

US-WORLD 26 Notes

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1 January 31st

Double-sided history - humans decide what takes shape as history

1.1 Unpacking Citizenship

The nightmares of equal citizenship Linda Kerber - “braided citizenship”

How does one become a citizen?

- Birth
- Parents citizens
- Naturalization

The promise of citizenship: rights/privileges

Concepts/Terms:

- Jus Soli
- Jus Sanguinis
- Civil/Political/Social Citizenship
- Coverture

Aristotle’s Politics (350 BCE) Human beings are by nature social, so they will form states. A good state maximizes health/safety/success of its citizens. Citizenship is about active participation.

The Body Politic State analogous to human. Hierarchy of interdependent parts

Aristotle, “The Generation of Animals” Early understanding of human reproduction. Science and politics tied together. Residue of these ideals in contemporary world. Men active/women passive.

Social citizenship Understanding how we belong to a society/collective

T.H. Marshall - 3 pillars of citizenship Civil citizenship (legal rights). Political citizenship (voting, holding office, *active* participation). Social citizenship (basic liberties). The disenfranchisements of felons circumvents political citizenship. Labeling people of color “criminals.”

Conflict between civil/political and social citizenship. Protection from workplace dangers (social citizenship). *Muller v. Oregon* (1908), women were disallowed from working as many hours (violation of civil citizenship). Why not protect men as well as women? Men thought to be sovereign, not dependent, not propagating citizenry.

Who was under this protection? White women (did not intervene in the case of African American women).

Castle doctrines People can protect themselves with lethal force on property. At odds with states’ desire to stop domestic violence.

Couverture Women’s citizenship rights derive from father or husband. Many overturned in 19th c. but effects late into 20th c. (laws preventing women from signing for credit cards).

Vagrancy laws If non-white, not working for white man, labeled a “vagrant.” Immigrants could be discharged (criminalization of poverty)

2 February 4th – Imagining Community

From last time: Only two states allow felons to vote, even from prison. All other states inhibit civil citizenship rights of felons. Thirteen states allow felons to vote after prison release.

Two women's stories similar, but with very different tones. Thinking about Truillot's silenced history – what role does sexual shame play?

2.1 Matoaka

Also known as Pocohontas. c. 1595-1617. Married John Rolfe.

Folklore: falls madly in love with Captain John Smith. Loves him so much that she rescues him when he is about to be killed by her father. He returns to England because of an injury. Then she marries John Rolfe, gives birth to son, dies at 22.

Story told by John Smith, published in 1819 (long after his death). He started telling the story 15 years after it supposedly happened. Really, likely forced to married John Rolfe. Smith likely fabricated the aggression of the tribe to justify later actions.

Many of first families of Virginia trace their lineage to Pocohontas (people who identify as unequivocally white).

The Pocohontas Exception of the Racial Integrity Act of Virginia. In 1924, everyone put into a registry in which everyone was white or colored. White person cannot marry any non-white person unless they have $\frac{1}{16}$ or less American Indian blood.

2.2 Malinche

Mother of *La Raza*, Treacherous Chingada. Just after Spanish invaded modern Mexico, declared it new Spain. Knew Aztec language, a type of Mayan, and learned Spanish quickly. Spanish became dependant upon her for translation.

Pocohontas became 'Rebecca' when she married John Rolfe.

Repartimento A colonial labor regime. Indigenous women given to Spanish men as concubines. Sexual slavery runs through narratives told about her, but not Matoaka.

Had a son with Cortez, so in some ways she is held up as the mother of *La Raza*, the "Mexican race." Both the stories of these women come from other people's stories about them.

How to mythologies of so-called interracial sex influence shared histories? How are the narratives politicized? How do they reflect different people's access to power?

Malinche's nickname: *La Chingada*: "the screwed one."

Imagined Communities Differentiates between actual community and imagined community. The difference between an entryway and a nation. In entryway, we

identify with people because we actually interact. Limits efficacy of interaction to shape shared interest. Why would people risk their lives for “the nation?”

A certain familiarity to stories like Pocahontas that gets rooted in the minds of the nation.

Hernan Cortes 1485-1547. Diaz wrote a story as a soldier under Cortes. Written when Diaz was 80. Malinche was baptized, took name Dona Marina. Malinchista means traitor, someone who sleeps with the enemy. This word has been encoded as a feminine word because of its association of a woman who supposedly betrayed her race/nation.

Thinking about how this story has become part of a nation’s common sense (the protests when a statue of her and Cortes was put up). The opinion of her was more negative when Mexico was fighting for independence from Spain (until 1821). They became independent, only to find the the colossus of the north imposing upon Mexican sovereignty.

