

bartolome de las casas in defense of the indians

Bartolome de las Casas in Defense of the Indians: A Legacy of Advocacy and Justice

bartolome de las casas in defense of the indians is a phrase that echoes through the annals of history as a beacon of early human rights advocacy. Known as the "Protector of the Indians," Bartolome de las Casas was a 16th-century Spanish Dominican friar whose passionate defense of the indigenous peoples of the Americas challenged the prevailing attitudes and brutal practices of European colonizers. His efforts not only exposed the atrocities committed during the colonization but also sparked debates on ethics, law, and humanity that resonate to this day.

Who Was Bartolome de las Casas?

Bartolome de las Casas was born in 1484 in Seville, Spain, and initially participated in the colonization of the New World as a settler and encomendero – a holder of the encomienda system that granted Spanish settlers the right to extract labor from indigenous people. However, his perspective drastically changed after witnessing firsthand the exploitation and suffering endured by the native populations under Spanish rule.

Ordained as a priest in 1510, de las Casas devoted his life to defending indigenous rights, becoming one of the earliest and most vocal critics of colonial abuses. His transformation from colonizer to advocate illustrates a profound moral awakening that would shape his life's work.

The Context of Spanish Colonization and Indigenous Suffering

To fully appreciate bartolome de las casas in defense of the indians, it's essential to understand the brutal reality of Spanish colonization during the early 1500s. The Spanish conquest of the Americas was marked by violence, forced labor, cultural destruction, and rampant disease that decimated indigenous populations.

The encomienda system, which de las Casas himself once benefited from, effectively enslaved native peoples by forcing them to work in mines and plantations under harsh conditions. The indigenous communities faced not only physical oppression but also the erasure of their languages, customs, and spiritual beliefs.

This grim backdrop set the stage for de las Casas's impassioned crusade against the systemic injustices inflicted upon the native peoples.

Bartolome de las Casas in Defense of the Indians: His Writings and Actions

De las Casas's defense of the indigenous peoples was both literary and practical. His detailed accounts and appeals to the Spanish Crown sought to expose the cruelty of colonial practices and advocate for reform.

"A Short Account of the Destruction of the Indies"

One of his most influential works is "Brevísima relación de la destrucción de las Indias" ("A Short Account of the Destruction of the Indies"), written in 1542. This brutal yet compelling narrative chronicles the widespread atrocities committed by Spanish soldiers and settlers, including massacres, torture, and enslavement.

The book functioned as a wake-up call to the European audience, painting a vivid picture of the human cost of conquest and colonization. It also served as a foundational text in the development of international human rights discourse.

Advocacy at the Spanish Court

Beyond writing, Bartolome de las Casas tirelessly petitioned the Spanish monarchy to implement policies that would protect the indigenous peoples. His efforts contributed to the enactment of the New Laws of 1542, which aimed to prohibit the enslavement of natives and reform the encomienda system.

Though resistance from colonial settlers limited the full success of these laws, de las Casas's advocacy marked a significant step toward recognizing indigenous rights within the framework of Spanish colonial governance.

Impact and Legacy of Bartolome de las Casas in Defense of the Indians

De las Casas's work had a profound impact, both in his time and for future generations. His recognition of the humanity and dignity of indigenous peoples challenged the dominant Eurocentric worldview that justified colonial exploitation.

Influence on Human Rights and International Law

Bartolome de las Casas is often regarded as a precursor to modern human rights activism. His arguments emphasized that indigenous peoples were rational beings deserving of justice and fair treatment, challenging the prevailing notions that justified conquest through religious or cultural superiority.

His writings influenced later thinkers and helped lay the groundwork for ethical considerations in colonial policy and international law, including the development of the concept of universal human rights.

Contemporary Relevance

Today, Bartolome de las Casas in defense of the Indians continues to inspire activists, scholars, and policymakers advocating for indigenous rights around the world. His life reminds us that speaking out against injustice, even when unpopular or dangerous, is crucial to fostering a more equitable society.

Lessons from Bartolome de las Casas's Advocacy

Reflecting on de las Casas's legacy offers valuable lessons for modern readers interested in social justice and ethical leadership.

