

Strangers in a strange land

A brief history and Timeline of the parallels of life for Africans in America and Uruguay.

By Morgan Butler & Jamal Cephus



Slavery in America began when the first African slaves were brought to the North American colony of Jamestown, Virginia, in 1619

The first slaves, ladinos--hispanized slaves, arrived in Uruguay in 1534, but eventually settled in Argentina.

These people were taken from all over The African continent and forced to work in the worst of conditions.



(1775-1783)

America fights for its independence from Great Britain.

1776

Because of manpower shortages, George Washington lifted the ban on black enlistment in the Continental Army. 5,000 black men served in the Continental Army, and hundreds more served on the sea.

Despite their courageous efforts and strong presence during the Revolutionary war as soldiers on both sides. When the dust cleared, blacks in America were still just property of their slave masters at the end of the day.

(1816-1825)

Uruguay fights for its independence against Spain and later Brazil.

In 1828, Brazil was officially evicted from Spain. At the start of the war of independence rebels were hesitant to enlist Afro-Uruguayans, but because they were short of manpower, they had no choice.. Prominent regiment the Immortal 33, a black regiment, was instrumental in Brazil's eviction.

Despite their positions of trust and the fact that many died fighting for Uruguayan independence against Spain (1816-1821) and Brazil (1821-1825), Afro-Uruguayans were marginalized and many came to accept the negative stereotypes of the dominant culture.

1825

Uruguay declares independence from Brazil and prohibits the traffic of slaves from foreign countries.

(1839-1851)

The Uruguayan Civil War, also known in Spanish as *Guerra Grande*, was a series of armed conflicts that took place between the Colorado Party and the National Party in Uruguay

With the destruction of the Uruguayan army at the battle of Arroyo Grande, it was assumed that the country's capital, Montevideo, would fall to the combined forces of the Buenos Aires governor Juan Manuel de Rosas and the former Uruguayan president Manuel Oribe, The newly-freed slaves, who formed a contingent 5,000 strong, and the community of foreign exiles were mostly responsible for the defense of the city

(1861-
1865)

The Northern and Southern states of America do battle against each other over in what will be known as the American Civil war. The war had origins in the fractious issue of slavery, especially the extension of slavery into the western territories.

The issues of emancipation and military service were intertwined from the onset of the Civil War. July 17, 1862, Congress passed the Second Confiscation and Militia Act, freeing slaves who had masters in the Confederate Army. Two days later, slavery was abolished in the territories of the United States, and on July 22 President Lincoln presented the preliminary draft of the Emancipation Proclamation to his Cabinet.

January 1, 1863, The Emancipation Proclamation is issued. It proclaimed the freedom of slaves in the ten states that were still in rebellion,^[1] thus applying to 3.1 million of the 4 million slaves in the U.S. at the time.

TO COLORED MEN!

FREEDOM, Protection, Pay, and a Call to Military Duty!

On the 1st day of January, 1863, the President of the United States proclaimed FREEDOM to over THREE MILLIONS OF SLAVES. This decree is to be enforced by all the power of the Nation. On the 21st of July last he issued the following order:

PROTECTION OF COLORED TROOPS.

WAR DEPARTMENT, ADJUTANT GENERAL'S OFFICE,
WASHINGTON, July 21.

General Order, No. 233.

The following order of the President is published for the information and government of all concerned:—

EXECUTIVE MANSION, WASHINGTON, July 20.

“It is the duty of every Government to give protection to its citizens, of whatever class, color, or condition, and especially to those who are duly organized as soldiers in the public service. The law of nations, and the usage and customs of war, as carried on by civilized powers, permit no distinction as to color in the treatment of prisoners of war as public enemies. To sell or enslave any captured person on account of his color, is a relapse into barbarism, and a crime against the civilization of the age.

“The Government of the United States will give the same protection to all its soldiers, and if the enemy shall sell or enslave any one because of his color, the offense shall be punished by retaliation upon the enemy's prisoners in our possession. It is, therefore, ordered, for every soldier of the United States, killed in violation of the laws of war, a rebel soldier shall be executed; and for every one enslaved by the enemy, or sold into slavery, a rebel soldier shall be placed at hard labor on the public works, and continued at such labor until the other shall be released and receive the treatment due to prisoners of war.

“ABRAHAM LINCOLN.”

By order of the Secretary of War.

