

Chapter 2-- Race, Colonialism, and the Emergence of Racial Democracy

Race and Crime: Geographies of Injustice
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Learning outcomes

- Explain what colonialism is and how it structured a global economy based on race.
- Analyze the impact of colonialism on the newly emerging democratic state form.
- Illustrate how enslavement, westward expansion, and U.S. imperialism abroad were based on racial logics.
- Summarize how colonial endeavors that led to the accumulation of wealth in Western Europe and the United States continue to facilitate national development today.
- Describe the construct of colonality and explain its impact on the development of the United States, particularly white racial identity.

Key term: colonialism

- the occupation and domination of a foreign territory and people

Key term: papal bull

- an order or decree of the church, similar to a law or regulation defining a new state policy

Key term: Valladolid debate

- the first debate on colonialism and human rights in European history.
- Established two main discourses of race/racism:
 - (1) the idea of nonwhites as nonhumans who can be exploited and even eliminated, and
 - (2) the idea that those subhumans may be redeemable, able to be civilized and assimilated.

Key term: Valladolid debate

- “The Spanish have a perfect right to rule these barbarians of the New World and the adjacent islands, who in prudence, skill, virtues, and humanity are as inferior to the Spanish as children to adults, or women to men, for there exists between the two as great a difference as between savage and cruel races and the most merciful, between the most intemperate and the moderate and temperate and, I might even say, between apes and men. . . . War against these barbarians can be justified not only on the basis of their paganism but even more so because of their abominable recklessness, their unusual sacrifice of human victims, the extreme harm that they inflicted on innocent persons, their horrible banquets of human flesh, and the impious cult of their idols.” Juan Ginés de Sepúlveda, 1551

Key term: Global economy

- interconnected practices of buying and selling goods across national borders.

