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The Political Economy of the Anglo-Saxon Racial Hegemony in Brazil

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Abstract

This article examines the impact of the dominant Anglo-Saxon racial hierarchy on the cultural and economic aspects of Brazilian society. It argues that the Anglo-Saxon influence is significant despite Brazil's historical connection to the Luso-Colonial world, whose racial ideas are based on the system of miscegenation and whitening of the population. The existing adoption of racial categorization, derived from Anglo-Saxon ideals, has shaped the cultural and economic dynamics of modern Brazilian society. Furthermore, this phenomenon is directly related to the Neo-Marxist concept of the core-periphery structure, traditionally associated with the economic and developmental divide between the Global North and South.

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Introduction

Race, as a sociological concept, transcends the self-centered confines of national and geopolitical boundaries. Similar to the phenomenon of commercial globalization, the idea of race, rooted in 19th-century scientific racism, continues to persist and exert its influence across the globe, accompanying the globalization of goods, popular cultures, and ways of life. In understanding North-South disparities, race relations create a dichotomy between the “developed” and “undeveloped,” “modern” and “primitive,” and “civilized” and “uncivilized” (Ringmar, 2006; Zvobgo and Loken, 2020). These ideas, along with the main schools of development studies, were principally developed in North American and British academia. Furthermore, the political self-interest of the global North frequently manifests as calculated material incentives, employing strategies such as imperialism, colonization, and orchestrated regime changes. These methods are utilized to transform societies that have been labeled “savages” or “barbarians” (Ringmar, 2006). Race, therefore, is deeply embedded in the foundations of the construction of the “self” and the “others,” the prioritization of the Western experience, the radical portrayal of the threatening nature of certain groups, and the perpetuation of global economic inequalities (Doty, 1993). Despite the Lusophone cultural tradition, the Modern Brazilian society cultural mode relies more on the North American discourse, particularly within the realm of race.

From Racial Democracy to the Everyday Reality in Brazil

Even though the concept of racial democracy is credited as the Brazilian approach to absconding the racial discrimination experienced elsewhere, it is nevertheless described as a more hypocritical disguise to cover up everyday reality (Vargas, 2004; Pinho, 2009; Dennison, 2013; Silva and Paixão, 2014; Júnior, Bazanini and Mantovani, 2018). Specifically, the white population in Brazil experiences a form of social pathology characterized by a disconnection from the realities of racial inequalities (Guerreiro Ramos, 1950). The socioeconomic advantages historically granted to white Brazilians have created a unique set of psychological and social challenges, which sometimes lead to a defensive posture that can inhibit genuine engagement with racial issues. (Gurreiro Ramos, 1950). As Gonzalez et al. (2021) put it, racial democracy in Brazil is no more than the symbolic carnival that portrays the Mulatas and Blacks in a good light and for ceremonial purposes.

The term “racial democracy” in Brazil is a myth (Vargas, 2004; Cardoso, 2010); it was built on the notion that miscegenation improves and “whitens” the population. This notion can contribute to the de-Africanization process (Nascimento, 2007) while analyzing the diverse Latin American racial compositions of their societies alongside an evolving perception of ‘national identity,’ all while grappling with European and North American narratives of

scientific racism that posited the inferiority of non-white populations. Despite the unique contextual factors at play, the resolution of this complex issue exhibited striking similarities throughout the region: the concept of 'racial inferiority' associated with 'darker races' was recontextualized through various forms of racial mixing. This reorganization was skillfully framed within the enduring notions of *mestizaje* or *mestiçagem*, which were subsequently utilized as supporting evidence for the existence of a Latin American cosmic race (Ceron-Anaya, de Santana Pinho, and Ramos-Zayas, 2022).

The Lusophone perspective on race centers on *mestiçagem*, a concept rooted in colonialism, where both colonizers and the colonized were subjected to sexual control in newly conquered territories (Almeida, 2002). Beneath the surface of the democratic rhetoric surrounding *mestiçagem* lies a hierarchical discourse on whitening. The Luso-tropical doctrine of miscegenation served as a counter to international decolonization pressures (Almeida, 2002). Gilberto Freyre's narrative significantly shaped Brazilian identity, yet it drew from earlier discourses of Portuguese exceptionalism, which were formalized as doctrine amidst colonialism in Africa. The core issue is that both Brazilian and Portuguese interpretations of ethnogenesis reflect a positive spin on historical inequalities, obscured by a neutral framing of miscegenation that ignores underlying racialized social and economic dynamics (Almeida, 2002).