E. D. TOWNSEND, Assistant Adjutant General.”

That the President is in earnest the rebels soon began to find out, as witness the following order from his Secretary of War:

WAR DEPARTMENT, WASHINGTON CITY, August 9, 1862.

SIR: Your letter of the 24 inst., calling the attention of this Department to the cases of Orin H. Brown, William H. Johnston, and Wm. Wilson, three colored men captured on the gunboat Isaac Smith, has received consideration. This Department has directed that three rebel prisoners of South Carolina, if there be any such in our possession, and if not, three others, be confined in close custody and held as hostages for Brown, Johnston and Wilson, and that the fact be communicated to the rebel authorities at Richmond.

Very respectfully your obedient servant,

EDWIN M. STANTON, Secretary of War.

The Hon. GIBBS WELLES, Secretary of the Navy.”

And retaliation will be our practice now—man for man—to the bitter end.

LETTER OF CHARLES SUMNER,

Written with reference to the Convention held at Poughkeepsie, July 15th and 16th, 1862, to promote Colored Enlistments.

BOSTON, July 15th, 1862.

“I doubt if, in times past, our country could have expected from colored men any patriotic service. Such service is the return for protection. But now that protection has begun, the service should begin also. Nor should relative rights and duties be weighed with alacrity. It is enough that our country, aroused at last to a sense of justice, seeks to enrol colored men among its defenders.

“If my counsels should reach such persons, I would say: enlist at once. Now is the day and now is the hour. Help to overcome your cruel enemies now battling against your country, and in this way you will surely overcome those other enemies hardly less cruel, here at home, who will still seek to degrade you. This is not the time to hesitate or to blight. Do your duty to your country, and you will set an example of generous self-sacrifice which will conquer prejudice and open all hearts.

Very faithfully yours,

CHARLES SUMNER.”

"Once let the black man get upon his person the brass letter, U.S., let him get an eagle on his button, and a musket on his shoulder and bullets in his pocket, there is no power on earth that can deny that he has earned the right to citizenship."

Frederick Douglass

By the end of the Civil War, roughly 179,000 black men (10% of the Union Army) served as soldiers in the U.S. Army and another 19,000 served in the Navy. Nearly 40,000 black soldiers died over the course of the war—30,000 of infection or disease.

DEFENSA DE MONTEVIDEO



N.º 4 de LINEA DE GUERRILLA

" Among the first forces into the capital were black troopers from the 5th [Massachusetts Cavalry](#), and the next day President [Abraham Lincoln](#) visited the city. For the residents of Richmond, these were symbols of a world turned upside down. It was, one reporter noted, "...too awful to remember, if it were possible to be erased, but that cannot be."

Despite being freed from slavery, both Afro-Uruguayans and African-Americans have still had to fight for their Equality.

Although freed, slaves still lived in slave-like conditions. Laws were pass preventing blacks from holding certain jobs. Discrimination was rampant. Between 1850-1930, the government of Uruguay instituted a whitening policy, which recruited immigrants from Europe. Immigrants from Europe introduce much job competition for the black population. In 1886, the government banned black immigration to the country. With discrimination, competition, Afro-Uruguayans found themselves at the botton of the economic ladder, the slums of Montevideo, neighborhoods like Barrio Sur, Palermo and Cordûn. They lived in housing called *conventillos*, where entire families lived in one room.

Blacks after the Civil War enjoyed many privileges that their predecessors could only dream of. They could vote, hold office and attend school. New Orleans, Louisiana, was one of the more integrated cities in the South. It desegregated its streetcars in 1867, began experimenting with integrated public schools in 1869, legalized interracial marriage between 1868 and 1896, elected a total of 32 black state senators and 95 state representatives, and had integrated juries, public boards, and police departments

Despite these major improvements, life for Southern blacks was far from perfect. "Black Codes," designed to limit the opportunities of blacks, were passed in the South during Reconstruction. The Black Codes placed taxes on free blacks who tried to pursue nonagricultural professions, restricted the abilities of blacks to rent land or own guns, and even allowed the children of "unfit" parents to be apprenticed to the old slave masters [\[2\]](#). In effect, this was a continuation of slavery. It was during this time period that anti-black groups such as the Ku Klux Klan had their start. By 1896, the situation was extremely volatile.

CHAPTER VIII.

BAPTISM NO TITLE TO FREEDOM.

