GLOBALIZATION AND MISCEGENATION: GEOPOLITICS OF HYBRID IDENTITIES AND STRUCTURAL RACISM

GLOBALIZAÇÃO E MISCIGENAÇÃO: GEOPOLÍTICA DAS IDENTIDADES HÍBRIDAS E DO RACISMO ESTRUTURAL

GLOBALIZACIÓN Y MESTIZEGENACIÓN: GEOPOLÍTICA DE LAS IDENTIDADES HÍBRIDAS Y RACISMO ESTRUCTURAL

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ABSTRACT

This interdisciplinary research addresses the complex interactions between globalization, miscegenation, and structural racism, focusing on the role of constitutional law, public policies, and social discourses in the construction of contemporary hybrid identities. It is based on the hypothesis that, despite the hegemonic discourse valuing miscegenation as an expression of cultural plurality, structural racial inequalities persist, paradoxically reinforced or challenged in the legal and political spheres. The qualitative analysis is based on theoretical frameworks by Stuart Hall, Achille Mbembe, and Homi K. Bhabha, as well as paradigmatic constitutional frameworks, seeking to understand the limits and potential of identity recognition in the promotion of racial justice. By discussing historical, political, and institutional tensions, the study contributes to a critical and integrated understanding of identity dynamics and the persistence of racial exclusions in global societies.

Keywords: Globalization. Miscegenation. Structural Racism. Constitutional Identity. Human Rights.

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RESUMO

Esta pesquisa interdisciplinar aborda as complexas interações entre globalização, miscigenação e racismo estrutural, com foco no papel do direito constitucional, das políticas públicas e dos discursos sociais na construção das identidades híbridas contemporâneas. Parte-se da hipótese de que, apesar do discurso hegemônico de valorização da miscigenação enquanto expressão de pluralidade cultural, persistem desigualdades raciais estruturais que, paradoxalmente, são reforçadas ou contestadas no âmbito jurídico e político. A análise qualitativa fundamenta-se em referenciais teóricos de Stuart Hall, Achille Mbembe e Homi K. Bhabha, bem como em marcos constitucionais paradigmáticos, buscando compreender os limites e potencialidades do reconhecimento identitário na promoção da justiça racial. Ao discutir as tensões históricas, políticas e institucionais, o estudo contribui para um entendimento crítico e integrado das dinâmicas identitárias e da persistência das exclusões raciais nas sociedades globais.

Palavras-chave: Globalização. Miscigenação. Racismo Estrutural. Identidade Constitucional. Direitos Humanos.

RESUMEN

Esta investigación interdisciplinaria aborda las complejas interacciones entre la globalización, el mestizaje y el racismo estructural, centrándose en el papel del derecho constitucional, las políticas públicas y los discursos sociales en la construcción de identidades híbridas contemporáneas. Se basa en la hipótesis de que, a pesar del discurso hegemónico que valora el mestizaje como expresión de pluralidad cultural, persisten desigualdades raciales estructurales, paradójicamente reforzadas o cuestionadas en los ámbitos jurídico y político. El análisis cualitativo se basa en los marcos teóricos de Stuart Hall, Achille Mbembe y Homi K. Bhabha, así como en marcos constitucionales paradigmáticos, buscando comprender los límites y el potencial del reconocimiento de la identidad en la promoción de la justicia racial. Al abordar las tensiones históricas, políticas e institucionales, el estudio contribuye a una comprensión crítica e integral de las dinámicas identitarias y la persistencia de las exclusiones raciales en las sociedades globales.

Palabras clave: Globalización. Mestizaje. Racismo Estructural. Identidad Constitucional. Derechos Humanos.

1 INTRODUCTION

Globalization and miscegenation are interconnected phenomena that play decisive roles in the shaping of contemporary societies, influencing social, cultural, political, and legal dynamics. Inserted in the interdisciplinary field of the history of law, sociology, constitutional law, racial studies and human rights, this research proposes to examine how these processes are articulated in the construction of local and global identities in the twenty-first century.

Although there is a vast academic production on globalization and cultural diversity, there are still relevant gaps regarding the tensions between miscegenation, often understood as a legitimate expression of genetic and cultural plurality, and the permanence of structural inequalities historically and legally engendered by social racialization. Historical analysis shows that globalization, which began with the European maritime expansion in the Renaissance and intensified by the industrial and digital revolutions, was not only a process of economic integration; It was also a mechanism for imposing racial hierarchies legitimized by pseudoscientific theories, such as social Darwinism. These hierarchies sustained colonialism, slavery, and institutional practices that, even today, shape persistent inequalities.

In this context, the concept of hybrid identities, developed in Cultural Studies by Homi K. Bhabha and Stuart Hall, gains relevance. Identities are not configured as fixed essences, but as historical and discursive processes, marked by tensions, negotiations and cultural overlaps. For Bhabha (2018), cultural hybridism emerges in the "third space", a place of enunciation in which new forms of belonging are built from the encounter and conflict between different traditions and narratives. Stuart Hall (2019) complements this view by emphasizing that, in postmodernity, identity is fragmented and multiple, formed by articulations that cross symbolic and material boundaries. In the contemporary global scenario, such hybrid identities configure creative responses to homogenizing pressures, showing both the emancipatory potential of hybridizations and the risk of their instrumentalization to reinforce cultural hierarchies.

