The Golden Age of Brazil

1650-1750

C. R. Boxer, 1962-01-01

When Brazil’s ‘golden age’ began, the Portuguese were securely established on the coast and immediate hinterland. European rivals—Spanish, French, Dutch—had been repelled, and expansion into the vast interior began. The end of the ‘golden age’, bandeirantes, missionaries, explorers and adventurers had penetrated deep into the country. By 1750, by the Treaty of Madrid, Spain recognized Brazil’s new frontier. The colony had come to occupy an area slightly greater than that of the ten Spanish colonies in South America put together. Despite conflicts, the fusion of Portuguese, American and African into the Brazilian culture continues. By 1822, the independence of Brazil had laid the foundation for the modern state. Professor Boxer deals not only with the turbulent events of the ‘golden age’ but analyses the economic and administrative changes that occurred.

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Boxer, C. R. 1962

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The ‘Femme’ Fatale in Brazilian Cinema

Randal Johnson 1995

From the documentary to the cinema novo and cannibalism, from Nelson Pereira dos Santos’s Vidas de Campina and Aracy de Almeida’s Xica da Silva to Glauber Rocha’s Mandala, the rise of Brazilian cinema in the 1960s reflects changes in the political, economic and social conditions of the country. These changes, which had a profound impact on the film industry, are reflected in the rise of a new genre of cinema that came to be known as the ‘femme fatale’.

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The ‘Femme’ Fatale in Brazilian Cinema: Mandala’s Silva and Aracy de Almeida’s Xica da Silva represent two contrasting but complementary images of the ‘femme fatale’. The former is a violent and complex character, while the latter is a more traditional, stereotypical figure.

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Thalia

Gloria Mota

Xica da Silva

Clara de Sá

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through its comparison of works written in both English and Spanish, and the literary voices that emerge from the US and the Hispanic Caribbean.

They also analyse the politics of representation by considering these works of fiction... generated YouTube comments. This thesis touches on the connections between traditional forms of media such as television, and social media websites such as Facebook and YouTube, to connect past, present, and future media mediums. By addressing racial representation.

How Do You Define the Color Line?

This book aims to introduce the reader to this latest research, both to elaborate on the Brazilian experience and to provide a basis for comparisons with all other American slave systems.

Drawing on Hawaiian-language texts, primarily newspapers produced in the nineteenth century and early twentieth, Silva fills a crucial gap in the historical record. In so doing, she refutes the long-held idea that native Hawaiians passively accepted the erosion of their culture and loss of their nation, showing that they actively resisted political, economic, linguistic, and cultural domination. Drawing on Hawaiian-language texts, primarily newspapers produced in the nineteenth century and early twentieth, Silva demonstrates that print media was central to social communication, political organizing, and the perpetuation of Hawaiian language and culture.

A powerful critique of colonial historiography, Aloha Betrayed provides a much-needed view of Hawaiian resistance to American imperialism.

Sex, Power, and Slavery

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Sex, Power, and Slavery

How do upwardly mobile Latinx Caribbean migrants leverage their cultural heritage to buy into the American Dream? In the neoliberal economy of the United States, the discourse of white nationalism compels upwardly mobile immigrants to...

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