

# Castas Paintings

Laura Leibman, Hum 110

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## Outline

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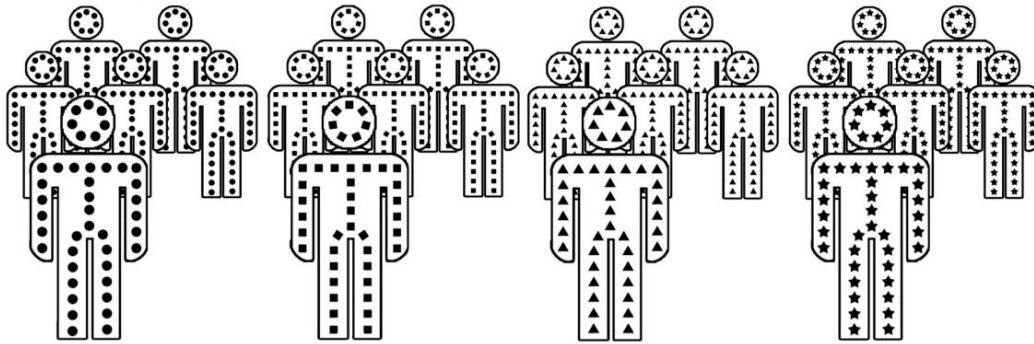
## Quotes & Vocabulary

1. Ethnicity is a doing—a dynamic set of historically derived and institutionalized ideas and practices that (1) allows people to identify, or to be identified, with groupings of people on the basis of presumed, and usually claimed, commonalities, including several of the following: language, history, nation or region of origin, customs, religion, names, physical appearance, and/or ancestry group; (2) when claimed, confers a sense of belonging, pride, and motivation; can be a source of collective and individual identity. (Markus 654)
2. Race is a doing—a dynamic set of historically derived and institutionalized ideas and practices that (1) sorts people into ethnic groups according to perceived physical and behavioral human characteristics that are often imagined to be negative, innate, and shared (2) associates differential value, power, and privilege with these characteristics and establishes a hierarchy among the different groups; and confers opportunity accordingly; and (3) emerges (a) when groups are perceived to pose a threat (political, economic, or cultural) to each other’s world view or way of life; and/or (b) to justify the denigration and exploitation (past, current, or future) of other groups while exalting one’s own group to claim an innate privilege. (Moya and Markus 21)
3. **structural racism (institutional racism):** “those patterns, procedures, practices, and policies that operate within social institutions so as to consistently penalize, disadvantage, and exploit individuals who are members of nonwhite racial/ethnic groups.” (Better 11)
4. Racism in its present form is a specific product of Atlantic history. That is, if race is a perceived physical difference that is assumed to be inherited, is strongly associated with color, and is crafted to support systems of human subjugation, this idea was peculiar to the Atlantic world created by European colonization. (Chaplin 154)

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5. **The Valladolid debate** (1550–1551) debate between Bartolomé de las Casas and Juan Ginés de Sepúlveda regarding the rights and treatment of indigenous peoples in the Spanish empire.
  6. After 1609 “slavery in colonial Mexico followed the Roman concept of *partus sequitur ventrem* by which a child inherited the mother’s legal status.” (Sierra Silva 11)
  7. **Sambenito**: the penitent’s frock often decorated with crosses, devils, or flames. The conical hat is called a *coroza*.
  8. Distinct from *race* and *racism*, *racecraft* does not refer to groups or to ideas about groups’ traits..... It refers [instead] to the mental terrain and to pervasive belief...Unlike physical terrain, *racecraft* originates not in nature but in human action and imagination.  
*racecraft* is not a euphemistic substitution for *racism*. It is a kind of fingerprint evidence that *racism* has been on the scene. (Fields and Fields 18)
  9. Four main practices of *racecraft* ideas that “*govern what goes with what and whom (sumptuary codes [for example about dress]), how different people must deal with each other (rituals of deference and dominance), where human kinship begins and ends (blood), and how ...[people] look at themselves and each other (the gaze).*” (Emphasis mine; Fields and Fields 25)
  10. **Huipil**: a Nahuatl word for the most common traditional garment worn by indigenous women from central Mexico to Central America, made of simple striped material.
  11. **Sumptuary laws**: laws that attempt to regulate consumption. They are “made for the purpose of restraining luxury or extravagance, particularly against inordinate expenditures in the matter of apparel, food, furniture, etc.”
  12. **Bourbon Reforms**: economic and political legislation under various Spanish kings from the House of Bourbon, mainly in the 18th century. They increased the crown's power and created clearer lines of authority.
  13. People with African heritage were especially targeted by sumptuary laws....they were prohibited from wearing luxury textiles, especially silk and lace, and from adorning themselves with gold, silver, pearls and precious stones. Women with African heritage were not allowed to wear the embroidered, full-length *mantillas* (head scarves) that were the hallmarks of elite Spanish women. Penalties for violation of these laws included confiscation of the offending articles of clothing for a first offense and one hundred lashes with a whip for a second offense. Exceptions were occasionally granted to mulatas [sic] who had married a Spaniard. (Voss 258)
  14. **Limpieza de sangre**: literally “cleanliness of blood.” Blood purity.
  15. Thanks to the early modern belief, blood was a vehicle for the transmission not just of physical but of moral and spiritual qualities, “mixture” with Spaniards could accelerate that process [of purification]. (Martínez 169)
  16. These symbolics constructed native blood as unsullied but weak and tended to masculinize black blood. The colonial discourse of *limpieza de sangre* was thus connected to gender not only through sexuality and reproduction, but through its coding of different colonial groups as masculine or feminine, which served to construe certain unions and castes as compatible and redeemable and not others. (Martínez 169)
  17. **scopophilia**: the love of looking, the “pleasure that is linked to sexual attraction (voyeurism in *extremis*) and scopophilic pleasure that is linked to narcissistic identification (the introjection of ideal egos).” (Nichols 304)
  18. **pulque**: alcoholic beverage made from agave leaves.
  19. J. Kēhaulani Kauanui: “Racism is a structure not an event.” (DiAngelo 20)
  20. **mestizaje**: literally “racial mixture,” but a “powerful metaphor signaling cultural hybridity. Its roots [are in] cultural production and change in the physical memory of injustice and inhuman exploitation, of desire and transforming love.” (Pérez-Torres 4)
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**Figure 1**  
*Race and Ethnicity as Essential Characteristics*

