

Living In Latin America

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That includes the journal entries of the following three people:

- A European missionary having arrived in the Americas

The Catholic Church had its say not only in resolving the issue of the division of the world it also had an important role in the Spanish-Portuguese colonial expansion. The pope and the clergy sought to strengthen their influence, as well as increase their incomes through the Christianization of the conquered lands. During the second swim in Columbus, the first missionaries were delivered to American soil, and from the mid-1920s onwards, XVI century, according to the law, in every expedition to the New World was to participate at least one priest. Meanwhile, when acquainted with domestic scientific literature, it seems that almost the only one who dared to intercede for the Indian population was the Augustinian Bartolomé de Las Casas, who lived in America for almost half a century (1502-51) and had firsthand knowledge of the horrific barbarism of the conquest. In the memorials regularly presented to the Spanish government, Las Casas petitioned for the mitigation of the fate of the indigenous people of America about the more humane treatment of them. In 1516, he was appointed "protector of the Indians," that is, the representative of the Madrid court, authorized to watch over the fact that the conquistadors did not treat the Indians excessively cruelly. The treatises of Las Casas, widely known in Europe, condemned violence against Aborigines, their enslavement, and coercion to hard work.

- A member of the native tribe who is going through evangelization by the arriving Franciscans and Jesuits

The church quickly turned into the largest landowner. The conquistadors were well aware that in order to consolidate their dominance over the indigenous population, Christianization had a big role to play. In the first quarter of the XVI century, representatives of various monastic orders began arriving in America: the Franciscans, the Dominicans, the Augustinians, and later the Jesuits, who acquired great influence on La Plata and Brazil. The groups of monks followed the conquistadors' squads, creating their mission villages. Mission centers were churches and houses that served as dwellings for monks.

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The Catholic church owned colonies in inhabited lands and vast territories belonged to monasteries, especially in New Spain. Monks-missionaries penetrated into remote areas, where direct conquest was difficult. Turning the Indians on the right path, they created reductions – large farms, to which the Indians, who were forcibly relocated from other territories, were attributed (reduced) by the end of the XVI century. Huge reductions appeared in the south of Paraguay, where the representatives of the Jesuit order settled. So there was a peculiar theocratic state, which had its own army and, in fact, did not obey the Spanish crown. Royal officials on the territory of reductions were not allowed, all business here was done by the missionaries themselves, and the Indians led a strictly regulated way of life. The harvested crop and the products made in the workshops were sent to special stores, from which only the things that the holy fathers considered necessary were given to the workers in the middle of the XVI century. The Jesuits settled in Brazil. They founded their missions where Indians possessed at least some skills of agricultural labor. The Brazilian missionaries also became rich landowners, and thousands of Indians worked for them.

- **An African slave living in what is now developing into Latin America for labor in agriculture and mining**

The Negroes imported from Africa worked mainly on plantations of sugar cane, coffee, tobacco and other tropical crops, as well as in the mining industry, at manufactories, etc. Most of them were slaves, but for the few that were nominally considered free, the situation was virtually no different from the slaves. Although during the XVI-XVIII centuries. In Latin America, many millions of African slaves were imported due to the high mortality caused by overwork, an unusual climate and diseases, and their numbers in most of the colonies by the end of the eighteenth and early nineteenth centuries. It was not large. However, in Brazil, it exceeded in the late 18th century. 1.3 million people with a total number of inhabitants from 2 to 3 million. The population of African descent also prevailed on the islands of the West Indies and was quite numerous in New Granada, Venezuela and some other areas.

Along with the Indians and Negroes in Latin America, from the very beginning of its colonization, a group of people of European descent appeared and began to grow. The privileged leaders of the colonial society were the natives of the metropolis – the Spaniards (who in America were contemptuously called “gachupins” or “chapletons” [18]) and the Portuguese. They were mostly representatives of the nobility of nobility, as well as rich merchants, in whose hands colonial trade was located. They occupied almost all the highest administrative, military and ecclesiastical positions. Among them were large landlords and owners of mines. The natives of the metropolis boasted of their origin and considered themselves a superior race compared not only with Indians and Negroes, but even with descendants of their compatriots born in America – Creoles.

Explain how each character’s life is affected by religion, the economy, and societal roles. Include the following:

- His or her role in society is based on gender.

