline -- Fears of racial contact : crime, violence, and the struggle over urban space -- Avoiding blackness : the flip side of *boa aparência* -- Making the *mano* : the uncomfortable visibility of blackness in politically conscious Brazilian hip hop -- Conclusion : "seeing" race.

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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.

Robin E. Sheriff spent twenty months in a primarily black shantytown in Rio de Janeiro, studying the inhabitants's views of race and racism. How, she asks, do poor African Brazilians experience and interpret racism in a country where its very existence tends to be publicly denied? How is racism talked about privately in the family and publicly in the

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community--or is it talked about at all?

A qualitative analysis of societal silences, demonstrating how the unsaid directs social action and shapes individual and collective lives.

A novel exploration of racial attitudes in contemporary Brazil using large-sample surveys of public opinion.

The story of West Indian immigrants to the United States is generally considered to be a great success. Mary Waters, however, tells a very different story. She finds that the values that gain first-generation immigrants initial success--a willingness to work hard, a lack of attention to racism, a desire for education, an incentive to save--are undermined by the realities of life and race relations in the United States. Contrary to long-held beliefs, Waters finds, those who resist Americanization are most likely to succeed economically, especially in the second generation.

Skin color and skin tone has historically played a significant role in determining the life chances of African Americans and other people of color. It has also been important to our understanding of race and the processes of racialization. But what does the relationship between skin tone and stratification outcomes mean? Is skin tone correlated with stratification outcomes because people with darker complexions experience more discrimination than those of the same race with lighter complexions? Is skin tone differentiation a process that operates external to communities of color and is then imposed on people of color? Or, is skin tone discrimination an internally driven process that is actively aided and abetted by members of communities of color themselves? *Color Struck* provides answers to these questions. In addition, it addresses issues such as the

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relationship between skin tone and wealth inequality, anti-black sentiment and whiteness, Twitter culture, marriage outcomes and attitudes, gender, racial identity, civic engagement and politics at predominately White Institutions. Color Struck can be used as required reading for courses on race, ethnicity, religious studies, history, political science, education, mass communications, African and African American Studies, social work, and sociology.

The history of sexual morality in Ireland has been traditionally associated with repression. In the last two decades, however, repression seems to have given way to its exact opposite. But where did this "repression" originate? And how can we account for this sudden and sweeping transformation in sexual mores? Based on solid ethnographic and historical analysis of sexual morality in rural Ireland, augmented by comparative data from Papua New Guinea, and being informed by from Freud's emblematic concept of repression, the author draws new conclusions that not only apply to the specific case of his Irish material but shed new light on the specific nature of an anthropological approach to the study of human societies.

Enlightenment thinkers bequeathed a paradoxical legacy to the modern world: they expanded the purview of equality while simultaneously inventing the modern concept of race. The Color of Equality makes sense of this tension by demonstrating that the same Enlightenment impulse—the naturalization of humanity—underlay both of these trends. A New York Times Book Review Editors' Choice The fascinating, forgotten story of the 1970s attempt to build a city dedicated to racial equality in the heart of "Klan Country" In 1969, with America's cities in turmoil and racial tensions high, civil rights leader Floyd McKissick announced an audacious plan: he would build a new city in rural North Carolina, open to all but intended primarily to benefit Black

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people. Named Soul City, the community secured funding from the Nixon administration, planning help from Harvard and the University of North Carolina, and endorsements from the New York Times and the Today show. Before long, the brand-new settlement – built on a former slave plantation – had roads, houses, a health care center, and an industrial plant. By the year 2000, projections said, Soul City would have fifty thousand residents. But the utopian vision was not to be. The race-baiting Jesse Helms, newly elected as senator from North Carolina, swore to stop government spending on the project. Meanwhile, the liberal Raleigh News & Observer mistakenly claimed fraud and corruption in the construction effort. Battered from the left and the right, Soul City was shut down after just a decade. Today, it is a ghost town – and its industrial plant, erected to promote Black economic freedom, has been converted into a prison. In a gripping, poignant narrative, acclaimed author Thomas Healy resurrects this forgotten saga of race, capitalism, and the struggle for equality. Was it an impossible dream from the beginning? Or a brilliant idea thwarted by prejudice and ignorance? And how might America be different today if Soul City had been allowed to succeed?

This book presents thoughtful reflections and in-depth, critical analyses of the new challenges and opportunities instructors face in teaching race during what has been called the “post-racial era”. It examines the racial dimensions of the current political, economic, and cultural climate. The book features renowned scholars and experienced teachers from a range of disciplines and offers successful strategies for teaching important concepts through case studies and active learning exercises. It provides innovative strategies, novel lesson plans and classroom activities for college and university professors who seek effective methods and materials for teaching about race and racism to today’s students. A

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valuable handbook for educators, this book should be required reading for all graduate students and college instructors.

The *Color Of Love* reveals the power of racial hierarchies to infiltrate our most intimate relationships. Delving far deeper than previous sociologists have into the black Brazilian experience, Elizabeth Hordge-Freeman examines the relationship between racialization and the emotional life of a family. Based on interviews and a sixteen-month ethnography of ten working-class Brazilian families, this provocative work sheds light on how families simultaneously resist and reproduce racial hierarchies. Examining race and gender, Hordge-Freeman illustrates the privileges of whiteness by revealing how those with “blacker” features often experience material and emotional hardships. From parental ties, to sibling interactions, to extended family and romantic relationships, the chapters chart new territory by revealing the connection between proximity to whiteness and the distribution of affection within families. Hordge-Freeman also explores how black Brazilian families, particularly mothers, rely on diverse strategies that reproduce, negotiate, and resist racism. She frames efforts to modify racial features as sometimes reflecting internalized racism, and at other times as responding to material and emotional considerations. Contextualizing their strategies within broader narratives of the African diaspora, she examines how Salvador’s inhabitants perceive the history of the slave trade itself in a city that is referred to as the “blackest” in Brazil. She argues that racial hierarchies may orchestrate family relationships in ways that reflect and reproduce racial inequality, but black Brazilian families actively negotiate these hierarchies to assert their citizenship and humanity.

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