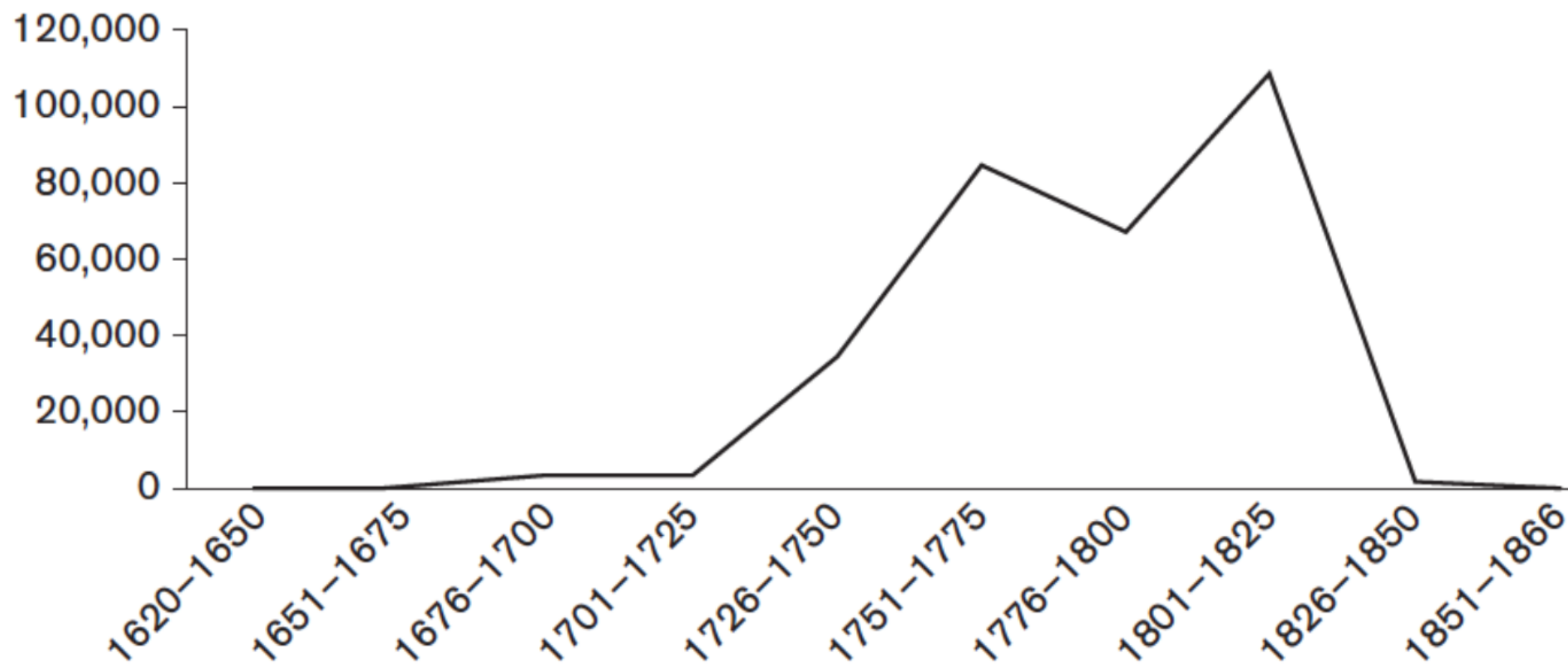


Figure 2.2 Enslaved people arriving in the North American colonies and the United States, 1620–1866. Source: Estimates Database, *Voyages: The Trans-Atlantic Slave Trade Database* (Atlanta, GA: Emory University), www.slavevoyages.org/assessment/estimates.

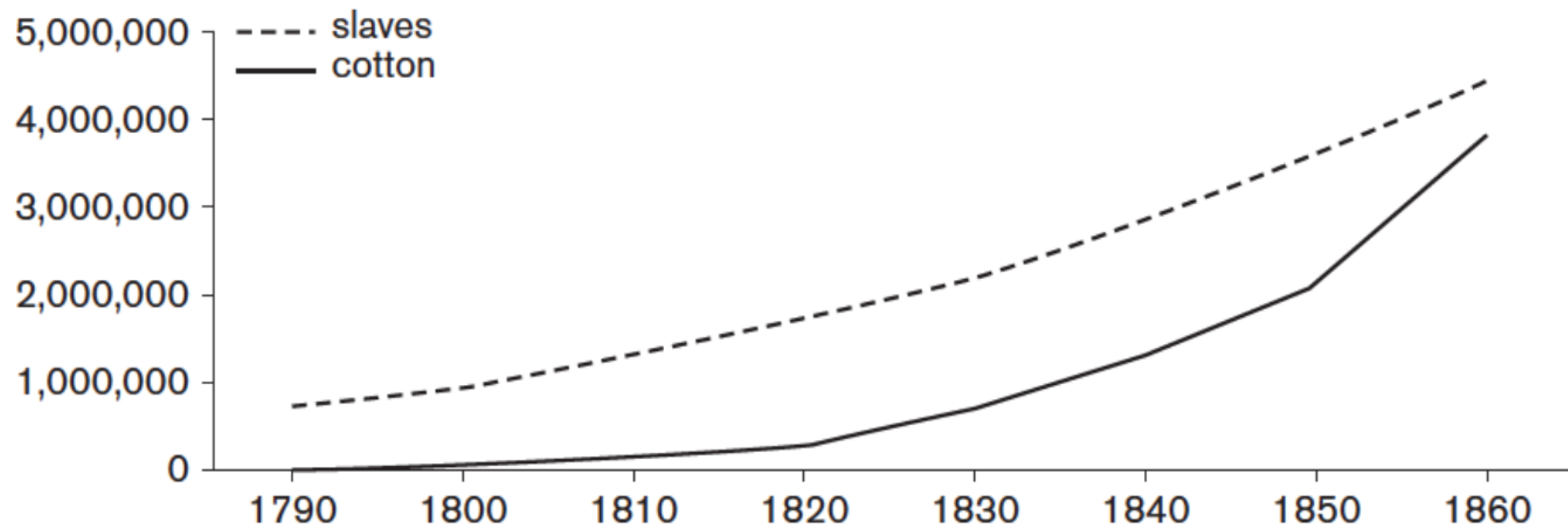


Figure 2.4 Increase of cotton cultivation and number of enslaved people in the United States, 1790–1860. Sources: William H. Philips, “Cotton Gin,” EH.net (La Crosse, WI: Economic History Association, February 10, 2004), <https://eh.net/encyclopedia/cotton-gin/>; Estimates Database, *Voyages: The Trans-Atlantic Slave Trade Database* (Atlanta, Georgia: Emory University), www.slavevoyages.org/assessment/estimates.