- **The Power of Empathy:** De las Casas's transformation began with empathy—truly seeing the indigenous peoples as fellow human beings rather than subjects to be exploited.
- **Speaking Truth to Power:** His courage to confront the Spanish Crown and colonial authorities demonstrates the importance of holding power accountable.
- **Persistence in Advocacy:** Despite setbacks and opposition, de las Casas persisted, showing that meaningful change requires sustained effort.

Understanding the Complexities of Colonial History

While Bartolome de las Casas is celebrated for his defense of the Indians, it is also important to approach his legacy with nuance. Some modern historians critique certain aspects of his work, including his initial support for

African slavery as a replacement labor force, which he later regretted.

Acknowledging these complexities helps us understand the challenges of moral choices in historical contexts and encourages a balanced view of historical figures.

Bartolome de las Casas in defense of the indians stands as a testament to the enduring struggle for justice and the recognition of human dignity. His story encourages us to confront uncomfortable truths, learn from history, and advocate for the rights and voices of marginalized communities today.

Frequently Asked Questions

Who was Bartolomé de las Casas?

Bartolomé de las Casas was a 16th-century Spanish Dominican friar, historian, and missionary known for his defense of the indigenous peoples of the Americas against Spanish colonial abuses.

What is 'In Defense of the Indians'?

'In Defense of the Indians' is a series of writings by Bartolomé de las Casas advocating for the rights and humane treatment of indigenous peoples during the Spanish colonization of the Americas.

Why did Bartolomé de las Casas write in defense of the Indians?

He wrote in defense of the Indians to expose the brutal exploitation and atrocities committed by Spanish colonizers and to call for reforms to protect indigenous communities.

What impact did Bartolomé de las Casas have on Spanish colonial policies?

His advocacy influenced the enactment of the New Laws of 1542, which aimed to improve the treatment of indigenous peoples and limit encomienda abuses, although enforcement was often inconsistent.

How did Bartolomé de las Casas describe the treatment of indigenous peoples?

He described the treatment of indigenous peoples as cruel, violent, and unjust, highlighting widespread massacres, forced labor, and cultural destruction perpetrated by colonizers.

What methods did Bartolomé de las Casas propose to defend the indigenous peoples?

He proposed peaceful evangelization, legal protections, and the abolition of forced labor systems like the *encomienda* to ensure the dignity and rights of indigenous peoples.

Why is Bartolomé de las Casas considered a significant figure in human rights history?

He is considered one of the earliest advocates for indigenous rights and human dignity, pioneering arguments against colonial exploitation and setting foundations for modern human rights discourse.

Additional Resources

Bartolome de las Casas in Defense of the Indians: A Pioneering Voice for Indigenous Rights

bartolome de las casas in defense of the indians represents one of the most significant and early advocacies for the rights and dignity of indigenous peoples in the Americas. As a 16th-century Spanish Dominican friar, historian, and social reformer, Las Casas emerged as a vocal critic of the Spanish colonial system and its brutal treatment of Native Americans. His relentless efforts to expose and challenge the abuses committed against indigenous populations positioned him as a pioneering figure in the history of human rights and colonial justice.

Historical Context of Bartolome de las Casas' Advocacy

The early 1500s marked a period of aggressive Spanish exploration and colonization throughout the Caribbean, Central, and South America. The Spanish Crown, driven by economic gain and imperial expansion, often sanctioned exploitative systems such as the *encomienda*, which forcibly subjected indigenous peoples to labor and servitude. Against this backdrop, *bartolome de las casas in defense of the indians* stood out as a rare voice condemning the widespread violence, enslavement, and cultural destruction inflicted upon native communities.

Originally a colonist and *encomendero* himself, Las Casas underwent a profound transformation after witnessing the devastating effects of Spanish conquest on indigenous populations. His spiritual awakening compelled him to devote his life to advocating for native rights, leveraging his position within the Church and the Spanish court to campaign for reforms.

The Legacy of "A Short Account of the Destruction of the Indies"

One of Las Casas' most influential works, "Brevisima relación de la destrucción de las Indias" ("A Short Account of the Destruction of the Indies"), published in 1552, provides a harrowing narrative of the atrocities committed by colonizers. This text not only documents the widespread massacres, torture, and cultural erasure but also serves as a moral indictment of colonial policies.