Miscegenation, in turn, is treated in this study not only as a biological and cultural phenomenon, but as an ambivalent political category: at the same time that it challenges racial essentialisms, it can be mobilized to mask deep asymmetries. This contradiction leads to the central question: how, in globalized societies, does the discourse of valuing miscegenation and the persistence of racial inequalities coexist? And, even more, what is the role of constitutional law, public policies and social discourses in maintaining or overcoming this tension?

The present investigation is based on the recognition that the literature, although consistent, still does not respond satisfactorily to this contradiction. It is at this point that the

hypothesis is formulated that, in contemporary global societies, the hegemonic discourse that exalts miscegenation as an expression of cultural plurality coexists, paradoxically, with the reproduction of structural racial inequalities. This tension is intensified by the ambiguous role of constitutional law, public policies, and social discourses, capable of both reinforcing exclusions and racialized hierarchies and becoming instruments of social justice and identity recognition. In other words, hybrid identities and miscegenation processes do not necessarily eliminate structural racism; rather, they are crossed by power conflicts that require deep institutional and normative interventions for racial equity and social inclusion to advance effectively.

To explore this problem, the research articulates three main theoretical axes: (i) Stuart Hall, in the analysis of the relational and unstable construction of cultural identities in postcolonial contexts; (ii) Achille Mbembe, whose necropolitical critique illuminates the power structures that determine which lives are valued or discarded; and (iii) paradigmatic constitutional frameworks, such as the Federal Constitution of 1988, the Haitian Revolution and the Mexican Constitution of 1917. These references dialogue with fundamental normative principles, such as the dignity of the human person, equality and recognition, considered vectors of social inclusion and institutional transformation.

The study adopts a qualitative approach, combining a critical literature review with long-term historical-sociological and legal-comparative analysis. It is based on the assumption that the effective promotion of racial equity and identity recognition requires profound reforms in the legal, political, and cultural spheres, going beyond the mere symbolic recognition of diversity and structurally confronting institutionalized racism.

The central objectives are: (i) to understand the interactions between globalization and miscegenation in the conformation of social and political identities; (ii) to identify the limits of this interaction in the face of the persistence of racial inequalities; and (iii) to propose analytical and normative guidelines so that globalization works as a vector of social justice, inclusion and respect for human rights.

Thus, the study not only proposes a critical reading of the relationship between globalization and miscegenation, but also offers theoretical and normative subsidies for confronting racial inequalities on a local and global scale.

2 HISTORICAL BACKGROUND

Understanding the interrelationship between globalization and miscegenation requires a rigorous historical framework that situates such phenomena in the process of formation of Western modernity and in the persistent global hierarchies that emerged from it. The turning

point dates back to the Renaissance, when European maritime expansion, driven by commercial, strategic, and spiritual interests, projected the continent beyond its borders, initiating the construction of a world-system (LANE, 1979; DIOGO, 2017). The great navigations not only redrew the geographical and political contours of the planet, but also established circuits of linguistic, religious, cultural, and biological exchange that, over the centuries, **consolidated** complex dynamics of miscegenation on a global scale (MATUCK, 2015).

Figure 1

Historical background

Source: Figure prepared by means of computational graphic synthesis, based on authorial description.

This process was intrinsically linked to the consolidation of mercantilism and the emergence of commercial capitalism, whose logic was structured **in the** exploitation of peripheral territories and **the** accumulation of capital in hegemonic centers.

Western Europe was consolidated as the dominant political-economic nucleus, while America, Africa and Asia were progressively converted into zones of production, extraction and servitude (ROJAS, 2004; MARX, 2011; HOBSBAWM, 2012; CARDOSO & REIS, 2018). Such expansionist imaginary, inscribed not only in economic practices, but also in the culture and literature of the time, finds paradigmatic expression in *Os Lusíadas*, by Luís Vaz de Camões, a work that, by celebrating the "glorious memories" and the expansion of the "Empire" through Africa and Asia, demonstrates the intimate relationship between political power, territorial conquest and symbolic legitimation:

> *"And also the glorious memories*
> *Of those Kings who were dilating*
> *The Faith, the Empire, and the Vicious Lands*
> *From Africa and Asia they have been devastating..."*

(CAMÕES, *Os Lusíadas*, Canto I, 1572).

Following the stanza above, Luís Vaz de Camões celebrates, in an epic tone, the immortalization of the deeds of the Portuguese navigators, "by valiant works they go from the law of Death freeing", and attributes to poetry ("if ingenuity and art help me so much") the role of perpetuating such feats. In the context of the sixteenth century, this association between military glory and artistic consecration fulfilled a political function: it reinforced the legitimacy of the Portuguese expansionist project and inscribed it in the collective memory as a manifest destiny and civilizing mission. Art, in this context, does not act as a vehicle of cultural plurality or mutual recognition, but as an instrument of symbolic consolidation of a hegemonic power projected over Africa, Asia and other colonized territories.

However, the polysemy of the literary text allows for a critical reinterpretation in the light of contemporary debates on human rights and multiculturalism. If, in the Renaissance, art served to glorify achievements and silence subjugated peoples, today it can be reappropriated to expose the violence implicit in these narratives and give visibility to erased memories. This rereading tensions the dichotomy between the crudeness of the invasion and the integrating power of artistic expression, allowing a cultural artifact of imperial origin to be re-signified as an instrument of intercultural and decolonial reflection[8]. By inserting this hermeneutic displacement in the analysis of globalization and miscegenation, it is evident how the European literary heritage, even born of a colonial imaginary, can be mobilized to question and rewrite historical narratives from an inclusive and plural perspective.