Racial democracy falsely suggests that the color of a person's skin does not hinder their identity or integration in society. This myth is based on the belief that there is no legal segregation and that people can easily achieve upward mobility due to the supposed absence of prejudice and discrimination (Júnior, Bazanini, and Mantovani, 2018). The issue of race in Brazil is further complicated by the existence of social hierarchies, classes, and economic disparities. However, the opponents of "racial democracy as a myth" believe that such ideology, though not perfect, still did soothe and reduce the prejudices through the post-war liberal democratic commitment shared by all Western nations (Guimarães, 2007).

Furthermore, Brazilian liberals shared the desire to transform their society to become whiter or almost white (Davis, 2018, p. 20). The idea of belonging to the free world also motivated the formation of "racial democracy" under the popularity of liberal thoughts. The colonization of the mind (Fernández, 2019), therefore, is prevalent, as the Brazilian elites measure their own societal success using Euro-American parameters. To institutionalize the racial democracy concept in Brazil, social inequalities attributable to the idea of race, the problem that people are racially classified can only be combated with actions and policies that reinforce racial identities (Guimarães, 2007). What racial democracy brought to Brazil is to confine the discussion only within the public administrative sphere. Such confinement can also restrict the research on the oppressed, leaving aside the oppressor (Cardoso, 2010).

In everyday life, however, the concept of "whiteness" is used to justify many socio-economic and cultural aspects. Racial hierarchy and structural racism are still present through subtle and, sometimes, more sophisticated yet explicit manifestations in Brazil (Maia and Zamora, 2018). Pinho (2009) argued that the "measure of whiteness" in Brazil is defined not only by skin color but also by hair textures and, sometimes, nasal structures. Even among the mixed, some are preferred to others based on their phenotypical features that are closer to the Northern Europeans (Pinho, 2009; Van Loo, 2011; Travae, 2013). The "official" census categories developed by the IBGE (Brazilian Census Bureau) categorize people as "branco (white), pardo (brown), preto (black), amarelo (yellow) (Asians), and indígena (native)" (Monk, 2016). Regional differences in color categorization also exist between Northern Brazil and Southern Brazil; a person considered pardo in Salvador, Bahia (in the northwest) may be considered preto in Curitiba, Parana (Southern Region). Similarly, a person considered "pardo" in Curitiba, Parana, may be considered "branco" in Salvador, Bahia (Monk, 2016).

However, to fully understand a person's racial profile in Brazil, one must also look at other phenotypical features such as facial structures (Monk,

2016) and nasal and hair types (Van Loo, 2011). In accordance with Europeanness, beauty is also a means of power and economic advantages. According to Matthews (2014), European beauty standards have been heavily influenced by colonization and continue to persist due to power dynamics and social hierarchies in Brazil. Despite its rich ethnic diversity, the prevailing beauty ideals in Brazil still favor light skin and slender facial features. In a recent opinion, Albuquerque (2021) observed that some Brazilian elites, while spending time in Séjours in Europe, preferred to mix with the local Europeans so they could cling to the “whiter whites’, as it is a way of participating in the ‘purer’ whiteness (even if indirectly), than what we have in Brazil.” The relative Brazilian whiteness (compared to European and North American whiteness) often needs other pathways to reinforce such identity (Sovik, 2004).

In the world of representing Brazilian beauties, the majority of the models from Brazil are light-skinned, highly European-looking figures like Gisele Bündchen and Alessandra Ambrosio, showing that Brazil still deals with racism in this contemporary period and visual media do not represent Brazil’s diverse population and its wide variety of esthetics (Van Loo, 2011). This is not a new phenomenon; since the 1970s, the Brazilian media has showcased the likes of Vera Fischer, a tall, fair-skinned, blond, straight-haired Germanic Brazilian beauty queen (Goldenberg, 2010), and Xuxa, a Children TV program presenter, who used her ultra-whiteness and platinum blond hair together with the Germanic Princess fairytales ploy to succeed in her career (Dennison, 2013; Dennison, 2016). According to Travae (2019), Xuxa’s career was built on the overvalue of pure whiteness in Brazilian society. However, when launching her career on the American screen, she did not succeed, as the Brazilian Ultra-Whiteness was not perceived as equal to Anglo-Saxon equivalents (Dennison, 2013). Gisele Bündchen, another iconic Brazilian global face, a German descendant from the south of Brazil, represented the Brazilian Southern whiteness ideal and was also able to represent Brazil on transnational stages that seek pan-ethnic obliteration of cultural differences through her racial profile, which matches the historically constructed European ideal (Maia,

2012). Her Germanic look disguised under Global South diversity became the international hype for multiculturalism.