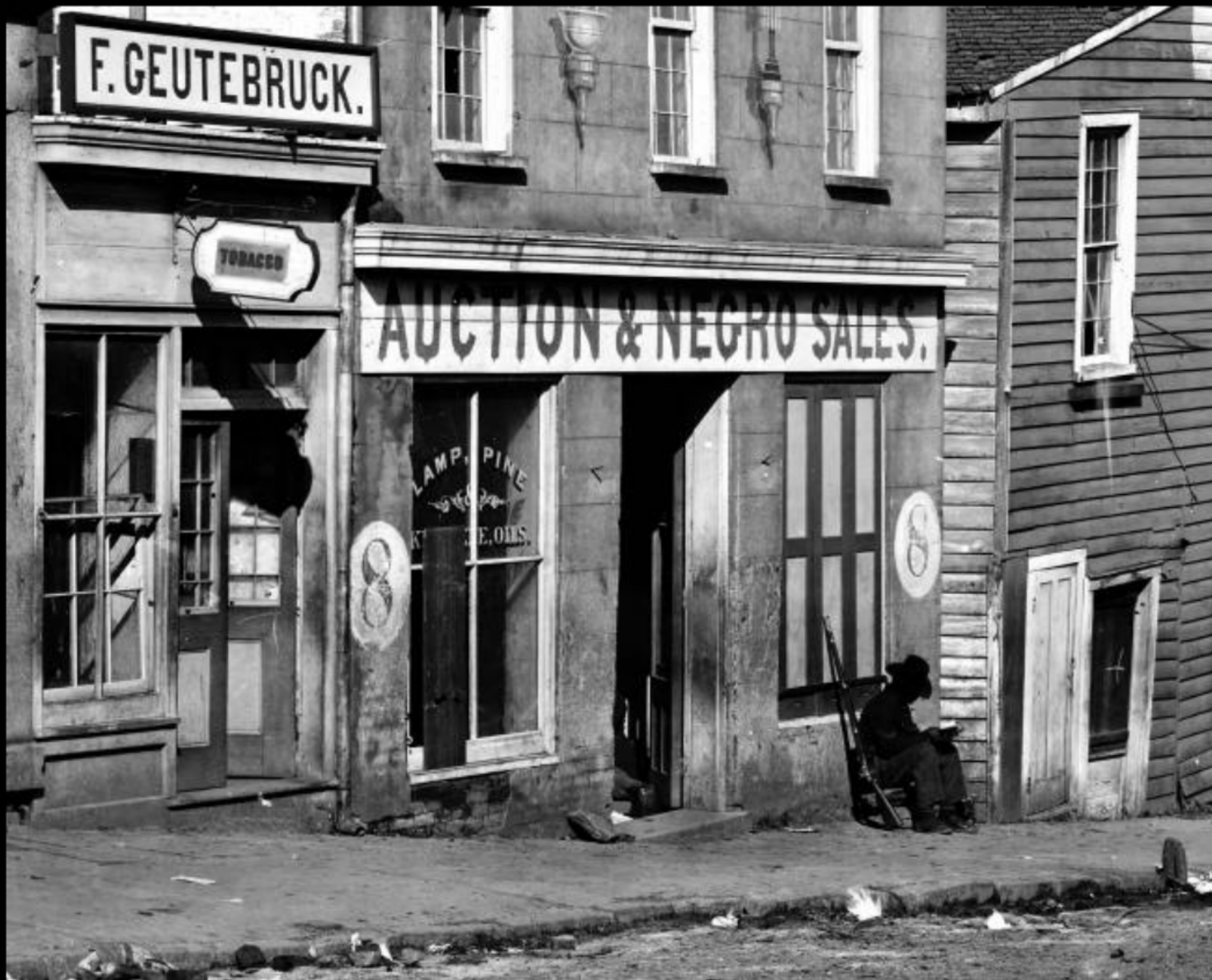


Figure 2.5 "Auction & Negro Sales,"
Whitehall Street, Atlanta, Georgia.
Source: Courtesy of the Library of
Congress, LC-DIG-cwpb-03351.

Key term: capitalism

- an economic system based on private ownership and the accumulation of resources.

Key term: feudalism

- an economic system where people labored on behalf of a landowner in exchange for the ability to settle the land. This economic system was dominant before the Industrial Revolution but began to decline with the emergence of global networks of trade.