By meticulously detailing the cruelty inflicted upon indigenous peoples, Bartolome de las Casas in defense of the Indians helped to galvanize debate in Spain and Europe about the ethical implications of imperial conquest. His writings challenged the prevailing justifications for colonization, particularly the notion that indigenous peoples were subhuman or inherently inferior.

Key Principles in Bartolome de las Casas' Defense of Indigenous Peoples

Las Casas' advocacy was grounded in several core principles that resonate with contemporary human rights discourse:

- **Recognition of Indigenous Humanity:** He emphatically argued that Native Americans possessed souls and rationality equivalent to Europeans, deserving respect and rights.
- **Opposition to Slavery and Forced Labor:** Las Casas condemned the encomienda system and other forms of coerced labor, advocating for voluntary conversion and education instead of violence.
- **Moral Responsibility of Colonizers:** He insisted that Spanish authorities had ethical obligations to protect indigenous peoples rather than exploit them.
- **Promotion of Peaceful Evangelization:** Las Casas favored nonviolent missionary work, opposing the use of force in spreading Christianity.

These principles not only challenged entrenched colonial attitudes but also laid early groundwork for international legal frameworks that would emerge centuries later.

Impact on Spanish Colonial Policy and European Thought

The influence of Bartolome de las Casas in defense of the Indians extended beyond the realm of religious advocacy into tangible policy changes. His persistent appeals led to the enactment of the New Laws of 1542, which aimed to curtail the abuses of the encomienda system and improve the treatment of indigenous populations. Although enforcement was inconsistent and met with resistance from colonial settlers, these laws marked a significant shift in official Spanish attitudes toward indigenous welfare.

Moreover, Las Casas' work contributed to the evolving discourse on sovereignty, natural rights, and the legitimacy of conquest. His arguments were cited during the Valladolid Controversy (1550-1551), a public debate in Spain regarding the rights and treatment of Native Americans. This debate is often regarded as one of the earliest forums addressing colonial ethics and indigenous sovereignty.

Comparative Perspectives: Bartolome de las Casas and Other Colonial Advocates

While Las Casas is among the most prominent defenders of indigenous rights in the colonial era, his views contrasted with those of other contemporaries who either supported or rationalized Spanish imperialism. For instance, Juan Ginés de Sepúlveda argued that Native Americans were natural slaves and justified their subjugation under Aristotelian philosophy.

In this context, the stance of Bartolome de las Casas in defense of the Indians demonstrates a profound ethical divergence, highlighting a clash between humanistic values and imperial pragmatism. His advocacy can be juxtaposed with later abolitionist movements and indigenous rights campaigns, underscoring his role as a forerunner in humanitarian activism.

Criticisms and Complexities of Las Casas' Legacy

Despite his pioneering role, modern scholarship has critically examined some aspects of Las Casas' approach and legacy. For example, while vehemently opposing indigenous enslavement, Las Casas initially suggested the importation of African slaves as an alternative labor source, a position he later regretted and retracted.

Additionally, some critics argue that his vision remained Eurocentric, rooted in Christian evangelization and colonial structures rather than full indigenous autonomy. These nuances complicate the narrative, reminding readers that even the most progressive historical figures operated within the

constraints of their time.

Relevance of Bartolome de las Casas in Contemporary Indigenous Rights Discourse

The enduring significance of Bartolome de las Casas in defense of the Indians lies in his early articulation of principles that resonate with modern human rights and indigenous justice movements. His insistence on the dignity, agency, and protection of native peoples echoes in contemporary dialogues surrounding decolonization, cultural preservation, and legal recognition of indigenous sovereignty.

In the 21st century, international bodies such as the United Nations have adopted declarations and protocols—like the UN Declaration on the Rights of Indigenous Peoples—that reflect concerns Las Casas raised nearly five centuries ago. His legacy serves as both a historical touchstone and a reminder of the ongoing challenges faced by indigenous communities worldwide.

- **Awareness and Education:** Las Casas' writings are integral to curricula on colonial history and human rights.
- **Legal Precedents:** His arguments influenced early colonial laws and continue to inspire legal frameworks protecting indigenous lands and cultures.
- **Activism and Advocacy:** Indigenous activists often invoke his moral stance to highlight historical injustices and demand reparative measures.

