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Whitenesses and Racial Privileges in Latin America

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In epistemic terms, the concern about whiteness has been addressed by problematizing and making whiteness visible as a habitus that manifest itself in behavior, appearance; in some physical features denoting whiteness, but also in a number of demonstrable traits expressing eurocentrism; particular moral traits and efforts for socioeconomic markers expressing whiteness resulting from embodying capitalism and its demand. Thus, in proposing this issue on *Whitenesses and Racial Privileges Across Latin America* we are especially interested in an analytical look at manifold emphasis on whiteness to problematize its system and privileges.

Whiteness is an ontological assumption of colonialism. Therefore, it defines being and nonbeing in the world. As an ontological assumption, it informs aesthetics, politics, metaphysics, moral, and an epistemology on which whiteness operates through several social formations. In this order of ideas, whether we are looking for reflections on modern civilizing ethics that has embodied non-white bodies to include them in whiteness, we are also interested in research works exploring whiteness problematization by *whiteness studies*, by a privileged system based on skin color, by its representation system, its subjectivities, its techniques, and discourses in any global South setting.

To do this, we believe it is imperative to bring the various features and tools challenging whiteness to a dialogue. This is why we are looking for articles discussing racial privilege as an analysis category lacking racial awareness, which is not permeated, marked, pointed out, under no type of prejudiced or negative connotation in the West. We are interested in theoretical and empirical reflections on how to be white was extrapolated to ordinary ways of *being* human from dominance drive, resulting from the colonial hallmark.

Racial privileges are taken for granted. Discrimination based on ethnic and racial components are not named, because they are not seen as structural, such as racism. Therefore, under the discourse of ornamental multiculturalism and mestizo nation, nobody is thought to get or take advantage of their skin condition in societies where racial and ethnic stratification was and continues to be a constituent element of social hierarchization, distribution, and organization. Thus, we believe a political and epistemological research focus on racial privilege and the varied whiteness configurations across Latin America involves unveiling and intervening on not only racial capital, but also on a pool of implicit and/or systemic bonuses white people enjoy in relation to non-white people. Those bonuses are understood as a sort of being free of suspicion and any other sort of negative views undergone by subjects produced by racism and by an oppression system not only imperialist, but also capitalist Western patriarchal. Finally, in putting forward this issue, we back the study of these dynamics and passive configurations to common sense precisely because of their naturalization, universality, obviousness, and for their material effects on the organization of our world's social and affective structure.

For further information or to submit your complete manuscripts along with an abstract (English or Spanish), please contact Verónica Cortés (cveronicacs.4@gmail.com) or Eduardo Restrepo (eduardoa.restrepo@gmail.com)

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