

# **LOVE & THEFT**



**BLACKFACE  
MINSTRELSY AND THE  
AMERICAN WORKING CLASS**

**ERIC LOTT**

# Love And Theft Blackface Minstrelsy And The American Working Class

**Eric Lott**



## **Love And Theft Blackface Minstrelsy And The American Working Class:**

Love & Theft Eric Lott, 2013-09-12 This new edition of Eric Lott's classic cultural history features a new foreword by Greil Marcus and afterword by the author      *Black Mirror* Eric Lott, 2017-09-25 Blackness is a prized commodity in American pop culture Marketed to white consumers it invites whites to view themselves in a mirror of racial difference while remaining wholly white From sports to literature film and music to investigative journalism Eric Lott reveals the hidden dynamics of this self and other racial mirroring      **Love and Theft** Eric Lott, 1993 Blackface and blackness the minstrel show in American culture Love and theft racial production and the social unconscious of blackface White kids and no kids at all working class culture and languages of race The blackening of America popular culture and national cultures The seeming counterfeit early blackface acts the body and social contradiction Genuine Negro fun racial pleasure and class formation in the 1840s California gold and European revolution Stephen Foster and the American 1848 Uncle Tomitudes racial melodrama and modes of production      **Love and Theft : Blackface Minstrelsy and the American Working Class** Department of English University of Virginia Eric Lott Associate Professor, 1993-10-28 For over two centuries America has celebrated the very black culture it attempts to control and repress and nowhere is this phenomenon more apparent than in the strange practice of blackface performance Born of extreme racial and class conflicts the blackface minstrel show sometimes usefully intensified them Based on the appropriation of black dialect music and dance minstrelsy at once applauded and lampooned black culture ironically contributing to a blackening of America Drawing on recent research in cultural studies and social history Eric Lott examines the role of the blackface minstrel show in the political struggles of the years leading up to the Civil War Reading minstrel music lyrics jokes burlesque skits and illustrations in tandem with working class racial ideologies and the sex gender system Love and Theft argues that blackface minstrelsy both embodied and disrupted the racial tendencies of its largely white male working class audiences Underwritten by envy as well as repulsion sympathetic identification as well as fear a dialectic of love and theft the minstrel show continually transgressed the color line even as it enabled the formation of a self consciously white working class Lott exposes minstrelsy as a signifier for multiple breaches the rift between high and low cultures the commodification of the dispossessed by the empowered the attraction mixed with guilt of whites caught in the act of cultural thievery      **Black Like You** John Strausbaugh, 2007-08-16 A refreshingly clearheaded and taboo breaking look at race relations reveals that American culture is neither Black nor White nor Other but a mix a mongrel Black Like You is an erudite and entertaining exploration of race relations in American popular culture Particularly compelling is Strausbaugh's eagerness to tackle blackface a strange often scandalous and now taboo entertainment Although blackface performance came to be denounced as purely racist mockery and shamefacedly erased from most modern accounts of American cultural history Black Like You shows that the impact of blackface on American culture was deep and long lasting Its influence can be seen in rock and hip-hop in vaudeville Broadway and gay drag performances in Mark Twain and gangsta

lit in the earliest filmstrips and the 2004 movie *White Chicks* on radio and television in advertising and product marketing and even in the way Americans speak Strausbaugh enlivens themes that are rarely discussed in public let alone with such candor and vision American culture neither conforms to knee jerk racism nor to knee jerk political correctness It is neither Black nor White nor Other but a mix a mongrel No history is best forgotten however uncomfortable it may be to remember The power of blackface to engender mortification and rage in Americans to this day is reason enough to examine what it tells us about our culture and ourselves Blackface is still alive Its impact and descendants including Black performers in whiteface can be seen all around us today      **Darkest America: Black Minstrelsy from Slavery to Hip-Hop** Yuval Taylor, Jake Austen, 2012-08-27 Investigates the origin and heyday of black minstrelsy which in modern times is considered an embarrassment and discusses whether or not the art form is actually still alive in the work of contemporary performers from Dave Chappelle and Flavor Flav to Spike Lee      Blacking Up Robert C. Toll, 1974 From the Peter Neil Isaacs collection