The presence of this poetic register demonstrates how, already in the sixteenth century, Portuguese colonial geopolitics was projected as a manifest destiny and civilizing mission, constituting a symbolic repertoire that justified the subjugation of peoples and the exploitation of African territories, whose structural and epistemological effects still reverberate in the present. Modernity, therefore, cannot be dissociated from the institutionalization of racial and territorial inequalities. Colonialism imposed classification categories that naturalized hierarchies among peoples, culminating in the construction of the ideal of "racial purity" and the dissemination of pseudoscientific doctrines, such as social Darwinism, which legitimized policies of exclusion, segregation, and genocide (IDÍGORAS, 1983; FREDRICKSON, 2008).

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[8] Decolonial refers to a set of theoretical and political perspectives that aim to question, destabilize, and reconfigure colonial legacies in the structures of knowledge, culture, power, and language, promoting plural epistemologies and the valorization of subalternized knowledge. This approach emphasizes the need to rescue marginalized narratives and identities and to overcome the historical hierarchies inherited from colonialism, offering critical tools for the analysis of contemporary social and cultural relations (MIGNOLO, 2000)

This discursive and symbolic heritage, inscribed in epic literature and in narratives of imperial glory, was later reconfigured by modernity in the form of racialist theories and classificatory devices that, by pretending to be scientific, reinforced global hierarchies. The historical specificities of the different forms of colonization are also worth mentioning. While the colonization model of settlement, as in the United States, favored the ideal of white ethnic homogeneity, the Ibero-American model, founded on exploitation and syncretism, engendered more visible forms of miscegenation, without, however, breaking with the logics of racial subordination (CARVALHO, 2024)[9]. In Brazil, for example, the symbolic valorization of miscegenation coexists with the permanence of material and representational inequalities, evidencing the ambivalent character of this phenomenon (FREYRE, 2003; TELLES, 2017)[10].

In contemporary times, globalization, especially in its informational and digital phase, expands the flow of goods, people, ideas and symbols, intensifying cultural hybridization. However, this same movement intensifies socioeconomic asymmetries and deepens processes of exclusion, displacement and xenophobia, notably in contexts of humanitarian crisis, political instability and environmental collapse (HELD, 1999; STIGLITZ, 2017).[11] As Gonçalves (2005) warns, it is precisely in these moments that the affirmation of universal principles of dignity, justice and equality becomes urgent, capable of curbing the naturalization of inequality and institutional violence.

Therefore, the historical itinerary that articulates globalization and miscegenation reveals itself to be profoundly ambiguous: on the one hand, transnational processes have generated encounters, exchanges, and hybridizations that have enriched the cultural and symbolic repertoires of modern societies; on the other hand, these same dynamics have reproduced and, at times, **sophisticated, devices** domination, racialization and exclusion. The contemporary identity fabric is thus marked by unresolved tensions between historical legacies and global flows, between celebrated diversity and persistent inequality. Thus, understanding globalization in the light of its historical itinerary allows us to recognize that miscegenation is not a mere collateral effect of these processes, but a constitutive component of their social and symbolic mechanism. By transiting between colonial heritages and contemporary flows, miscegenation proves to be a fertile field to examine how identities are shaped, tensioned and reinterpreted. It is in this horizon that the next section opens, focused

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[9] CARVALHO, Leandro. Daily life of families in the Thirteen Colonies. Mundo Educação. Available at: https://mundoeducacao.uol.com.br/historia-america/cotidiano-das-familias-nas-treze-colonias-inglesas. htm. Accessed on: June 17, 2025.

[10] See also: TELLES, Edward E. *Race in Another America: The Significance of Skin Color in Brazil.* Princeton University Press, 2004. JSTOR, https://doi.org/10.2307/j.ctt6wpzpb. Accessed on: June 9, 2025. ISBN-13: 978-0691118666.

[11] See also: STIGLITZ, Joseph E. *Globalization: The great disappointment*. Preface by António Simões Lopes; translation by Maria Filomena Duarte. Lisbon, Terramar, 2004. ISBN 972-710-376-X.

on miscegenation in its genetic and cultural dimension, as a key to deciphering the paradoxes of diversity in the globalized world.

3 MISCEGENATION IN GENETIC AND CULTURAL DIVERSITY

Miscegenation is a historical, biological and symbolic process that has contributed decisively to the construction of human heterogeneity. Far from being a peripheral phenomenon, it is a structuring feature of the modern experience, as it expresses both genetic diversity and cultural exchanges that have forged hybrid identities over the centuries[12]. On the biological level, contemporary research confirms that the crossing between different populations favors genetic variability, expanding the adaptive capacity of the human species, with positive effects on disease resistance and ecological plasticity (TELLES, 2017).

Figure 2

Miscegenation in genetic and cultural diversity

Source: Figure prepared by means of computational graphic synthesis, based on authorial description.

However, to reduce miscegenation to its natural or celebratory dimension would be to incur in an incomplete reading. As Carlos Moore and Abdias Nascimento point out, in Latin

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[12] Cf. The concept of hybrid identities, developed mainly in Cultural Studies, describes identity processes marked by instability, multiplicity and constant negotiation between different cultural, social and historical matrices. Rather than constituting fixed essences, such identities result from intersections and displacements that reflect the reality of globalization and postmodernity. Homi K. Bhabha (2018), when articulating the notion of "cultural hybridism" based on Bakhtin's "intentional hybrid", conceives identity as a "place of enunciation" permeated by tensions and conflicts, in which identity formation is not resolved in a linear or harmonious way. Stuart Hall (2019), in turn, emphasizes that, in postmodernity, identity is fragmented, composed of multiple belongings and contexts in dispute, always being historical, cultural, and contingent. Thus, hybrid identities are configured as creative and adaptive responses to the homogenizing pressures of globalization, pointing to both emancipatory possibilities and the risk of new forms of cultural subordination.