By revisiting his work, scholars and activists gain insights into the complexities of colonial encounters and the foundations of indigenous resistance.

Bartolome de las Casas in defense of the Indians remains a critical subject of study for understanding the moral and legal challenges posed by colonialism. His courageous efforts to confront systemic injustice have left an indelible mark on history, underscoring the importance of empathy, advocacy, and the pursuit of justice in the face of oppression.

[Bartolome De Las Casas In Defense Of The Indians](#)

bartolome de las casas in defense of the indians: Voices of a People's History of the United States Howard Zinn, Anthony Arnove, 2011-01-04 Here in their own words are Frederick

Douglass, George Jackson, Chief Joseph, Martin Luther King Jr., Plough Jogger, Sacco and Vanzetti, Patti Smith, Bruce Springsteen, Mark Twain, and Malcolm X, to name just a few of the hundreds of voices that appear in *Voices of a People's History of the United States*, edited by Howard Zinn and Anthony Arnove. Paralleling the twenty-four chapters of Zinn's *A People's History of the United States*, *Voices of a People's History* is the long-awaited companion volume to the national bestseller. For *Voices*, Zinn and Arnove have selected testimonies to living history—speeches, letters, poems, songs—left by the people who make history happen but who usually are left out of history books—women, workers, nonwhites. Zinn has written short introductions to the texts, which range in length from letters or poems of less than a page to entire speeches and essays that run several pages. *Voices of a People's History* is a symphony of our nation's original voices, rich in ideas and actions, the embodiment of the power of civil disobedience and dissent wherein lies our nation's true spirit of defiance and resilience.

bartolome de las casas in defense of the indians: Bartolomé de las Casas Lawrence A. Clayton, 2012-06-29 The Dominican priest Bartolomé de las Casas (1485-1566) was a prominent chronicler of the early Spanish conquest of the Americas, a noted protector of the American Indians and arguably the most significant figure in the early Spanish Empire after Christopher Columbus. Following an epiphany in 1514, Las Casas fought the Spanish control of the Indies for the rest of his life, writing vividly about the brutality of the Spanish conquistadors. Once a settler and exploiter of the American Indians, he became their defender, breaking ground for the modern human rights movement. Las Casas brought his understanding of Christian scripture to the forefront in his defense of the Indians, challenging the premise that the Indians of the New World were any less civilized or capable of practising Christianity than Europeans. *Bartolomé de las Casas: A Biography* is the first major English-language and scholarly biography of Las Casas' life in a generation.

bartolome de las casas in defense of the indians: *In Defense of the Indians* Bartolomé de las Casas, 1992 Contains primary source material.

bartolome de las casas in defense of the indians: Bartolomé de las Casas, O.P. , 2018-12-10 *Bartolomé de las Casas, O.P.: History, Philosophy, and Theology in the Age of European Expansion* marks a critical point in Lascasian scholarship. The result of the collaborative work of seventeen prominent scholars, contributions span the fields of history, Latin American studies, literary criticism, philosophy and theology. The volume offers to specialists and non-specialists alike access to a rich and thoughtful overview of nascent colonial Latin American and early modern Iberian studies in a single text. Contributors: Rolena Adorno; Matthew Restall; David Thomas Orique, O.P.; Rady Roldán-Figueroa; Carlos A. Jáuregui; David Solodkow; Alicia Mayer; Claus Dierksmeier; Daniel R. Brunstetter; Víctor Zorrilla; Luis Fernando Restrepo; David Lantigua; Ramón Darío Valdivia Giménez; Eyda M. Merediz; Laura Dierksmeier; Guillaume Candela, and Armando Lampe.