*The Blackface Minstrel Show in Mass Media* Tim Brooks, 2019-11-22 The minstrel show occupies a complex and controversial space in the history of American popular culture Today considered a shameful relic of America's racist past it nonetheless offered many black performers of the 19th and early 20th centuries their only opportunity to succeed in a white dominated entertainment world where white performers in blackface had by the 1830s established minstrelsy as an enduringly popular national art form This book traces the often overlooked history of the modern minstrel show through the advent of 20th century mass media when stars like Al Jolson Bing Crosby and Mickey Rooney continued a long tradition of affecting black music dance and theatrical styles for mainly white audiences to its abrupt end in the 1950s A companion two CD reissue of recordings discussed in the book is available from Archeophone Records at [www.archeophone.com](http://www.archeophone.com)      The Creolization of American Culture Christopher J Smith, 2013-09-16 The Creolization of American Culture examines the artworks letters sketchbooks music collection and biography of the painter William Sidney Mount 1807-1868 as a lens through which to see the multiethnic antebellum world that gave birth to blackface minstrelsy As a young man living in the multiethnic working class community of New York's Lower East Side Mount took part in the black-white musical interchange his paintings depict An avid musician and tune collector as well as an artist he was the among the first to depict vernacular fiddlers banjo players and dancers precisely and sympathetically His close observations and meticulous renderings provide rich evidence of performance techniques and class-inflected paths of musical apprenticeship that connected white and black practitioners Looking closely at the bodies and instruments Mount depicts in his paintings as well as other ephemera Christopher J Smith traces the performance practices of African American and Anglo-European music and dance traditions while recovering the sounds of that world Further Smith uses Mount's depictions of black and white music making to open up fresh perspectives on cross-ethnic cultural transference in Northern and urban contexts showing how rivers waterfronts and other sites of interracial interaction shaped musical practices by transporting musical culture from the South to the North

and back The Africanization of Anglo Celtic tunes created minstrelsy's musical creole synthesis a body of melodic and rhythmic vocabularies repertoires tunes and musical techniques that became the foundation of American popular music Reading Mount's renderings of black and white musicians against a background of historical sites and practices of cross racial interaction Smith offers a sophisticated interrogation and reinterpretation of minstrelsy significantly broadening historical views of black white musical exchange *Birth of an Industry* Nicholas Sammond, 2015-09-11 In *Birth of an Industry* Nicholas Sammond describes how popular early American cartoon characters were derived from blackface minstrelsy He charts the industrialization of animation in the early twentieth century its representation in the cartoons themselves and how important blackface minstrels were to that performance standing in for the frustrations of animation workers Cherished cartoon characters such as Mickey Mouse and Felix the Cat were conceived and developed using blackface minstrelsy's visual and performative conventions these characters are not like minstrels they are minstrels They play out the social cultural political and racial anxieties and desires that link race to the laboring body just as live minstrel show performers did Carefully examining how early animation helped to naturalize virulent racial formations Sammond explores how cartoons used laughter and sentimentality to make those stereotypes seem not only less cruel but actually pleasurable Although the visible links between cartoon characters and the minstrel stage faded long ago Sammond shows how important those links are to thinking about animation then and now and about how cartoons continue to help to illuminate the central place of race in American cultural and social life *Sambo* Joseph Boskin, 1988-09-08 Before the tumultuous events of the 1960s ended his long life Sambo prevailed in American culture as the cheerful and comical entertainer This stereotypical image of the black male which developed during the Colonial period extended into all regions and classes pervading all levels of popular culture for over two centuries It stands as an outstanding example of how American society has used humor oppressively Joseph Boskin's *Sambo* provides a comprehensive history of this American icon's rise and decline tracing the image of Sambo in circuses and minstrel shows in comic strips and novels in children's stories in advertisements and illustrations in films and slides in magazines and newspapers and in knick knacks found throughout the house He demonstrates how the stereotype began to unravel in the 1930s with several radio series specifically the Jack Benny show which undercut and altered the Sambo image Finally the democratic thrust of World War II coupled with the advent of the Civil Rights movement and growing national recognition of prominent black comedians in the 1950s and 60s laid Sambo to rest *Natural Acts* Pamela Fox, 2009 Hillbilly honky tonk Nashville glitz or alt country what makes music authentically country *Blackface Minstrelsy in Britain* Michael Pickering, 2017-07-05 Blackface minstrelsy is associated particularly with popular culture in the United States and Britain yet despite the continual two way flow of performers troupes and companies across the Atlantic there is little in Britain to match the scholarship of blackface studies in the States This book concentrates on the distinctively British trajectory of minstrelsy The historical study and cultural