There has also been a drastic increase in imported sperm in Brazil since the 2010s, and the vast majority are after Caucasian blond-haired, blue-eyed donors (Elliott, 2018). According to the Brazilian National Health Surveillance Agency, foreign human semen use from 2011 to 2016 shows that 95 percent of the demand was for samples provided by Caucasian men. The color of the donor’s eyes was also an important factor for the importers: 52 percent preferred donors with blue eyes, followed by 24% preferring brown eyes and 13% green (Assis, 2018). In the value representation of the Northern phenotypes, Loftsdóttir, Eypórsdóttir, and Willson (2021) found that Brazilians with Icelandic ancestry perceive a strong connection between Icelandic heritage and Nordic or Scandinavian identity, associating it with a positive socio-economic status and as a source of motivation for learning and professional development.

Recently, the narrative of Nordic identity was also used to legitimize the whiteness of Brazil’s Northeast state of Ceará, even though the majority of the population are natives and Blacks. Sponsored by the former governor of the state, a commissioned research study collected and analyzed genetic material from 160 people in a biased sampling and reported that Nordic genes surpass that of Indians and blacks (Castro, 2022). The racial colonization of the mind was also reflected by the comment given by one of the black mothers who gave birth to a light-skinned boy (see Figure 1): “Thor’s genetic compatibility is more on the Nordic side.....Physically, he’s completely his father, but he also has a Ceará way because he likes to eat farofa and black beans and go to the dunes.... Inside the house, he’s Danish” (Torres, 2020). Thor’s mother also mentioned that her son practices kitesurfing and is not afraid of the sea, probably another inheritance from his sailing ancestors, the Vikings (Castro, 2022).

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Origem do cearense: nórdicos superam índios e negros na genética

Pesquisa inédita no Brasil analisou 160 amostras humanas de todas as regiões do Estado e revela que, mais do que índios e portugueses, a formação do cearense se deve a povos vikings que dominaram a Europa séculos atrás

Escrito por **Nícolas Paulino e Alessandro Torres**, metro@svm.com.br 06:30 - 27 de Julho de 2020
Atualizado às 18:11



Legenda: Thor, de 6 anos, é resultado da mistura do dinamarquês Peter com a cearense Ana Paula

Foto: Fabiane de Paula

Figure 1. Brazilian Mainstream media Northeast Dairy reports: Origin of Ceará: Nordics surpass Indians and blacks in genetics, Portraying a Nordic prototyped man with his Afro-indigenous wife and the son with the highlighted Nordic phenotypical similarities.

Brazil's elites, the vanguard of social value, looked upon especially Northern European phenotypes as superior (Ourahmoune, Figueiredo and Rojas, 2014). The Brazilian tropicality, even though with sensual spontaneity that is positively valued by the elites, needs to be tamed and domesticated, and the best scenario for such idealization is to have the Northern European archetypes with blond hair and blue eyes represent the Brazilian tropicality (Ourahmoune, Figueiredo and Rojas, 2014). The blonde beauty is an ideal from another place, a foreign aesthetic import, not 'of' Brazil, and therefore untouchable, something only to be gazed upon, beautiful but not sexual (Turner, 2017). In terms of body shape, although blond and blue eyes are preferred across social classes, high-

class Brazilians, in contrast to the other classes that like curvy bodies (Maia, 2012), prefer slender bodies (Van Loo, 2011). Such ideal body type also symbolizes the detachment from manual labor and the evolution through domestication of civic life. Blond and slender is often found within the Nordic aesthetics. The notion of domestication extends to the political sphere, where a series of Western values and norms can be adapted to tame non-Western anarchies and primitiveness (Fernández, 2019), which the indigenous and African cultures represent. Cardoso (2010) argued that a hierarchy also exists among the white groups; for example, the Anglo-Saxons are perceived to have higher racial positions than the Iberian Portuguese during colonial times. On the other hand, Anglo-Saxons look up to the Scandinavians, as their whiteness is even purer and more pristine, along with the Viking mythological heroism (Zanadu, 2023). To a great extent, Brazilian elites internalize such hierarchy.