bartolome de las casas in defense of the indians: Bartolomé de las Casas and the Conquest of the Americas Lawrence A. Clayton, 2010-11-23 This is a short history of the age of exploration and the conquest of the Americas told through the experience of Bartolomé de las Casas, a Dominican friar who fervently defended the American Indians, and the single most important figure of the period after Columbus. Explores the period known as the Encounter, which was characterized by intensive conflict between Europeans and the people of the Americas following Columbus's voyages Argues that Las Casas, 'protector of Indians,' was primarily motivated by Scripture in his crusade for justice and equality for American Indians Draws on the 14 volume *Complete Works of Las Casas* as a window into his mind and actions Encourages students to understand history through the viewpoint of individuals living it

bartolome de las casas in defense of the indians: *The Unheard Voice of Law in Bartolomé de Las Casas's Brevísima Relación de la Destrucción de las Indias* David T. Orique, 2021-04-13 *The Unheard Voice of Law in Bartolomé de las Casas's Brevísima relación de la destrucción de las Indias* reinterprets Las Casas's controversial treatise as a legal document, whose legal character is linked to civil and ecclesial genres of the Early Modern and late Renaissance juridical tradition. Bartolomé

de las Casas proclaimed: I have labored to inquire about, study, and discern the law; I have plumbed the depths and have reached the headwaters. The Unheard Voice also plumbs the depths of Las Casas's voice of law in his widely read and highly controversial *Brevísima relación*—a legal document published and debated since the 16th century. This original reinterpretation of his *Very Brief Account* uncovers the juridical approach voiced in his defense of the Indigenous peoples of the Americas. The Unheard Voice innovatively asserts that the *Brevísima relación*'s legal character is intimately linked to civil and ecclesial genres of the late Renaissance juridical tradition. This paradigm-shifting book contextualizes the formation of Las Casas's juridical voice in canon law and theology—initially as a secular cleric, subsequently as a Dominican friar, and finally as a diocesan bishop—and demonstrates how his experienced juridical voice fought for justice in trans-Atlantic debates about Indigenous peoples' level of humanity, religious freedom, enslavement, and conquest. Reaching the headwaters of Las Casas's hitherto unheard juridical voice of law in the *Brevísima relación* provides readers with a previously unheard interpretation—an appealing voice for readers and students of this powerful Early Modern text that still resonates today. The Unheard Voice of Law is a valuable companion text for many in the disciplines of literature, history, theology, law, and philosophy who read Bartolomé de las Casas's *Very Brief Account* and study his life, labor, and legacy.

bartolome de las casas in defense of the indians: *Das Konfessionelle Zeitalter* Harm Klueting, Europa zwischen Renaissance und Frühaufklärung, Religion und Kirche, Glaube und Unglaube, Politik und materielle Kultur vom 15. bis 17. Jahrhundert - das ist Gegenstand der großen kirchengeschichtlichen und allgemeingeschichtlichen Monographie, deren erster Band einen Rezensenten an Fernand Braudels *La Méditerranée et le monde méditerranéen à l'époque de Philipp II* erinnerte, der meinte, in Kluetings Werk so etwas ähnliches für die Kirchengeschichte vor sich zu haben. Band 1 des Werkes erschien 2007 im Primus Verlag Darmstadt und als Lizenzausgabe bei der Wissenschaftlichen Buchgesellschaft Darmstadt. Band 2 im Lit Verlag erschließt die internationale Forschungsliteratur, die für dieses Werk, das sich über ganz Europa erstreckt und die außereuropäischen Missionsräume einbezieht, vor allem auf Deutsch, Englisch, Französisch, Italienisch und Spanisch vorliegt. Berücksichtigt wird aber u.a. auch Literatur in niederländischer, russischer, polnischer und portugiesischer Sprache.

bartolome de las casas in defense of the indians: *Bartolomé de Las Casas* Paul S. Vickery, 2006 Bartolome de las Casas (1484-1566) came to the New World in pursuit of material wealth, became virtually a slave owner, and ended up suddenly and dramatically turning his life around to become a Dominican friar and the first great champion of the Native Americans. Daring to challenge the Spanish *encomienda* system, which was little more than a justification of forced labor, Las Casas, in the spirit of the great Hebrew Prophets, spoke out unequivocally for justice and freedom for oppressed peoples. His *The Only Way*, which argued that the native peoples of the Americas are fully human, can rightly be called one of the seminal documents of American Catholic social justice. In this biography, Paul Vickery focuses especially upon Las Casas's conversion journey. Drawing upon Las Casas's own words and actions, Vickery describes the historical setting and specific events leading up to Las Casas's spiritual awakening and then interprets this experience in light of his message for us today. Students of history, Western civilization, and social justice will find here an original and provocative text about Colonial Latin America and Native American studies, while students of ethics will find much food for thought in its treatment of questions of conscience and the moral choices with which we are confronted.--BOOK JACKET.