America miscegenation has often been transformed into a political doctrine, instrumentalized as a mechanism of social and racial control, in a project that disguises historical asymmetries under the veil of ethnic harmony (MOORE, 2007, p. 273). This doctrine produced what the Senegalese historian Cheikh Anta Diop called "vertical miscegenation", a process imposed by the dominant group, aimed at the symbolic whitening of racialized populations[13]. In this context, miscegenation operates not as an emancipatory bridge, but as a tactic of silencing and diluting identity.

Beatriz Nascimento[14] radicalizes this critique by demonstrating how the discourses of miscegenation were mobilized to legitimize the denial of black agency. His proposal for the historical re-inscription of the "urban quilombos" offers a powerful counter-narrative, in which identity is not erased by mixture, but re-elaborated by resistance (RATTS, 2006, p. 95–97). Thus, miscegenation shows itself as a terrain of symbolic dispute: it can both reproduce mechanisms of domination and open cracks for insurgent identities.

Figure 3

Birth of human rights

Source: Figure prepared by means of computational graphic synthesis, based on authorial description.

[13] Carlos Moore clarifies that: The compaction of any human segment certainly makes it more resistant to domination; which is why the dominant sector does not atomize. The demographically smaller it is, initially, the greater the tendency to build mechanisms capable of guaranteeing the atomization of the dominated segment; The fragmentation of this thus becomes one of the most effective instruments of domination. The vertical/unilateral miscegenation imposed by the dominant segment corresponds to this logic, performing a central normative function in a multiethnic and multiracial context. In fact, the new multichromatic population contributions derived from this miscegenation of races in a state of inequality tend to identify with the dominant segment and to reinforce the devices of domination put into practice by it (MOORE, 2007, p. 277).

[14] Beatriz Nascimento (1942-1995) was a historian, teacher, screenwriter, poet and activist from the Northeast for the human rights of blacks and women. Born in Sergipe, she articulated in her intellectual production black history, memory and identity, with an emphasis on the notion of "quilombo" as a space of resistance and community construction, both in contemporary historical and urban contexts. He died prematurely, leaving a central legacy for studies on race and gender in Brazil.

In the anthropological field, mestizo culture materializes in hybrid expressions that cross continents and resist homogenization. Brazil is exemplary in this sense: the fusion between indigenous, African and European traditions has generated cultural practices such as samba, feijoada, capoeira and Afro-Catholic religious syncretism, symbols of a plural national identity. Carnival, as a collective rite of re-enactment and transgression, condenses this cauldron of influences and reaffirms the creative power of miscegenation (RIBEIRO, 1995).

However, the exaltation of diversity coexists with the persistence of racist discourses. The naturalist Louis Agassiz, when visiting Brazil in the nineteenth century, described miscegenation as degeneration, echoing the European scientific racism of his time (AGASSIZ, 1868 *apud* SCHWARCZ, 1994). This view fueled whitening policies and sustains Eurocentric aesthetic standards that guide consumption, the media and social representation to this day. As Ashcroft et al. (2002) note, global cultural systems continue to reproduce symbolic hierarchies, even in the midst of apparent postmodern fluidity.

Black art, especially music, emerges as a space of resistance and symbolic reconfiguration. Paul Gilroy (1993) emphasizes the role of Afro-diasporic sonorities in the production of a "counter-modernity" that expresses pain, hope, and struggle. Music becomes, in this context, a language of survival and insurrection, a sung memory of those who were excluded from official history.

Globalization, in turn, intensifies the paradoxes of miscegenation. If, on the one hand, it stimulates the circulation of knowledge and cultures, on the other hand, it reinforces dynamics of commodification that tend towards symbolic homogenization. The massive adoption of Westernized clothing, language, and aesthetic tastes reflects a model of selective cosmopolitanism, in which the "Other" is welcome only to the extent that it conforms to the dominant standards. The perception that globalization favors diversity must therefore be nuanced. As Appadurai (1996) argues, globalization is also the stage for disputes between collective imaginaries, between the imposition of hegemonic models and the affirmation of plural identities.

The perception that globalization favors diversity must therefore be nuanced. As Appadurai (1996) argues, globalization is also the stage for disputes between collective imaginaries, between the imposition of hegemonic models and the affirmation of plural identities. In this sense, the coexistence between market universalism and cultural plurality is not peaceful, but tensioned by structural inequalities that cross national and bodily borders.

Understanding miscegenation requires situating it at the confluence between economic flows, cultural mediations, and epistemic disputes. The interdependence between

economy and culture has intensified in the twenty-first century, transforming the way identities are constructed, perceived and claimed. The logic of the market, while disseminating diverse cultural goods, imposes value criteria that marginalize expressions considered "minor" or "exotic".

It is in this scenario that the challenge emerges: to recognize miscegenation not as dilution, but as a creative power; not as the result of a project of assimilation, but as a process of resistance and reinvention. The analysis of globalization, therefore, must go beyond the purely economic perspective and incorporate a robust cultural critique, capable of illuminating the intertwinings between identity, memory, exclusion, and the desire to belong.