Brazilian ideologies of whiteness are undeniably associated with the European and North American theories of scientific racism, especially Eugenics and Darwinism (Pinho, 2009). As stated by Gilberto Freyre, Brazilians' beauty standard is a form of "yankee" influenced "North Europeanization or Albinization" (Goldenberg, 2010). The Brazilian race literature has largely been built upon implicit and explicit comparisons to countries in Northern Europe, which derived from the American tradition of scientific racism (Silva and Paixão, 2014). The racial identity often influences the economic development in various global regions. The division of race therefore symbolizes also the global labor divisions.

Consistent with Wallenstein's (1979) core-periphery global economic system, where the core is characterized by advanced capitalist countries with high levels of industrialization and wealth, and the periphery region consists of less developed countries that provide raw materials and cheap labor, racial hierarchical order is also adopted to form global economic and power divisions. After examining 1600 individuals governing 96 organizations, ranging from international corporations, think tanks, and intergovernmental organizations globally, Young

et al. (2020) concluded that as one moves from the periphery to the core of the global elite network, the proportion of white males increases, while all other groups analyzed decline in their representation. In the Brazilian case, the social stratification also corresponds to the domestic core-periphery structure. For example, on average, blacks and brown (mixed race) Brazilians earn half of the income of whites (Telles, 2020). Also, skin color is a significant predictor of Brazilians' educational attainment and occupational status, even after controlling for various sociodemographic factors (Monk, 2016).



Figure 2. The painting "The Redemption of Ham" by Modesto Brocos features a black grandmother, mixed-race mother, white father and white baby. The grandmother stands to the left with her hands raised in prayer, praising God that her grandson is white.



Figure 3. Brazilian Fashion brand Alphorria, 2013 of using Shirley Mallmann, Model with Nordic characteristics to represent a tropical collection.



Figure 4. Amazonian tropicity represented by Gisele Bündchen, Vogue, July 2018.

Anglo-Saxon Racial Hegemony Through Nordicism

Scientific racism and the fascination of the North are the main engines for the Anglo-Saxon narratives of racial hegemony. The rise of scientific racism can be argued as a byproduct of the colonization of the 19th century. Much of the discourse is based on the older cultural geography that centers on ethnic nationalism (McMahon, 2019). Even though much of the theoretical underpinnings of scientific racism were erected by earlier iconic advocates such as Swedish Biologist Carl Linnaeus and French Anthropologist Arthur de Gobineau (who also served as a French diplomat in Brazil in 1869, see Maia and Zamora, 2018), there are socially applied propositions that were indoctrinatory introduced by the Anglo-Saxon nations to influence the Zeitgeist, which still maintains its tour de force in the modern era. The height of scientific racism was

energized by the Darwinian theory of human evolution, which provided the racial impetus to justify the British colonial agendas to fund its industrialization (Stepan, 1982; Zanadu, 2023). In the lens of the Anglo-Saxon paradigm on social progress and modernity, certain races were said to be more “fit” or evolved than others (Stepan, 1982).

In the early 20th century, the eugenic movement was mainly a trans-Atlantic affair between the British and Americans under the common roots of Galtonian theory, which proposed that selective breeding could improve the human race by encouraging reproduction among those with desirable traits and discouraging it among those with undesirable traits (Kelves, 1979). In this vein, Eugenics gained popularity after WWI in

both the United States and Britain. Madison Grant, an American zoologist of the early 20th century, developed a theory that positioned Anglo-Saxon groups as the central element of the Nordic and Germanic races. According to Grant, these groups embodied a culture that resonated with the principles of democracy, liberty, and individualism. Grant's theory proposed that American immigration policy should prioritize restricting immigrants of Eastern and Southern European descent, as well as Asians, in order to uphold the perceived values and characteristics associated with the Anglo-Saxon heritage (Alexander, 1962). Even in the post-WWI period, Iberians (the majority of the Brazilian elite class) and Irish were not regarded as Whites. This perspective reflects a historical context in which notions of race, culture, and immigration policy intersected with ideas of superiority and hierarchy.