bartolome de las casas in defense of the indians: *Voices of a People's History of the United States, 10th Anniversary Edition* Howard Zinn, Anthony Arnove, 2014-12-23 Selected testimonies to living history—speeches, letters, poems, songs—offered by the people who make history happen, but are often left out of history books: women, workers, nonwhites. Featuring introductions to the original texts by Howard Zinn. New voices featured in this 10th Anniversary Edition include Chelsea Manning, speaking after her 35-year prison sentence); Naomi Klein, speaking from the Occupy Wall Street encampment in Liberty Square; a member of Dream Defenders, a youth organization that

confronts systemic racial inequality; members of the Undocumented Youth movement, who occupied, marched, and demonstrated in support of the DREAM Act; a member of the Day Laborers movement; Chicago Teachers Union strikers; and several critics of the Obama administration, including Glenn Greenwald, on governmental secrecy.

bartolome de las casas in defense of the indians: An Immigration of Theology Simon C. Kim, 2012-05-03 The theological reflections of Virgilio Elizondo and Gustavo Gutierrez are examples of the ecclesial fruitfulness of the second half of the twentieth century. Following the directives of Pope John XXIII and the Second Vatican Council, Elizondo and Gutierrez present the Gospel message in relevant terms to their own people by engaging the world as the Church of the poor. Inspired by this moment in Church history, while at the same time recognizing the plight of their people in their poor and marginal existence, Elizondo and Gutierrez discovered a new way of doing theology by asking a specific set of questions based on their local context. By investigating where God is present in the border crossers of the southwestern United States and the poorest of the poor in Latin America, both theologians have uncovered a hermeneutical lens in rereading Scripture and deepening our understanding of ecclesial tradition. Elizondo's *mestizaje* and Gutierrez's preferential option for the poor arose out of a theology of context, a theological method that takes seriously the contextual circumstances of their locale. By utilizing the *common loci theologici* of Scripture and tradition in conjunction with context and their own experience, Elizondo and Gutierrez illustrate through their theologies how every group must embrace their own unique theological reflection.

bartolome de las casas in defense of the indians: The Ivory Tower and the Sword Santiago Pinon, 2016-07-07 How can one be interested in social justice without participating in public protests? Must one go to jail for one's convictions in order to have integrity and legitimacy? Have academics succumbed to the negative connotations of the ivory tower by remaining in their cubicles, unaware of the social ills that threaten the very core of society? Or, is it possible for individuals who sit comfortably at their desks to have legitimate input into the evils that surround the cities in which we live? These are some of the questions that prompted *The Ivory Tower and the Sword*. By turning our attention to Francisco Vitoria, Santiago Pinon offers insight into a thought-provoking individual who was deeply concerned with the social injustices that his countrymen were committing. Living in the sixteenth century, Vitoria knew of the torturous practices that his fellow Spaniards had been conducting against the native peoples of the New World. Using the influence of his position as an academic theologian, Vitoria challenged these practices and held the Spanish emperor accountable for failing to intervene on behalf of the native peoples. From Vitoria we learn how to confront social ills from the ivory tower.

bartolome de las casas in defense of the indians: Redemptive Dreams Jason S. Sexton, 2023-11-10 An essential piece in California Studies, *Redemptive Dreams*: Engaging Kevin Starr's California offers the first critical engagement with the vision of California's most ambitious interpreter. While Starr's multifaceted and polymathic vision of California offered a unique gaze—synthesizing central features, big themes, and incredible problems with the propitious golden dream—his eight-volume California Dream series, along with several other books and thousands of published articles and essays, often puzzled historians and other scholars. Historians in the contemporary school of critical historiography often found Starr's narrative approach—seeking to tell the internal drama of the California story—to be less attuned to the most important work happening in the field. Such a perspective fails to acknowledge key developments in historical subfields like Black and African American Studies, Chicana/o/x Studies, Asian Studies, Native Studies, and others that draw from the narrative in their critical work and how this relates to Starr's contribution. But it also neglects Starr as a theological interpreter. Along with being a major figure in California institutional life, with literary output spanning genres from journalism to critical cultural and political commentary, to history and memoir, Starr's unique contribution to California Studies as a distinctly Catholic historian has yet to be adequately understood. Through his lived experience as a devout Catholic to the particular theological features of this faith tradition that animated his views, this critical sociological perspective sheds new light on his project. With