By situating miscegenation in this intersection of historical, biological and symbolic forces, it becomes inevitable to recognize that its meanings and developments cannot be dissociated from the broader logics that govern the circulation of people, goods and ideas. Understanding this phenomenon, therefore, requires moving towards the examination of the global dynamics that, beyond the economy, shape cultural imaginaries and reconfigure power relations in the contemporary world.

4 GLOBALIZATION: FROM ECONOMY TO CULTURE

The analysis of miscegenation showed how historical flows of interaction between peoples shaped plural identities and destabilized homogeneous visions of culture and race. However, fully understanding these processes requires situating them in the broader logic of contemporary globalization, which, in addition to the biological and symbolic circulation of people and cultures, imposes economic, technological, and political dynamics capable of enhancing or restricting cultural diversity. Thus, the discussion now shifts to examine how globalization, by articulating economic and cultural dimensions, influences the configuration and valuation of these hybrid identities on the world stage.

Loomba (1998) emphasizes that globalization, or globalization, does not constitute, in itself, a comprehensive solution to issues related to human rights. This dynamic is mostly concentrated in the circulation of goods, information, trade, and technological innovations, relegating to the background the cultural and ethical values that should guide socioeconomic interactions in an interconnected world. For globalization to effectively contribute to the promotion of human rights, it is essential that such values be explicitly recognized and actively incorporated into institutional and social practices. Humanism, in this sense, reinforces the need to recognize the other as equal, assuring him the same respect **and the same dignity** that we claim for ourselves.

Figure 4

Globalization

Source: Figure prepared by means of computational graphic synthesis, based on authorial description.

In the light of Loomba (1998), globalization is not an automatic moral response to contemporary dilemmas: it privileges flows of goods, data and innovation, but often relegates ethical values that should guide interactions in an interdependent world. In order for it to produce emancipatory effects, it is necessary to institutionalize a practical humanism, replacing self-centered "mirrors" with "bridges" of mutual recognition, which incorporate, in policies and legal arrangements, the equality of dignity between culturally diverse subjects.

As Stuart Hall (2019) warns, globalization does not dissolve cultural identities, but reconfigures them in the midst of unequal power relations and asymmetrical flows of representation. Far from being fixed essences, identities are historical and discursive processes, built from narratives that articulate belonging, difference, and memory. In this sense, miscegenation, when read in the light of Hall's theory, reveals itself as a space of dispute: on the one hand, it can expand cultural repertoires and promote emancipatory hybridizations; on the other hand, it can be instrumentalized to mask racial hierarchies and reproduce colonial logics in new forms. Incorporating this reading allows us to understand that, in the global scenario, the recognition of diversity is not limited to the celebration of cultural encounters; it requires confronting the material and symbolic conditions that define which identities are legitimized, which are tolerated, and which are marginalized. To broaden this theoretical framework, it is important to consider other dimensions presented by Hall.

Stuart Hall (2019) emphasizes that the construction of cultural identities does not occur in a social vacuum, but develops in the midst of asymmetrical power relations, in which dominant narratives shape the legitimization or marginalization of social groups. Identity, for Hall, is a continuous process of historical "production", crossed by disputes between

hegemonic forces and practices of cultural resistance, which makes it unstable and permanently unfinished. Thus, it cannot be conceived as a fixed essence or natural attribute, but as the result of discourses, social practices and symbolic constructions in constant dispute and renegotiation.

Hall also problematizes the superficial celebration of cultural diversity—typical of certain liberal and multiculturalist discourses—that often **reduces** cultural differences to aesthetic displays or folkloric manifestations, without addressing the underlying structural inequalities. In this sense, miscegenation, although often presented as a symbol of racial and cultural harmony, can function simultaneously as a space of resistance and as an instrument for maintaining colonial hierarchies and logics.

From this perspective, the hybrid identities generated by miscegenation are, at the same time, products of the homogenizing pressures of globalization and local specificities, crossed by contradictions that can both favor cultural emancipation and reproduce inequalities. This approach offers critical instruments to question the role of constitutional law and public policies in the configuration of these identities, demonstrating their ambiguous capacity to promote inclusion or reinforce exclusion. By transcending the simplistic rhetoric of diversity, Hallian thought provides a robust theoretical basis for analyzing hybrid identities and miscegenation in globalized contexts, calling for reflection on the concrete challenges of social justice and racial equity.

The challenge of globalization, therefore, transcends the strictly economic and technological dimensions, configuring itself as an ethical and moral imperative of recognition of the humanity of the other, especially of cultures that distance themselves from the Euro-American tradition. Expanding dialogue between civilizations to ensure dignified and equitable treatment for different peoples is fundamental to the promotion of equality. However, barriers persist, as demonstrated by the systematic refusal of European countries to welcome people displaced by armed conflicts, notably the wars in Syria and Libya (PERINE & COSTESKI, 2016).

In the massive migratory flows towards the European Union, driven by security emergencies and the search for better living conditions, the response of the receiving countries is often marked by hostility and insufficient adequate humanitarian structures. As Betts & Collier (2017) observe, although bound by international commitments such as the 1951 Geneva Convention, its 1967 Protocol and the EU Charter of Fundamental Rights, the European Union faces difficulties in establishing effective and solidary reception mechanisms, as a result of political tensions between member states, the rise of nationalist and security discourses and institutional limitations in the face of the magnitude of migration.

This dissonance between the moral imperative of protection and effective practice generates a normative and humanitarian deficit that weakens fundamental rights, transforming them into guarantees conditioned to the profile and origin of the migrant and thus compromising the legitimacy of the European legal architecture itself.

