

## Chapter 3: Race and Citizenship in the New Republics

Chapter Three picks up a number of themes from Chapter Two, but develops them around two critical concepts: race and citizenship. During the nineteenth century, Latin American republics generally favored models in which equal political rights were extended to all citizens. As opposed to the hierarchical models of the past, all adult males born or naturalized in the republic were considered citizens. Women were universally excluded from this category, but in part as a rejection of the caste categories that characterized the colonial past, many new republics extended rights to men who had previously been *castas*. This was, however, a fraught practice, as relatively few white men imagined that people of color in their societies merited equal treatment.

One part of the chapter focuses on the place of indigenous peoples in the new republics, but the balance of the chapter is focused on emancipation and post-emancipation societies. Brazil, Cuba, and the United States are examined as three examples of distinct processes of emancipation. The chapter argues that the differences in the nature of slavery in these societies, along with different processes of emancipation, had important implications for the ways that race and citizenship were constituted in post-emancipation societies.

The chapter's documents focus on the aftermath of emancipation in Brazil and Cuba, and the struggle for women's rights in Argentina. The first, taken from *The Fetishist Animism of the Bahian Blacks* by Raimundo Nina Rodrigues, represents an early and important example of a practice in which science and culture became the bases for curtailing the rights granted to Afro-Latin Americans in the aftermath of independence. The next two texts, the *Political Program of the Partido Independiente de Color*, and the Manifesto published by the *Sociedad de Protección Mutua, Canto y Baile*, in Cuba, represent efforts by prominent Afro-Cubans to counter that tendency. Also included is a text written by the Argentine feminist María Eugenia Echenique in 1876. This text forces us to confront the ways that the language of racial and gender exclusion mirrored one another. Together these contrasting texts offer us insight into the battles for rights that shaped the struggles for the rights of women and people of color in the century after Independence in Latin America, and invite students to think about the ways that widely held assumptions about race and gender affected the varying trajectories of rights in this era.

### Questions to Consider when Reading the Documents

Did indigenous peoples, women, and former slaves demand similar kinds of rights in nineteenth century Latin America?

In which post-emancipation society were former slaves better off: the US, Cuba, or Brazil? Is this an answerable question? If not, how would you approach a comparison of these three cases?

Was the category “citizen” all that meaningful in nineteenth century Latin America?

How were ideas about race, sex, and science linked during the nineteenth century? What are the implications for later periods?

How are we to read the way that some Afro-Latin Americans challenged their exclusion in post-emancipation societies?

Can Fernando Guerra’s defense of his cultural practices be read as a pre-cursor to the demand for multicultural rights? How should we unpack his argument?