Grant's theory underscores the complexity of racial ideology and its influence on immigration practices during that era in the Anglo-Saxon world. During the 19th century, in the new world Anglo-Saxon lands, Australia and New Zealand, a racial categorization existed that idealized individuals of Nordic descent as the preferred immigrants. According to Jupp (1999), the concept of a desirable immigrant was linked to Nordic ancestry and a rural background marked by a spirit of enterprise. This discriminatory ideology persisted until the 1960s, with Australia and New Zealand offering assisted passages specifically to Nordic immigrants. Interestingly, in New Zealand, Scandinavian immigrants were often given more favorable treatment compared to British immigrants, highlighting the racial hierarchy that favored individuals of the Nordic heritage. A 1971 publication by the South Australian Good Neighbor Council even depicted Scandinavians as superior to British migrants, emphasizing the racial biases and discriminatory practices prevalent during that time.

The representation of Nordic superiority under Anglo-Saxonism can also be understood through the ideological lens. Nordicism under the Anglo-Saxon interpretation formed the fundamental cultural and kinship roots of the British through the Viking era, in

particular (Forssling, 2020; Boland, 2020). The Victorian era used the Nordic narratives to endorse the Royal legacies of the reign, as the Nordic heritage was deemed even whiter and purer than the Anglo-Saxons (Boland, 2020). Such a trend of self-identification to the Nordic culture and gene pool marked a departure from the otherwise self-proclaimed Anglo-Saxon superiority of "Manifested Destiny" (Zanadu, 2023). Roughly around the same time, there was also a home-growing concept of Nordic racial primacy in America; in particular, the New England states progressively developed Vinland into an "imagined space" of racial purity (Forssling, 2020). Using the Viking spirit to justify Anglo-Saxon colonization projects under social Darwinism partakes in its affiliation with the warrior spirit of the master race.

Nordic whiteness can also be converted to cultural and financial capital. For example, Lundström and Twine (2011) conducted comprehensive sociological research on the experiences of Swedish women migrants in the United States. Their findings suggest that Swedishness holds a significant value in terms of social upward mobility within marriages, particularly when partnering with upper-middle-class white American men. Additionally, they argued that Nordic whiteness, perceived as a distinct and superior form of whiteness compared to Anglo-Saxon whiteness, offers Swedish women an advantage in renegotiating domestic privileges within upper-middle-class American contexts compared to their Anglo-American counterparts.

Race and Economy in Brazil

As argued by Baum (2015), modern racism is essentially based on a political-economic order that involves the distribution of recognition and misrecognition among racialized groups (p. 427). Within the Gramscian notion, the inter-relationship between race and class always contextualizes the advocacy of anti-economic reductionism rationale (Hall, 1986). Wallerstein (1979) proposed that the world is divided into a global capitalist system with core, semi-peripheral, and peripheral regions. Core

regions benefit from economic dominance, while peripheral regions are exploited. Racial hierarchies and inequalities are not a simple byproduct of this system but rather a deliberate strategy for the division of the labor forces to strengthen the positions of the core (Wallerstein, 2004). David Landes (1998) argues that British colonies, particularly in North America, had more favorable environments for economic growth due to factors such as the rule of law, property rights, and the enterprising spirit. In contrast, Iberian powers, for their exploitative and extractive approach, hindered their colonies' development and progress. Therefore, Anglo-Saxon racial hierarchies fundamentally see the Iberians as subgroups that lack the potential for development.

Though not explicitly expressed, Landes' theory is influenced by the 19th century scientific racism. The ideal democratic spirit and enterprising ethics are therefore "northern" and the "southern" represents backwardness while corresponding to the skin tonalities from the North to the South. Southern Europeans, in this line of thinking, are the "lesser" whites than the Anglo whites. Economic positions, in turn, also follow the trajectory of racial shades. In the Latin American context, colonial history also started with the divisions of shades and the control of economic resources. For example, Davis (2018) argued that Peninsular Europeans were socially superior to Europeans born in the Americas and thus also controlled the majority of trade and commerce. Even though all were considered white, the whites of the Northern Hemisphere were deemed "superior". The acts of fighting for independence in Latin America were basically economic struggles between Peninsular Europeans and white Creoles. The inclusion of non-whites was never aspired throughout the earlier revolutions for independence (Davis, 2018). In the early decades of the 20th century, the expansion of the United States into the Caribbean Basin significantly influenced the area's racial landscape. The prevailing belief in white supremacy, deeply intertwined with the history of slavery and territorial conquest, provided a rationale for both formal and informal colonial governance. This ideology prompted the U.S. government and corporate leaders to modify existing

racial hierarchies and labor management practices to align with their imperial ambitions (Ceron-Anaya, de Santana Pinho and Ramos-Zayas, 2022).