Key term: indentured servitude

- a contractual term of service in which someone agrees to work for another for a period of time in exchange for food, clothing, and shelter

Key term: slave codes

- separate legal codes for enslaved people that generally, as demonstrated above, considered both white and black people in their application.
 - This legal construction defined enslaved people *legally* as less than human.

Key term: slave code

- Act I. It is enacted that all servants . . . [who] shall be imported into this country either by sea or by land, whether Negroes, Moors [Muslim North Africans], mulattoes or Indians who and whose parentage and native countries are not Christian at the time of their first purchase by some Christian . . . and all Indians, which shall be sold by our neighboring Indians, or any other trafficking with us for slaves, are hereby adjudged, deemed and taken to be slaves to all intents and purposes any law, usage, or custom to the contrary notwithstanding.

Key term: slave code

- All servants imported and brought into the Country . . . who were not Christians in their native Country . . . shall be accounted and be slaves. All Negro, mulatto and Indian slaves within this dominion . . . shall be held to be real estate. If any slave resists his master . . . correcting such slave, and shall happen to be killed in such correction . . . the master shall be free of all punishment . . . as if such accident never happened.



RUN away from the subscriber in *Albemarle*, a Mulatto slave called *Sandy*, about 35 years of age, his stature is rather low, inclining to corpulence, and his complexion light; he is a shoemaker by trade, in which he uses his left hand principally, can do coarse carpenters work, and is something of a horse jockey; he is greatly addicted to drink, and when drunk is insolent and disorderly, in his conversation he swears much, and in his behaviour is artful and knavish. He took with him a white horse, much scarred with traces, of which it is expected he will endeavour to dispose; he also carried his shoemakers tools, and will probably endeavour to get employment that way. Whoever conveys the said slave to me, in *Albemarle*, shall have 40 s. reward, if taken up within the county, 4 l. if elsewhere within the colony, and 10 l. if in any other colony, from
THOMAS JEFFERSON.

Figure 2.3 Runaway slave advertisement placed by Thomas Jefferson in *Virginia Gazette*, Williamsburg, VA, September 14, 1769. Source: Reproduced by permission of the Virginia Historical Society.

Key term: manifest destiny

- a concept coined by a newspaper editor in the 1800s to describe the spirit of United States colonization across what is now known as the western United States.
- Based on three tenets:
 - white U.S. citizens were especially virtuous
 - the lands of the “west” were wild and untamed and needed domestication
 - it was the destiny of the United States to accomplish this domestication.



Figure 2.6 Manifest destiny illustrated by John Gast's *American Progress*, 1872.
Source: Courtesy of the Library of Congress, LC-DIG-ppmsca-09855.



Figure 2.7 Map of the historical territorial expansion of the United States of America. Source: *National Atlas of the United States*, ca. 2005, U.S. Department of the Interior and U.S. Geological Survey, http://nationalmap.gov/small_scale/printable/territorialacquisition.html.

Key term: Indian Removal Act

- legislation in 1830 that allowed the president of the United States to remove indigenous peoples from the South to federal territory west of the Mississippi.

Key term: Trail of Tears

- a series of violent, forced relocations that indigenous peoples were forced to undergo in order to satisfy white settlers' desire for wealth accumulation and profit.