Certainly, the fact is that the macho expresses a purely masculine archetypal principle. A naked, undisguised archipelago is a kind of quintessence of the masculine. Actually, the very word “marianismo”, it came relatively recently and became famous. It seems to me that any man somewhere must feel his male normal hypostasis, especially in the age of feminism, in an age of aggression, quite aggressive, of women on all fronts. Naturally, the feminization of a man can not provoke approval.

Frankly, it was to these two circumstances – the feminization of men and the increased masculinity of women – that I at first attributed the popularity of this image, which is not typical of modern European society. However, in the opinion of my next interlocutor, Belen Castillo Sedano, in her homeland, the concept of macho does not have a positive but a negative coloring.

- For males: the effects of honor and patriarchy on their life and family

Sometimes in the socio-cultural life there are unexpected situations, however, in their own way, natural. For example, in most traditional cultures, the reference male image was always endowed with the features of a strong producer. This is so familiar, misplaced stereotype that recently, it has even stopped mentioning. If there was not a Latin American macho – not just a sexually active man,

but a social hero, and, despite all his brutality, quite internationalist.

The macho phenomenon is the subject of today's program, which will be discussed by Dr. Philosophy Doctor Andrei Kofman and the Spanish philologist Belen Castillo Sedano.

About the Spanish roots and American circumstances that have shaped the character of the macho man, says Andrei Kofman.

The Spaniard is primarily a warrior. On this basis, and forged a male stereotype, which we will call the *hidalgo*. This is, above all, the highest sense of honor, this arrogance, which was not at all a myth; it is the highest religiosity, but also what the Spaniards call "*arrogansi*" (that is, boasting, boasting), the corresponding self-awareness of oneself in the male hypostasis – complex and formed the basis of *marianismo*.

But macho is already something formed on the lands of America. The fact is that the whole history of America is a chain of grandiose rapes. The conquistador's archipel, when the conquistador breaks into the virgin space, he, again and again, again and again, reproduced. And so the Latin Americans themselves speak of their "violence" (violence) as a kind of worldview.

- For females: the roles of *curandera*, *marianismo*, and convents as paths to achieving power in a male-dominated society

And finally, brought up by the Indians for many, many centuries, the attitude toward women as a thing that can be sold or donated. In this respect, it is appropriate to recall the story of the famous *Dona Marina*, who was an interpreter at Cortes. Her name was *Malinal*, she was born in the leader's family, her father died, the mother got married, they had a son. And the fact is that there was the right of primogeniture, and according to this right *Malinal* should have inherited the property of the mother plus her father. Then they took this girl and sold the Indians to another village. These Indians of another village sold it to the Indians of *Tabasco*. The girl grew up, became the concubine of the leader, and passed from the leader to the leader. Then, when Cortés came, *Malinal* was presented as a member of 20 girls to the Spaniards.

Cortez first gave it to her captain *Portra Carrero*, and when he sent *Porta Carrero* with a diplomatic mission to Spain, he took this *donja Marina* (as she had been baptized) into her concubines, she gave birth to a son from him. And when Cortes was already officially married, he married her colleague *Juan Jaramillo*. And she was quite happy and happy at the end of her life, which was married, and everything was in order. This *Marina* faithfully served first these Indian *caciques*, was the faithful concubine of *Porta Carrero*, was a faithful concubine of Cortez, became the faithful wife of *Jaramillo*, and this was brought up in Indian women. And, accordingly, it was passed on to the Spaniards because the Spaniards got themselves just harems from Indian concubines.

Here, in fact, the background, on the basis of which formed what is called macho. “Macho” is a Spanish word meaning “male” simply. But this word, of course, has already passed from the category of zoology, let’s say, to the category of ethics and began to denote a real man, in which the masculine element is absolutely dominant, associated with contempt for death, danger, contempt for a woman.

Very often, women appear in the image of zoological, animalistic comparisons – mares, donkeys and so on, and so on, and the man means they go around. More common is a little zoological “house” – this is a saddle. On folklore material, it is very interesting to see how this complex of hidalgo transforms into a macho complex. Latin American or Creole folklore that is, folklore, relatively speaking, of white origin, naturally arose on the basis of genres transferred to America. Among them, the main genre is “coplas” (quatrains). A man plays a passive role in the Spanish copulas, but this is something that is unacceptable in Latin American folklore.