contributions from sociology, history, and theology, akin to investigations appearing in *Theology and California: Theological Refractions on California's Culture* (Routledge), *Redemptive Dreams* offers interdisciplinary perspectives that highlight key features inherent in interdisciplinary theological reflection on place and illuminates these diverse disciplinary discourses as they appear in Starr's articulation of the California Dream. Such a vision remains important for reckoning with California's place in the world.

bartolome de las casas in defense of the indians: *The Ivory Tower and the Sword* Santiago Pinon Jr., 2016-07-07 How can one be interested in social justice without participating in public protests? Must one go to jail for one's convictions in order to have integrity and legitimacy? Have academics succumbed to the negative connotations of the ivory tower by remaining in their cubicles, unaware of the social ills that threaten the very core of society? Or, is it possible for individuals who sit comfortably at their desks to have legitimate input into the evils that surround the cities in which we live? These are some of the questions that prompted *The Ivory Tower and the Sword*. By turning our attention to Francisco Vitoria, Santiago Pinon offers insight into a thought-provoking individual who was deeply concerned with the social injustices that his countrymen were committing. Living in the sixteenth century, Vitoria knew of the torturous practices that his fellow Spaniards had been conducting against the native peoples of the New World. Using the influence of his position as an academic theologian, Vitoria challenged these practices and held the Spanish emperor accountable for failing to intervene on behalf of the native peoples. From Vitoria we learn how to confront social ills from the ivory tower.

bartolome de las casas in defense of the indians: *The Oxford Handbook of Comparative Political Theory* Leigh K. Jenco, Murad Idris, Megan Christine Thomas, 2020 Chapters emphasize exploration of substantive questions about political life in a range of global contexts, with attention to whether and how those questions may be shared, contested, or reformulated across differences of time, space, and experience. An interdisciplinary volume that bridges the gaps between various traditions, regions, and concerns regarding political theory. Provides tags and keywords to aid navigation of the handbook and help readers trace disruptions, thematic connections, and conceptual contrasts across entries.

bartolome de las casas in defense of the indians: *Romans in a New World* David A. Lupher, 2003 Explores the impact the discovery of the New World had upon Europeans' perceptions of their identity and place in history

bartolome de las casas in defense of the indians: *A History of the Church in Latin America* Enrique D. Dussel, 1981 This comprehensive history of the church in Latin America, with its emphasis on theology, will help historians and theologians to better understand the formation and continuity of the Latin American tradition.

bartolome de las casas in defense of the indians: *Indian Alliances and the Spanish in the Southwest, 750-1750* William B. Carter, 2012-12-04 When considering the history of the Southwest, scholars have typically viewed Apaches, Navajos, and other Athabaskans as marauders who preyed on Pueblo towns and Spanish settlements. William B. Carter now offers a multilayered reassessment of historical events and environmental and social change to show how mutually supportive networks among Native peoples created alliances in the centuries before and after Spanish settlement. Combining recent scholarship on southwestern prehistory and the history of northern New Spain, Carter describes how environmental changes shaped American Indian settlement in the Southwest and how Athapaskan and Puebloan peoples formed alliances that endured until the Pueblo Revolt of 1680 and even afterward. Established initially for trade, Pueblo-Athapaskan ties deepened with intermarriage and developments in the political realities of the region. Carter also shows how Athapaskans influenced Pueblo economies far more than previously supposed, and helped to erode Spanish influence. In clearly explaining Native prehistory, Carter integrates clan origins with archeological data and historical accounts. He then shows how the Spanish conquest of New Mexico affected Native populations and the relations between them. His analysis of the Pueblo Revolt reveals that Athapaskan and Puebloan peoples were in close contact, underscoring the instrumental

role that Athapaskan allies played in Native anticolonial resistance in New Mexico throughout the seventeenth century. Written to appeal to both students and general readers, this fresh interpretation of borderlands ethnohistory provides a broad view as well as important insights for assessing subsequent social change in the region.