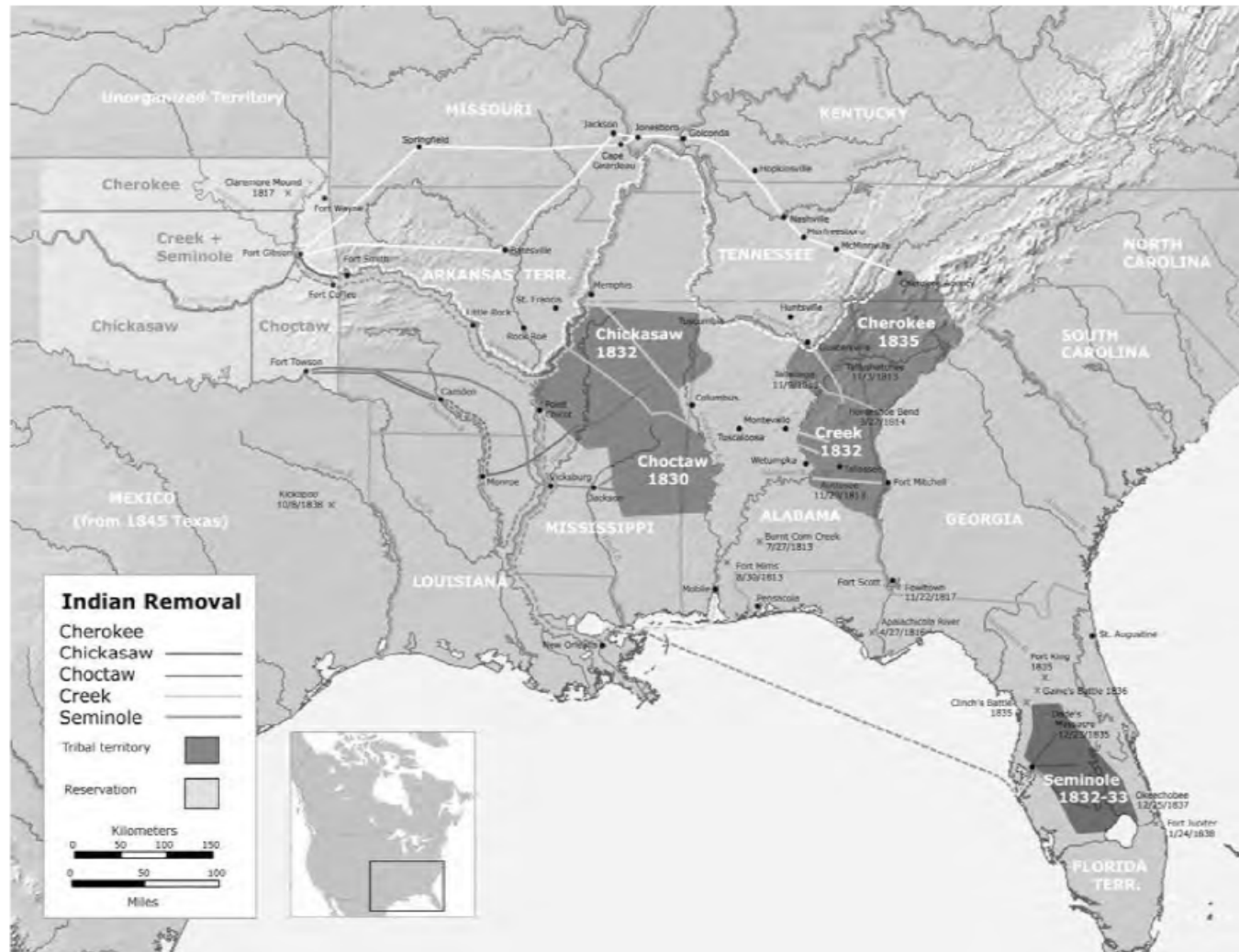


Figure 2.8 Map of removal of native peoples from their land. Source: Nikater, submitted to the public domain. Background map courtesy of Demis, www.demis.nl, and Wilcomb E. Washburn, *Handbook of North American Indians*, vol. 4: *History of Indian-White Relations* (Washington, DC: Smithsonian Institution Press, 1988).

Key term: white man's burden

- a term first coined by English poet Rudyard Kipling.
- articulated the idea that U.S. imperialism was a benevolent civilizing project that brought progress to backward people and places.