analysis of minstrelsy is important because of the significant role it played in Britain as a form of song music and theatrical entertainment. Minstrelsy had a marked impact on popular music, dance, and other aspects of popular culture both in Britain and the United States. Its impact in the United States fed into significant song and music genres that were assimilated in Britain from ragtime and jazz onwards, but prior to these influences, minstrelsy in Britain developed many distinct features and was adapted to operate within various conventions, themes, and traditions in British popular culture. Pickering provides a convincing counter argument to the assumption among writers in the United States that blackface was exclusively American and its British counterpart purely imitative. Minstrelsy was not confined to its value as song music and dance. Jokes at the expense of black people along with demeaning racial stereotypes were integral to minstrel shows. As a form of popular entertainment, British minstrelsy created a cultural low other that offered confirmation of white racial ascendancy and imperial dominion around the world. The book attends closely to how this influence on colonialism and imperialism operated and proved ideologically so effective. At the same time, British minstrelsy cannot be reduced to its racist and imperialist connections. Enormously important as those connections are, Pickering demonstrates the complexity of the subject by insisting that the minstrel show and minstrel performers are understood also in terms of their own theatrical dynamics.

*Imitation Nation* Jason Richards, 2017. The book offers a new model for understanding the ways in which the nation's identity and literature took shape during the early phases of the American republic. **Exporting Jim Crow** Chinua Thelwell, 2020. Based on the author's thesis, doctoral New York University, 2011. **Gumshoe America** Sean McCann, 2000-12-06. DIVSees hard-boiled crime fiction in relation to a changing literary marketplace and as an arena for conflicts about citizenship, class, culture, and democracy during the New Deal. **Sentimental Materialism** Lori Merish, 2000. Examines the constructions of feminine consumption in the nineteenth century in relation to capitalism and domesticity. The Wages of Whiteness David R. Roediger, 2022-11-22. Combining classical Marxism, psychoanalysis, and the new labor history pioneered by E. P. Thompson and Herbert Gutman, David Roediger's widely acclaimed book provides an original study of the formative years of working-class racism in the United States. This, he argues, cannot be explained simply with reference to economic advantage; rather, white working-class racism is underpinned by a complex series of psychological and ideological mechanisms that reinforce racial stereotypes and thus help to forge the identities of white workers in opposition to Blacks. **Blackface Cuba, 1840-1895** Jill Lane, 2005-06-22. This is a critical history of the relation between racial impersonation, national sentiment, and the emergence of an anticolonial public sphere in 19th-century Cuba. The Last "Darky" Louis Chude-Sokei, 2006-01-16. The Last Darky establishes Bert Williams, the comedian of the late nineteenth century and early twentieth, as central to the development of a global black modernism centered in Harlem's Renaissance. Before integrating Broadway in 1910 via a controversial stint with the Ziegfeld Follies, Williams was already an international icon. Yet his name has faded into near obscurity; his extraordinary accomplishments forgotten largely because he performed

in blackface Louis Chude Sokei contends that Williams's blackface was not a display of internalized racism nor a submission to the expectations of the moment. It was an appropriation and exploration of the contradictory and potentially liberating power of racial stereotypes. Chude Sokei makes the crucial argument that Williams's minstrelsy negotiated the place of black immigrants in the cultural hotbed of New York City and was replicated throughout the African diaspora from the Caribbean to Africa itself. Williams was born in the Bahamas. When performing the darky, he was actually masquerading as an African American. This black-on-black minstrelsy thus challenged emergent racial constructions equating black with African American and marginalizing the many diasporic blacks in New York. It also dramatized the practice of passing for African American, common among non-American blacks in an African American dominated Harlem. Exploring the thought of figures such as Booker T. Washington, W. E. B. Du Bois, Marcus Garvey, and Claude McKay, Chude Sokei situates black-on-black minstrelsy at the center of burgeoning modernist discourses of assimilation, separatism, race militancy, carnival, and internationalism. While these discourses were engaged with the question of representing the Negro in the context of white racism through black-on-black minstrelsy, they were also deployed against the growing international influence of African American culture and politics in the twentieth century.

Uncover the mysteries within Explore with is enigmatic creation, Discover the Intrigue in **Love And Theft Blackface Minstrelsy And The American Working Class** . This downloadable ebook, shrouded in suspense, is available in a PDF format ( Download in PDF: \*). Dive into a world of uncertainty and anticipation. Download now to unravel the secrets hidden within the pages.

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