Celebratory image as the mother of the first “Mestizo” in 1925. The ambivalence and shame of her legacy live on – 1950 “The Labyrinth of Solitude” discusses Mexican culture caught between indigenous peoples and European occupiers. Portrays Malinche as a victim. Chicana feminists in the 1970s tried to reclaim the maligned figure, emphasized her as a powerful, intelligent woman who navigates a complex path to survival at a time of violence.

On Wednesday, we continue looking at stories of so-called interracial sex. Note that there are many different definitions of interracial sex – up until 1967, states had different definitions of this term. Also, note that these laws are only to prevent anyone white from marrying someone non-white. Think about why.

Historian Gary Nash asks why the United States didn’t become a “mestizo nation.”

3 February 6th – Melting Pots, Metissage, and Mestizo Origin Stories

Thinking about braided citizenship – a braid is a set of ropes intertwined in a non-linear way. Also, brings different elements together in unexpected ways.

Colonial legacies of the braided citizenship. Effects of race, gender, sex, class.

Truillot - “every history is a particular bundle of silences.” Silences at four moments of historical production. “Power begins at the source.” Fact creation (sources), fact assembly (archive), fact retrieval (narrative), retrospective significance (history).

Fact Creation Thinking about Matoaka/Malinche, what narratives do we have? Third party stories, their lineage. Why do we lack narratives directly from them? At least in the case of Malinche, we know she was very literate. Thinking about the balance of power at this time – thought that Matoaka was enslaved at some point. Also some thought that they resisted the system, tried to navigate the system to take power for themselves.

Fact Assembly Human intentionality – the choices that go into deciding what to save

Fact Retrieval The stories that were told by others after the fact. Not only subject to the silences of the historical generation already happened, but also the fallibility of human memory, as well as the perceived importance of the person telling the story.

Retrospective significance Significant stories speak volumes about the aspirations and thoughts of the nation.

Captivity Narratives First ‘best-seller’ of the colonies. Ambivalent portrayal of Native Americans – she befriended them. Also described them as savages because of their religious differences. Material consequences from a book like this – idea that Native American men sought to capture/rape women (even though rape never mentioned), justifying later violence against Native Americans.

Racial formation “The sociohistorical process by which racial categories are created, inhabited, transformed, and destroyed.” Race is a power-infused process, not a natural or biological fact.

Castas paintings Spanish, 17th/18th c. new Spain (Mexico). Emerged as a way of depicting class differentials between people. Today, we view it as a formative part of our modern idea of race.

Harvard had an Indian College est. 1655

Castas paintings depict various marital pairings and offspring. Idea of ‘one drop rule’ already present in the blackness of some offspring.

4 February 11th – Histories Hidden in Plain Sight

See how certain assumptions taken for granted by large groups change over time. In readings this week. What do these histories of evolutions of assumptions mean for citizenship and belonging?

Today: thinking about how some of these hidden histories are closer than we might think.

Historical amnesias: sometimes intentional, sometimes unintentional forgetting of unpleasant facts

Paul Revere Famous poem from 1860 by Longfellow. Midnight ride marking beginning of military engagement of Revolutionary War. Has been held up as example of patriotism that freed US.

Mark and Philis, servants of John Codman. Killed and hung in Gibbet (iron chains), as an example to other enslaved people, for 20 years. Paul Revere rode past ‘Mark in chains’ – a landmark.

Connecticut didn’t completely outlaw slavery until 1848. Not all northern states were on the same page.

Thomas Jefferson Eugene Foster, pathologist who searched for genetic link between descendants of Thomas Jefferson and his slave Sally Hemings. Found link in 1998.

No documentation of Sally Hemings. No actual words, only their descendants. A pathologist comes out with these findings, a film comes out 2 years later to make sense of this relationship.

Thomas Jefferson wrote the Declaration of Independence. Excelled in many different fields. Freed seven of his slaves, all members of Hemings family. Not mentioned in official biography, Sally and her children listed amongst his possessions.

Member of Anti-federalist party, but acquired Louisiana in 1803. Did some major things to expand the size and power of the US.

Republican Motherhood Thinking about the emergence of ‘civil citizenship.’ People declaring their citizenship/belonging through the courts. What about ‘political citizenship?’ Could everyone vote? Free women were citizens, but demonstrated their citizenship in the home. Remained to provide care, educate the next generation.

In Virginia, laws in 1660s say that all children born to enslaved women are enslaved. Age of consent laws protect only white girls. Missouri – any woman can use lethal force to protect herself from sexual violation. In 1840s, enslaved woman kills her master defending herself, but is found guilty of murder and executed. Even if race wasn’t written into laws, the way in which they were applied reinforced the second class citizenship.