No negro, by receiving the sacrament of baptism, is thereby manumitted or set free, nor hath any right or title to freedom or manumission more than he or she had before. *Laws of Maryland, 1715; Ch. 44, Sect. 23.*

“The Black Code of the District of Columbia in Place September 1st, 1848” is 122 pages of laws governing all aspects of life and behavior for African Americans in Washington, D.C.

The effects of racial inequality

Uruguay's denial of the existence of structurally ingrained discrimination, and 2) the lack of visibility of the individuals who suffer from such racial discrimination. According Global Rights, in Uruguay, 10.6% of the 3 million person population is of African descent. Nevertheless, Afro-descendants suffer from racial discrimination in all social spheres, low proportional representation in government, large wage disparities, and higher school drop-out rates.

- African Americans now constitute nearly 1 million of the total 2.3 million incarcerated population
- African Americans are incarcerated at nearly six times the rate of whites
- Together, African American and Hispanics comprised 58% of all prisoners in 2008, even though African Americans and Hispanics make up approximately one quarter of the US population
- According to Unlocking America, if African American and Hispanics were incarcerated at the same rates of whites, today's prison and jail populations would decline by approximately 50%
- One in six black men had been incarcerated as of 2001. If current trends continue, one in three black males born today can expect to spend time in prison during his lifetime
- 1 in 100 African American women are in prison
- Nationwide, African-Americans represent 26% of juvenile arrests, 44% of youth who are detained, 46% of the youth who are judicially waived to criminal court, and 58% of the youth admitted to state prisons (Center on Juvenile and Criminal Justice).

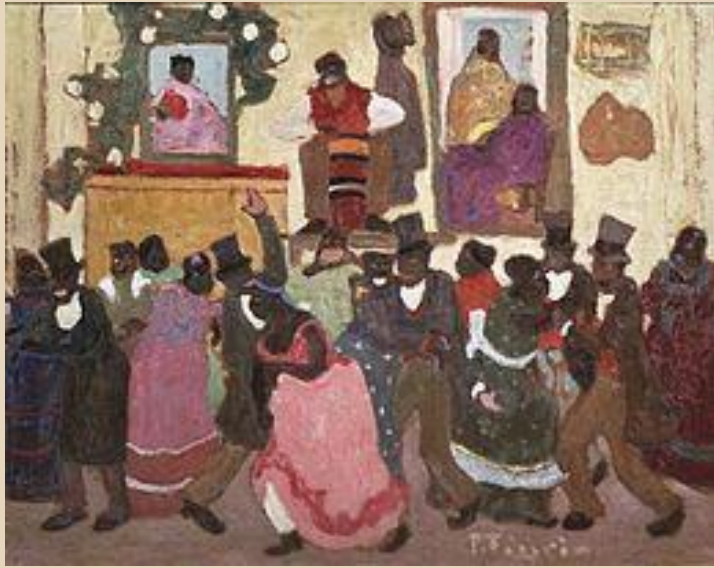
All is not bad though...

Uruguay

the 18th and 19th Centuries thousands of West Africans were brought to Uruguay and forced to work as slaves for the Spanish colonizers. The rich culture, music and religion of these people and their descendants grew to greatly influence the region, but their important contribution has often been overlooked.

Every February two events take place in Uruguay's capital, Montevideo, that have African influences at their heart – the Fiesta de Llemanja, a tribute to the sea goddess (or Orixá) from the Afro-Brazilian religion Umbanda which made its way across the Brazil-Uruguay border in the 1960s – and 'Las Llamadas' ('The Calls'), a carnival of Candombe, a traditional Afro-Uruguayan rhythm. In the streets of Montevideo, Uruguay, Afro-Uruguayans celebrate an often-ignored part of their history - Candombe and resistance. For more than 200 years Afro descendants have maintained the tradition of Candombe, a rhythm that traveled from Africa to Uruguay with African slaves. The music carries centuries of resistance and liberation.

The word Candombe literally means "place and dance of Africans." The musical tradition evolved during the colonial area. Africans brought to Uruguay for slave labor used the rhythm of the tambores, or drums, to communicate with each other and defy colonialists.



**Special thanks to our
mentors**

Mr.C.R. Gibbs

Ms.Wessita Mckinley

**Mr.Carter G. Bowman
and Mr. James Counts
Early**

15th street

Presbyterian Church

**And Mount Zion United Methodist
Church**