The intersection of globalization and miscegenation outlines a complex and multifaceted problem, for which there are no simplistic or immediate solutions. Although the contemporary world registers remarkable advances in the scientific, technological and economic fields, these advances are not proportionally reflected in moral and ethical development. Lyotard (1986), in his critique of postmodernity, and Bauman (2001), in characterizing "liquid modernity", point to the disconnection between the accelerated pace of technical innovations and the slow evolution of social and human values.

While technical progress advances at a dizzying pace, the ability to coexist with diversity and the consolidation of ethical values walk unevenly. This asymmetry feeds hegemonic and imposing postures, which tend to disregard cultural plurality and reproduce political and social conflicts. Thus, the intertwining between globalization, modernity and identity requires an interdisciplinary approach, able to demonstrate the complexity of human and cultural interactions in contemporary times.

When reflecting on the ethical and cultural dilemmas that permeate globalization, it is clear that its impact cannot be apprehended only from the tensions between economy and culture. It is necessary to broaden the analytical horizon to understand how this phenomenon manifests itself in different dimensions - historical, political, legal and symbolic - and how these layers interpenetrate in the formation of a world order that, at the same time, integrates and fragments. It is precisely this broadening of the view that guides the next chapter, in which we seek to place globalization in perspective, examining its foundations, its contradictions and its implications for the construction of more just and plural societies.

In this sense, understanding globalization in its complexity requires going beyond the view restricted to contemporary dynamics and situating it in a historical trajectory marked by persistent asymmetries. It is in this key that it becomes possible to analyze globalization not only as an integrating phenomenon, but also as a profoundly unequal process, whose roots and developments require a careful reading of the power structures that have shaped, and still shape, the global order.

5 GLOBALIZATION AS A HISTORICAL AND UNEQUAL PROCESS

Understanding the intertwining between globalization and modernity requires a critical review of the triumphalist narratives that universalized history from a Eurocentric logic. Official

history, by hiding or delegitimizing crucial events for subalternized peoples, also erases the deep roots of structural racism in the formation of Western modernity. Carlos Moore (2007, p. 160-161), in dialogue with David Hanson, asserts that the advent of capitalism cannot be separated from the exercise of racial violence, erected as a pillar of global domination. The military supremacy of the West, since Greco-Roman times, has been sustained not only by war technology, but by a cultural drive to annihilate the enemy, a lethal dynamism that Moore calls "singular lethality" (2007, p. 142-143).

This culturally institutionalized violence was converted into a matrix of power, guiding both colonial expansion and the imposition of a global economic and epistemic order. Diop, in a scathing critique of Eurocentric historiography, points to the silencing of racial animosities as part of a strategy of erasing the phenotypic hierarchies that sustain racism as a structuring device.

On the symbolic level, the constitution of national identities does not result from peaceful pacts or homogeneous narratives, but from disputes for recognition and struggles against historical erasures. Achille Mbembe (2022; 2014) proposes decolonization as an ethical and ontological task: a movement of reappropriation of the self in confrontation with epistemic imperialism. In his critique of the metaphysics of difference, Mbembe warns that the African subject cannot be reduced to an essence, as it is constituted by unstable, mobile, and reversible practices of the self (MBEMBE, 2017, p. 171-174).

Figure 5

Figure made by the author

Source: Figure prepared by means of computational graphic synthesis, based on authorial description

The concealment of the Haitian Revolution, as Michel-Rolph Trouillot (2024) demonstrates[15], illustrates this process of silencing. The absence of this event in Western historical memory is not accidental, but strategic: by ignoring the insurrection of the enslaved Haitians, the fiction of European freedom as universal is preserved. Buck-Morss (2011) shows that this silencing reverberates even in Western philosophical structures, such as in the Hegelian dialectic of freedom.

This historical forgetfulness also affects modern legal architecture. National constitutions, as institutional expressions of collective identity projects, are crossed by these disputes. Duarte and Queiroz (2016)[16] recognize that Haiti, by constituting itself as the first state founded by formerly enslaved people, created a constitution that not only broke with slavery, but instituted a new grammar of human dignity. The same movement can be observed in the Mexican Constitution of 1917, which incorporated revolutionary demands into positive law, becoming a reference in Latin American social constitutionalism (RIZZI, 2016; ROUX, 2017).

In the theoretical field, the tension between legality and legitimacy remains alive. Kelsen (2003) and Schmitt (2007)[17] embody opposing perspectives: the first, a defender of pure normativity; the second, of political decisionism. This split reappears in contemporary contexts marked by institutional disputes and crises of representation, revealing how law is never neutral and actively participates in the constitution of identities, the exclusion of subjects and the organization of power.

This dispute, however, is deeper. In realities marked by racial hierarchies, sovereignty takes on lethal contours. Mbembe (2022) calls necropolitics the rationality that decides who

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[15] Michel-Rolph Trouillot (1949–2012), a Haitian anthropologist and historian, argues in *Silencing the Past* that historical silence is not mere forgetting, but a constitutive part of the production of narratives. In the Haitian case, the erasure of the Revolution of 1791–1804, which took place when Haiti was still the French colony of Saint-Domingue, reveals a global pattern of suppression of black events that threatened the established racial and political order. Considered inconceivable by Western observers at the time, the insurrection of enslaved Haitians not only challenged the French colonial system but also inspired abolitionist and anti-colonial movements in the Americas and Europe. This process of silencing, at once symbolic, epistemological, and political, contributed to the invisibility of these insurgent voices. Contemporary studies confirm that, even today, the Haitian Revolution remains marginalized in Western curricula, despite its profound impact on the imaginary of freedom and equality, including in the fight against slavery in the United States (TROUILLOT, 2024).

