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Dreaming equality : color, race, and racism in urban Brazil. Responsibility Robin E. Sheriff. Imprint New Brunswick, N.J. : Rutgers University Press, c2001. ... In so doing, he proposed that Brazil was relatively free of most forms of racial prejudice and could best be understood as a "racial democracy." Over time this view has grown into the ...

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This book is the first to demonstrate that urban African Brazilians do not subscribe to the racial democracy myth and recognize racism as a central factor shaping their lives. Product Details About the Author

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~~Robin E. Sheriff, Dreaming Equality: Color, Race, and ...~~

Dreaming equality : color, race, and racism in urban Brazil. [Robin E Sheriff] -- "Brazil has the largest African-descended population in the world outside Africa. Despite an economy founded on slave labor, Brazil has long been renowned as a "racial democracy."

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dreaming equality color race and racism in urban brazil Sep 01, 2020 Posted By Patricia Cornwell Ltd TEXT ID 355c8367 Online PDF Ebook Epub Library inequality in brazil and the united states 1990 2010 the fight for racial justice in brazil minneapolis university of minnesota press power timothy j and garand james c 2007

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 community--or is it talked about at all?

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 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.

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 psychology.

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 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.

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

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.

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.

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.

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 mega-city, 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."

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