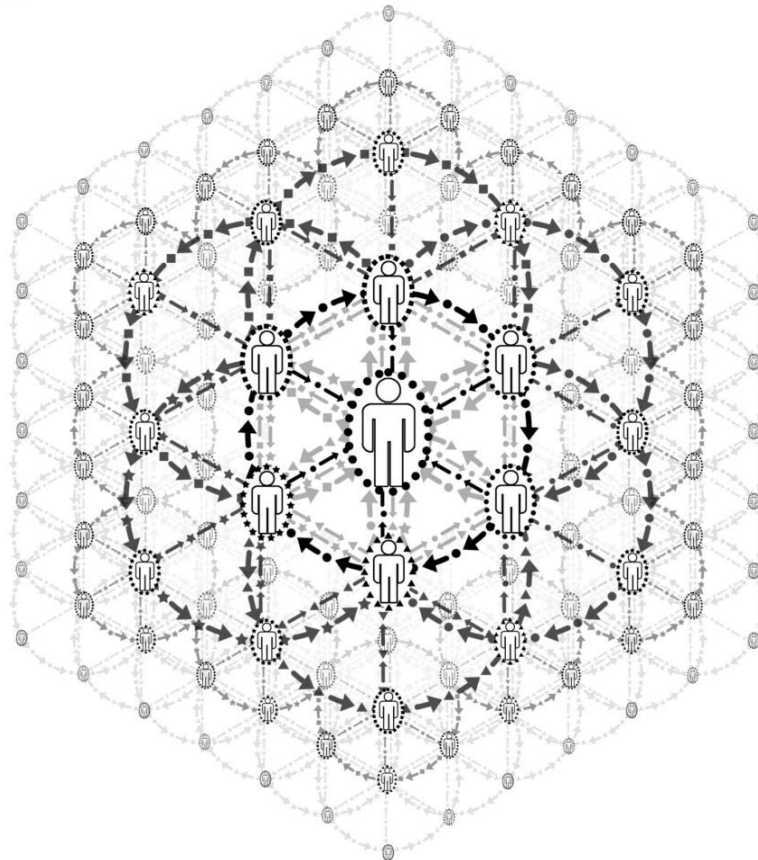


Note. Race and ethnicity are shown as essential and inherent characteristics within people that distinguish them from others who have different and other essential or inherent characteristics. The individual people shown in the figure are "circles," "squares," "triangles," or "stars" because they have "circle," "square," "triangle," or "star" qualities inside of them.

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**Figure 2**  
*Race and Ethnicity as a Social Matrix*



Note. Race and ethnicity are shown as social and mutually constituted processes—the result of active meaning making by self and others (note the bidirectional arrows connecting persons that create the matrix). As an example, the person in the very center of the figure is outlined by small circles, depicting that this person is not inherently a "circle" but becomes one in relationship with others. These others are represented by the six persons surrounding the middle person. They are connected by a ring of arrows and small circles, which portrays socially shared representations (e.g., laws, institutions, media, historically derived ideas) of what it means to be a "circle." The smaller arrows directed toward the person in the center represent everyday actions (e.g., parenting, teaching practices, language) that personalize these ideas. Through the processes depicted by the arrows, note that each person in this figure is made (and makes others) into "circles," "squares," "triangles," or "stars." The people and rings of arrows in the lighter gray periphery denote that the mutual constitution of race and ethnicity has occurred throughout history. While current ideas and practices about race and ethnicity are probably not identical to those of previous times, they are nonetheless likely to reflect and be shaped by these earlier ideas and practices.

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Figures on previous page from Hazel Rose Markus, "Pride, Prejudice, and Ambivalence: Toward a Unified Theory of Race and Ethnicity," *American Psychologist* (2008): 662-63.

## Resources

<http://www.slavevoyages.org>

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