[16] Cf. QUEIROZ, Marcos. *Black constitutionalism: elements of theory and constitutional history from the Haitian Revolution*. Journal of Constitutional Studies, Hermeneutics and Theory of Law (RECHTD), v. 13. N. 1, pp. 85-109, 2021; and QEIROZ, Marcos. *Haitian Constitutionalism and the Invention of Human Rights*. Journal of Contemporary Economics. Law and Praxis, v. 13, n. 4, p. 2774-2814, 2022. ISSN 2179-8966. DOI: 10.1590/2179-8966/2022/70815.

[17] **Carl Schmitt** (1888-1985), a German jurist and political theorist, is widely recognized for his analyses of sovereignty, the state of exception, and the friend/enemy logic as the foundation of politics. Although his thought was marked by strong controversy due to his association with the Nazi regime, his formulations remain relevant to understanding how sovereign power defines the boundaries of inclusion and exclusion in the body politic. In the context of this study, his reflection helps to problematize the ways in which legal and political systems, in globalized societies, institute symbolic and normative boundaries that often reproduce racial inequalities under the cloak of legality (SCHMITT, 2006; SCHMITT, 2015).

should live and who should die, articulating with biopolitical, disciplinary, and lethal control devices. In international relations, this logic is evident in the borders that allow some to move freely while condemning others to silent death, as in the colonial occupation of Palestine, "the most complete form of necropower", according to the author himself (MBEMBE, 2022, p. 46).

Carlos Moore (2007, p. 16-17; 57-58)[18]. expands this criticism by demonstrating that racism is not a recent phenomenon, nor a byproduct of modern slavery. He identifies these roots in phenotypic constructions since Antiquity, showing that racialization is a historical constant, always changing, which metamorphoses, adapts and legitimizes itself under new guises. The myth of overcoming racism through development, science or education is dismantled by this critical genealogy.[19]

Octávio Ianni, in a convergent perspective, warned of the contemporary intensification of racialization: a process that **reconfigures** colonial stigmas under modern forms of exclusion. According to the author, the twenty-first century witnesses a transfiguration of ethnicity into race, and of the mark into stigma, reediting the mechanisms of domination with a new language and democratic appearance.

> Once again, at the beginning of the twenty-first century, many realize that a vast process of racialization of the world is once again underway. What happened in other times, starting with the cycle of great navigations, discoveries, conquests and colonizations, occurs again at the beginning of the twenty-first century, when individuals and collectivities, peoples and nations, comprising nationalities, are led to realize that the metamorphosis of ethnicity into race, the transfiguration of the phenotypic mark or trait into stigma (IANNI, 2004, p. 22).

In this scenario, national constitutions and narratives are not only instruments of legal organization: they are also symbolic artifacts that define the political value of lives. Mariano Azuela's critique of the Mexican post-revolutionary period expresses this tension, as does

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[18] Cf. Book by Carlos Moore. *Racism and society: new epistemological bases to understand racism.* In fact, great intellectuals of the Greco-Roman world, such as Aristotle, Pliny, Strabo and Herodotus, showed a marked concern with properly racial issues in an attempt to understand human differences. Pliny, in his Natural History, refers to racial characteristics by making detailed distinctions, in his Book VII, entitled Man. Herodotus, in Book VII, deals with racial differences when discussing Ethiopia. Strabo, in his work on geography, discusses extensively the races and the differences of human types all over the planet. In fact, there were few classical authors who did not comment in some part of their works on race and phenotypic differences. Pliny, referring to the Ethiopians, even commented: "Who would believe the Ethiopians before seeing them?... From the perspective of someone of a different race, a foreigner is less than a member of the human species!" (PLINIUS, 1947, vol VII).
[19] Cf. RACISM AND GLOBALIZATION: THE CONSTANT METAMORPHOSIS OF RACISM - Despite a series of evidences, there remains an optimistic interpretation, widely rooted and stimulated in the popular consciousness, according to which racism is a static phenomenon, which would constantly retreat in the face of education, economic growth – the so-called development –, the expansion of scientific knowledge and technological changes (MOORE, 2007, p. 286-7).

Benedict Anderson's (1983) contribution, which shows how nations are products of collective imaginaries, woven by memories, symbols, and exclusions.

Globalization and miscegenation, therefore, are not neutral processes. They operate simultaneously as promises of universality and as mechanisms of differentiation, erasure, and domination. National identity is neither a gift nor an essence, but a battlefield, where hegemonic narratives compete for space with silenced voices and insurgent memories.

The research undertaken here adopted an interdisciplinary and critical approach, articulating historical, legal and sociological methods to unveil the webs between globalization, structural racism and the formation of identities. The methodological plurality allowed us to capture the complexity of the symbolic and material disputes that cross the processes of globalization, revealing the intertwining between cultural diversity and structural inequality.

The findings indicate that miscegenation, often celebrated as a distinctive feature of Brazilian identity, also operates as a field of conflict, in which democratic promises of inclusion are confronted with the persistence of racist, exclusionary, and hierarchical structures. It is not only a matter of recognizing diversity, but of confronting the mechanisms that subordinate it.