bartolome de las casas in defense of the indians: The Peru Reader Orin Starn, Carlos Iván Degregori, Robin Kirk, 1995 A collection of essays, folklore, historical documents, poetry, songs, short stories, autobiographical accounts and photographs.

bartolome de las casas in defense of the indians: Christianity, Empire, and the Making of Religion in Late Antiquity Jeremy M. Schott, 2013-04-23 In Christianity, Empire, and the Making of Religion in Late Antiquity, Jeremy M. Schott examines the ways in which conflicts between Christian and pagan intellectuals over religious, ethnic, and cultural identity contributed to the transformation of Roman imperial rhetoric and ideology in the early fourth century C.E. During this turbulent period, which began with Diocletian's persecution of the Christians and ended with Constantine's assumption of sole rule and the consolidation of a new Christian empire, Christian apologists and anti-Christian polemicists launched a number of literary salvos in a battle for the minds and souls of the empire. Schott focuses on the works of the Platonist philosopher and anti-Christian polemicist Porphyry of Tyre and his Christian respondents: the Latin rhetorician Lactantius, Eusebius, bishop of Caesarea, and the emperor Constantine. Previous scholarship has tended to narrate the Christianization of the empire in terms of a new religion's penetration and conquest of classical culture and society. The present work, in contrast, seeks to suspend the static, essentializing conceptualizations of religious identity that lie behind many studies of social and political change in late antiquity in order to investigate the processes through which Christian and pagan identities were constructed. Drawing on the insights of postcolonial discourse analysis, Schott argues that the production of Christian identity and, in turn, the construction of a Christian imperial discourse were intimately and inseparably linked to the broader politics of Roman imperialism.

bartolome de las casas in defense of the indians: Diese Wahrheiten Jill Lepore, 2019-10-15 WELTMACHT AM SCHEIDEWEG - JILL LEPORES BRILLANTE GESCHICHTE AMERIKAS Die Amerikaner stammen von Eroberern und Eroberten, von Menschen die als Sklaven gehalten wurden, und von Menschen die Sklaven hielten, von der Union und von der Konföderation, von Protestanten und von den Juden, von Muslimen und von Katholiken, von Einwanderern und von Menschen, die dafür gekämpft haben, die Einwanderung zu beenden. In der amerikanischen Geschichte ist manchmal - wie in fast allen Nationalgeschichten - der Schurke des einen der Held des anderen. Aber dieses Argument bezieht sich auf die Fragen der Ideologie: Die Vereinigten Staaten sind auf Basis eines Grundbestands von Ideen und Vorstellungen gegründet worden, aber die Amerikaner sind inzwischen so gespalten, dass sie sich nicht mehr darin einig sind, wenn sie es denn jemals waren, welche Ideen und Vorstellungen das sind und waren. Aus der Einleitung In einer Prosa von funkelnder Schönheit erzählt die preisgekrönte Historikerin Jill Lepore die Geschichte der USA von ihren Anfängen bis zur Gegenwart. Sie schildert sie im Spiegel jener «Wahrheiten» (Thomas Jefferson), auf deren Fundament die Nation gegründet wurde: der Ideen von der Gleichheit aller Menschen, ihren naturgegebenen Rechten und der Volkssouveränität. Meisterhaft verknüpft sie dabei das widersprüchliche Ringen um den richtigen Weg Amerikas mit den Menschen, die seine Geschichte gestaltet oder durchlitten haben. Sklaverei und Rassendiskriminierung kommen ebenso zur Sprache wie der Kampf für die Gleichberechtigung der Frauen oder die wachsende Bedeutung der Medien. Jill Lepores große Gesamtdarstellung ist aufregend modern und direkt, eine Geschichte der politischen Kultur, die neue Wege beschreitet und das historische Geschehen geradezu hautnah lebendig werden lässt. Das fulminante Portrait einer Nation Von den Anfängen bis zur heutigen Weltmacht in der Krise Jeder, der sich für die Zukunft Amerikas interessiert, muss dieses Buch lesen. Lepore macht alles lebendig, das Gute, das Schlechte, das Schöne und das Hässliche. Lynn Hunt

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