In a study on the shortage of political representation of the ethnic majorities of Brazil (with a sample size of 5,080 federal, state, and local politicians), Bueno and Dunning (2016) found that the over-representation of the white candidates (over 75%) has to do with personal resources; white candidates were over three times as rich in assets as non-white candidates and received five times as much in campaign contributions. In other research, scholars have also identified significant salary gaps between the races (Soares, 2000; Campante et al., 2004). Racial inequality in wages is more pronounced in the Southeast and South regions, where most residents are white, while it is relatively lower in the North and Northeast regions, where most residents are black and brown (Campante et al., 2004). In the Southern Hemisphere, the reality of the North-South divide regarding racial whiteness also applies in a similar fashion. Fernandes (2004) suggested that non-white groups from low socio-economic backgrounds face higher barriers to educational attainments, which reflects the unequal distribution of educational resources. Schucman (2012), in her doctoral work, found that an internalized hierarchy exists among the whites in Sao Paulo, where the very white people have more access to wealth and resources than the mixed whites or dirty whites. The very white people are directly linked to the position of power they find themselves in Brazilian society (p. 95). Such racial-resource mutually exclusive factor creates an ever-ending social blackhole.

In another study by Moura and Portela (2022), an investigation of the behaviors exhibited by the middle and elite classes in the Northwestern city of Fortaleza showed that they maintain more substantial connections with Europe than with the predominant segments of the Brazilian populace, which is largely non-white and working class. This elite group has actively sought to differentiate itself from the majority through the adoption of lifestyles associated with European elites and, more recently, those of the United

States. The composition of this elite is predominantly white males, who are typically served by women, as well as Black and Indigenous individuals. Within the context of Northeastern Brazil, contemporary landowners serve as a modern iteration of the “Lord of the Plantation.” The middle class exhibits a pronounced desire to partake in this colonial enclave of privilege, where the roles of being served and perceived as a figure of authority are highly sought after—particularly among those who endure the daily challenges of survival through labor.

The socio-economic achievements in Brazil are intricately tied to the racial demographics of individuals. The varying degrees of whiteness emerges as a critical determinant in securing economically advantageous roles and accessing resources. This dynamic is heavily influenced by an Anglo-Saxon racial hierarchy that emphasizes Northern European supremacy, which has profoundly shaped Brazil’s internal racial and socio-economic structures. Consequently, those who exhibit lighter skin tones and European physiques often find themselves with greater access to opportunities and resources, perpetuating a cycle of privilege and marginalization. Historically, this hierarchy has been ingrained in the social fabric of Brazil, creating a complex interplay between race and economic status. The perception of whiteness as a symbol of superiority and competence has led to a stratified society where socio-economic mobility is closely aligned with racial identity. As a result, individuals of darker skin tones frequently encounter systemic barriers that hinder their access to high-paying jobs, quality education, and other vital resources. This racial stratification is not merely a byproduct of historical influences but is continuously reinforced through contemporary practices and attitudes. The legacy of colonialism and the importation of racial ideologies from the Anglo-Saxon world have left an indelible mark on Brazilian society, making the intersection of race and socio-economic status a persistent issue. Understanding this nuanced relationship is crucial for addressing the inequalities that pervade Brazilian society, as it highlights the need for policies and interventions that dismantle these deeply entrenched racial hierarchies.

Conclusion

Racial subjugation, functioning as a mechanism for economic dominance, subtly implies the presence of a racial hierarchy in which Northern phenotypical traits are ascribed greater value than those from other regions. This hierarchy is not merely a social construct; it plays a crucial role in sustaining both global and regional economic systems. Aesthetics, often intertwined with this underlying racial hegemony, further complicates the narrative, especially in the realm of fashion. For instance, the representation of Brazilian tropicity is frequently reframed through the lens of Northern beauty ideals, predominantly featuring models with blonde hair and blue eyes. This dynamic not only reinforces existing stereotypes but also perpetuates a narrow definition of beauty that marginalizes diverse cultural identities and expressions. Ultimately, the intricate relationship between racial hierarchy and economic interests reveals a multifaceted landscape of representation, illustrating the nuanced power dynamics that shape and sustain these structures. This interplay not only underscores the challenges of achieving equitable representation but also exposes how socio-economic factors influence racial perceptions and vice versa, highlighting the need for a deeper understanding of how these elements interact within broader societal frameworks.

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