Despite legal advances, such as Law No. 10,639/2003, which introduces the teaching of Afro-Brazilian history and culture in schools, the studies of Ana Paula Dias Labre (2023, p. 78-79; 107) show that there is a severe gap between normativity and its effective application. Epistemicide, understood as the denial of black knowledge, persists in curricula, teacher training and in the production of didactic material, reproducing Eurocentric logic and disqualifying other worldviews[20].

The work coordinated by Andréia Lisboa de Souza et al. (2005) reinforces this criticism by proposing the need for pedagogical reconstruction that recognizes the Afro-Brazilian cultural universes and combats the prejudice embedded in language. Alex Ratts (2006), in recovering the thought of Beatriz Nascimento, exemplifies what it means to resist erasure: she re-signifies the quilombo as an insurgent territory, a living geography of blackness and resistance[21].

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[20] At a time of emergence of decoloniality as a theoretical-practical project, the Brazilian decolonial black perspective emerges as an epistemic agenda, which seeks to decolonize educational theories and practices in Brazil and Latin America. This perspective seeks to break with epistemicide, that is, with the ontological denial and epistemic disqualification experienced by the black population in schools and universities, from a Eurocentric view, which erases other worldviews (LABRE, 2023, p. 94).

[21] A historian, she freed blackness from academic imprisonment to the slave past, updating signs and building new concepts and approaches. This is the notion of urban quilombos, a concept with which she re-signifies the territory/favela as a space of continuity of a historical experience that superimposes slavery on the social marginalization, segregation and resistance of blacks in Brazil (RATTS, 2006, p. 11).

Ratts' gesture is not just a tribute: it is an epistemological repositioning. By naming Beatriz as the anchor of a boat adrift in the Black Atlantic, the author invites us to find, in the midst of the ocean of colonial history, a possible route to dignity and collective reinvention[22].

This article, therefore, seeks to contribute to the renewal of academic and legal practices committed to human rights and racial justice. By integrating the lenses of history, law, sociology, and critical racial theory, a horizon for confronting exclusionary globalization is envisioned. The construction of fairer societies requires more than speeches: it demands memory, recognition, and epistemological courage. May this research serve as a starting point for new paths and new ports.

6 FINAL CONSIDERATIONS

The present study aimed to examine the articulation between globalization and miscegenation, analyzing how these two processes, of different natures, are intertwined in the conformation of contemporary societies and in the configuration of power in the international scenario. The choice of this problematic is justified by the fact that both the global circulation of economic and cultural flows and the historical production of mestizo identities operate as forces that simultaneously connect and tension **different** regions of the world, unveiling structural inequalities and symbolic disputes that transcend borders.

The analysis demonstrated that miscegenation, although it can generate hybrid identities capable of challenging racial hierarchies, has historically been instrumentalized as a political doctrine to legitimize projects of whitening and cultural dilution, especially in Latin America. In the global arena, the intensification of flows promoted by globalization potentiates **such** paradoxes: it favors the diffusion of cultural goods and transnational interactions, but often under the logic of a selective cosmopolitanism, which incorporates otherness only when molded to dominant patterns. Thus, the interaction between miscegenation and globalization is shown to be a field of geopolitical dispute, in which racial and cultural hierarchies are projected as mechanisms of power and domination.

From an interdisciplinary dialogue, which included historical episodes of rupture such as the Haitian Revolution and critical constitutional experiences such as the Weimar

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[22] Alex Ratts innovates not only by dedicating himself to the thought of a singular black intellectual and activist with bold thinking and an equally transgressive or insurgent lifestyle, but, above all, by the fact that decisions like this, to pay tribute to the thought of Beatriz Nascimento, are part of a process of permanent recognition in her research, of the gender dimension, as an essential condition, in addition to that of class and race, for understanding and facing/equating the theoretical and practical challenges related to overcoming flagrant social inequalities. By pointing to Beatriz Nascimento as "one of the anchors" for her boat "adrift in the Black Atlantic," Ratts gives us a clear signal of where the collective path of all of us, black men and women harassed by the historical experience of being simultaneously individuals and collectivity immersed in the movement of searching "for roots and correlated routes." that allow us to return to the safe haven of an uncoded and, therefore, free identity (RATTS, 2006, p. 12).

Republic, it was found that answering the central question of this research required understanding how these processes shape not only internal social relations, but also the narratives and strategies of international insertion of States. In this sense, constitutional identity emerges not only as a domestic normative expression, but as a geopolitical asset, capable of legitimizing or weakening a country's position in the international order.

However, the research revealed that significant epistemological barriers persist, especially in legal education and in Brazilian academic production, marked by Eurocentric biases and the invisibility of the historical and theoretical contributions of non-white peoples. This limitation not only impoverishes the internal debate, but also restricts the country's ability to articulate a sovereign and plural position in multilateral arenas. The strengthening of critical, inclusive and decolonizing perspectives is, therefore, not only an ethical demand, but a strategic necessity to expand political and cultural autonomy in the face of global asymmetries.

Thus, the study concludes that thinking about globalization and miscegenation in an integrated way means recognizing that both constitute strategic dimensions in the dispute for power and recognition in the twenty-first century. Incorporating diversity as a normative and political foundation, and not as a concession, **is an indispensable condition** for societies and states to build internal legitimacy and capacity for international projection. Ultimately, it is about understanding that the defense of human rights, cultural plurality and national sovereignty is intrinsically linked to the way structural racism is confronted and the very narrative of belonging is re-signified on a global scale.

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