Rumors started in 1802 about Jefferson, taken hold of by opposition party (in effort to prevent his reelection). He was reelected anyway, but discontent spread. Scandal not about being unmarried to Hemings, or allowing his children to be enslaved, but rather that he would be critical of slavery and still own slaves.

Clotel: invention based on Sally Hemings' story.

5 February 13th – Monticello’s Body

Monticello ‘virtual tour.’ Monticello now has small acknowledgements to the slaves. A slave burial ground was discovered in 2001, and Jefferson’s descendants voted to deny Sally Hemings’ descendants being buried there. 5000 acres.

Monticello not what it appears to be – hidden tunnels etc. Jefferson died 4 million 2013 dollars in debt. Property structured like a big farm, not a plantation.

Jefferson was 2nd largest land/slave owner in Virginia. No slave cabins remain, just as no slave ships have survived. Alcove in Jefferson’s bedroom large enough for a person, boarded up when news about Sally Hemings arose.

Jefferson burned all correspondances between himself and his wife when she died. Managed to erase Martha Jefferson’s voice entirely.

6 February 20th – National Museum of African American History and Culture

Praxis The process by which a theory or skill meets practice.

- American narrative

All four of Truillot's silences present. Bears the burden of being the "official," or the government's version, of black history. Should the narrative be a story of pain, or highlight the uplifting part of the story. How should narrative end? With country overcoming racial history, or highlighting how racism is still a major problem?

Only talking about one aspect silences the others. Answer from director: African-American culture used on lens to define what it means to be America.

- Politics of racial healing

Located near the National Museum of American History: how to ensure that they are seen as complementary, rather than notably separate.

- Process of remembering

- Scarcity of sources

Very few slave possessions surviving, can't have whole wall full of documents too.

Draw attention to the fact that pieces are missing – ask what this means about the period. Have to be creative about the collection.

- Audience

7 February 25th – Propagating the Citizenry Inside and Out

Slept through it.

8 February 27th – The Politics of Exclusion

U.S. Census excluded Native people until 1860.

- 1862 Homestead act: denied to those who had raised arms against the country (Civil War)

“An Amalgamation Waltz” – 1839 propaganda based on notions of interracial mixing. “Practical Amalgamation (The Dinner Party)” – also 1839.

How do these ‘texts’ help us understand racial formation? What kind of affect would these images have generated among their audience (white citizens).

Sense of who stands to gain from racial equality, who will lose. Sense of hostility from white audience. Even among abolitionists, fear to take it as far as racial equality, because of implications of interracial sex (especially black men/white women, as depicted here).

Crowley text from 1860s ‘If you eliminate slavery, this will happen’ – attempt to ‘embarrass’ Republican party.

Marriage is a way that people are treated as part of the ‘family’ of the state. Laws decided who you cannot marry define citizenship/belonging.

Different states had a different ideas about interracial marriage. Laws calling something ‘interracial’ actively constructs racial boundaries. Changes way citizens view each other. Did not outlaw marriage between racially minoritized people.

Power of Science Science is influencing the kind of laws the state develops. In 19th c., science becomes supreme mode of categorizing/understanding human body. Belief in the heritability of certain characteristics (blood, interracial sex produces impure blood). Even though Darwin proposes that all humans are descended from a single ancestor, thought that the existence of races represent different species. Production of science is inextricable from human subjectivity – the biases of the day. Late 19th c. growth of cities, industrialization – science becomes a ‘solution’ that will solve the problems of overpopulation (‘Liberatory Biologism’).

Physiognomy – the belief that deviant/pathologized body has visible evidence of immorality contained within. Immigration officials charged with allowing citizens/excluding. LPC category – likely to become a public charge. Belief that trained officials could determine that an immigrant would become a vagrant. Women and children traveling alone without a male protector are singled out.

The Page Law 1875, First U.S. immigration law excluding undesirable categories of human beings. Sound like it is protecting people from forced labour jobs, also protecting women from prostitution? But what it actually does is criminalize/exclude certain types of people – targeted at Chinese. Precursor to 1882 law explicitly forbidding non-wealthy Chinese. Far more men coming in from China.

‘Yellow Peril’ – notion that Chinese immigrants were unassimilable. Similar gesture to the Amalgamation Waltz pictures – disenfranchisement of whites.’

14th Amendment – equal protection clause. Shift from jus sanguinis (blood right) to jus soli (born in U.S.). Expands definition of citizenship. Designed to guarantee former slaves citizenship.

15th Amendment – debate about whether to include sex. Extension of ‘political’ citizenship to all *men*.