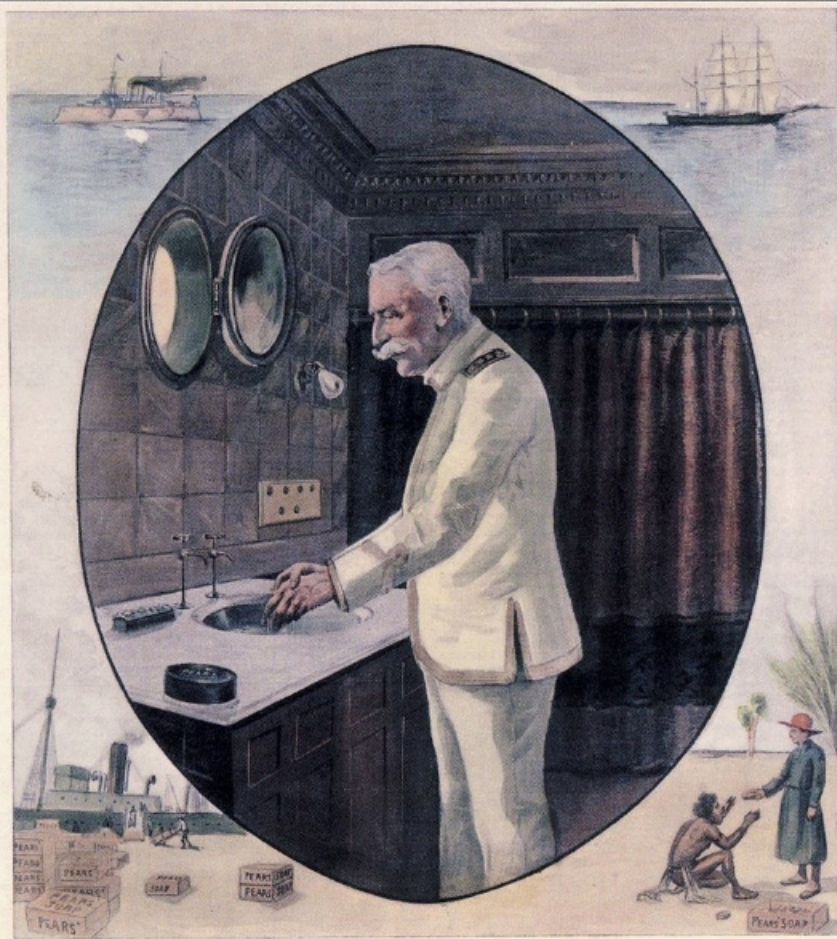
Judge



"THE WHITE MAN'S BURDEN."

(Apologies to Rudyard Kipling.)

Figure 2.9 White man's burden cartoon. Source: "The White Man's Burden (Apologies to Rudyard Kipling)," *Judge*, April 1, 1899.



The first step towards lightening

The White Man's Burden

is through teaching the virtues of cleanliness.

Pears' Soap

is a potent factor in brightening the dark corners of the earth as civilization advances, while amongst the cultured of all nations it holds the highest place—it is the ideal toilet soap.

Figure 2.10 Advertisement for Pears' Soap from the 1890s, instructing whites to promote cleanliness among other races. Source: Courtesy of the Library of Congress, LC-USZ62-86352.

Key term: imperialism

- a policy of expanding U.S. power through military force, as a benevolent civilizing project.



Copyright, 1900, by Ketchum & Gooden.

SCHOOL BEGINS.

UNCLE SAM (to his new class in Civilization).—Now, children, you've got to learn these lessons whether you want to or not! But just take a look at the class ahead of you, and remember that, in a little while, you will feel as glad to be here as they are!

Figure 2.11 School begins. Uncle Sam teaches newly acquired U.S. territories, including the Philippines, Hawaii, Puerto Rico, and Cuba. Source: Courtesy of the Library of Congress, LC-DIG-ppmsca-28668.

Key term: zones of being and nonbeing

- A concept developed by revolutionary philosopher Frantz Fanon.
- Racial line is marker that distinguishes the humanity of the European colonial forces from the nonhumanity of indigenous peoples.
- Under colonialism, if you are white, you are human and your legal rights are recognized—(zone of being)
 - If you are colonized, you are nonhuman and you have no rights (zone of nonbeing)

Coloniality and Criminal Justice

- Coloniality provides a framework for understanding the link between colonialism, race, and the reproduction of social inequality today in three important ways:
 1. Identifies the creation of race as a tool of domination; provides a specific historical context for the development of racial meaning.
 2. Analyzes the resiliency of the racial structure in the absence of formal racial exclusions; refers to the structures of power that emanated from colonialism but survived the end of formal colonial rule.
 3. Race is a structure with a logic that changes over time and place.

Exercise 1: Race and civilization

- Individually:
 - Define civilization and make a list of civilized traits, behaviors, etc.
- As a class:
 - Discuss student definitions and make a class list of civilized traits
 - Watch:
 - *Race the Power of an Illusion, Part 2: The story we tell*
 - How was race used to rationalize inequality?
 - How did race form the economic basis of the U.S.?
- Revisit the list of “civilized” traits
 - Can you identify any of the ideas of “civilization” that are related to the foundational ideas of race?

Discussion: Race and humanity today

- Is the notion of racial difference articulated in the Valladolid debate of human/nonhuman still with us today? How so? What are some examples?

Discussion: Coloniality and college campuses

- In what ways do you see coloniality operating in on your college campus? Is there a relationship between the names of places, campus buildings or even academic departments and colonialism?