



**Somos Cubanos**

**Francisco Augusto Conte**

## **Somos Cubanos:**

**The Power of Race in Cuba** Danielle Pilar Clealand,2017-06-30 In The Power of Race in Cuba Danielle Pilar Clealand 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 consciousness looks like in Cuba

**Asuntos cubanos** ,1896 *Our Caribbean* Thomas Glave,2008 The first anthology of lesbian and gay writing from the Caribbean **Mestizo Nations** Juan E. De Castro,2002-05 Nationality in Latin America has long been entwined with questions of racial identity Just as American born colonial elites grounded their struggle for independence from Spain and Portugal in the history of Amerindian resistance constructions of nationality were based on the notion of the fusion of populations heterogeneous in culture race and language But this rhetorical celebration of difference was framed by a real life pressure to assimilate into cultures always defined by Iberian American elites In Mestizo Nations Juan De Castro explores the construction of nationality in Latin American and Chicano literature and thought during the nineteenth and twentieth centuries Focusing on the discourse of mestizaje which proposes the creation of a homogenous culture out of American Indian black and Iberian elements he examines a selection of texts that represent the entire history and regional landscape of Latin American culture in its Western indigenous and neo African traditions from Independence to the present Through them he delineates some of the ambiguities and contradictions that have beset this discourse Among texts considered are the Indianist novel Iracema by the nineteenth century Brazilian author Jos de Alencar the Tradiciones peruanas Peruvian Ricardo Palma s fictionalizations of national difference and historical and sociological essays by the Peruvian Marxist Jos Carlos Mari tegui and the Brazilian intellectual Gilberto Freyre And because questions raised by this discourse are equally relevant to postmodern concerns with national and transnational heterogeneity De Castro also analyzes such recent examples as the Cuban dance band Los Van Van s use of Afrocentric lyrics Richard

Rodriguez's interpretations of North American reality and points of contact and divergence between José María Arguedas's novel *The Fox* from Up Above and the Fox from Down Below and writings of Gloria Anzaldúa and Julia Kristeva. By updating the concept of mestizaje as a critical tool for analyzing literary text and cultural trends incorporating not only race, culture and nationality but also gender, language and politics, De Castro shows the implications of this Latin American discursive tradition for current critical debates in cultural and area studies. *Mestizo Nations* contains important insights for all Latin Americanists as a tool for understanding racial relations and cultural hybridization, creating not only an important commentary on Latin America but also a critique of American life in the age of multiculturalism.

**Bienvenidos** Conrad J. Schmitt, Protase E. Woodford, 1995    **... Cultura cubana** Adolfo Dollero, 1916    **Qué pasa en Cuba?** Leandro González

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**Cuba** René Vázquez Díaz, 1999    **Cuba y América** Raimundo Cabrera, 1897    **Cuba internacional**, 1998    **La Ciudad de Dios**, 1898

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