

## **The Virgin of Guadalupe: From Tilma to Tattoo**

Rel. 51 Winter 2013, TTh 10:00am–11:50am

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### **Course description and objectives**

Beginning with her precursors in the Old and New World, this course approaches Guadalupe as a tool with which to pry open questions central to Mexican and Chicano/a identity. For some, she is a compassionate mother-figure with many characteristics once attributed to powerful pre-Columbian goddesses; for others, she is a feminist champion of political revolution and human rights. Bearing in mind that the meanings of Guadalupe cannot be completely exhausted with reference merely to the uses of her image, this course concentrates on the most compelling contexts in which Guadalupe has been called on to negotiate religious, racial, sexual, and national identity.

The success of this course will rest upon your active participation. My goals for this course are that **YOU**:

- Collaborate with fellow students throughout the quarter in order to create a classroom community.
- Increase the range of your theoretical facility with concepts drawn from a range of scholarly disciplines, including the history of religions and anthropology.
- Craft assignments that combine class material with outside readings and cultivate your unique voice.
- Become conversant with not only the history of the Virgin's image as authorized by the Roman Catholic Church, but also her adoption as a symbol by historically oppressed, persecuted, and disenfranchised groups.

### **Requirements**

1. You are expected to **attend class regularly** and **finish assigned readings *before class***.  
2. You are required to **contribute to class discussions**, and **inform me beforehand of any absences**. Come prepared to be called on at random and to share your impressions of the material. The quality of your contribution overall will be determined by:

- a) Frequency and relevance of your verbal comments.
- b) Preparation for class, as expressed in knowledgeable references made to the contents of assigned readings.
- c) Ability to comprehend, communicate, and critically reflect on the themes and theses of the assigned readings.
- d) Punctuality. (Snooze=lose.)

3. You need to **meet with me once before the midterm**, either during my office hours or at a time of your choice.
4. You must **compose a short (2-3 page) reaction paper** to one of the readings **before the midterm**, and **one reaction paper after the midterm** (exact due dates TBA).
5. You must agree to **write a take-home midterm** and your choice of a 6-8 page **final exam or research paper**, due at the end of the quarter. The exams will be essay-question format. Topics for final research papers must be submitted to me for approval via email or during office hours.
6. You must **obtain the readings assignments** via the Dartmouth College Library online (electronic) course reserves.
7. You **are responsible for presenting one of the readings** below—*not* summarizing its contents for the class, but instead drawing out its main points, and offering suggestions for analysis, preferably with a printed hand-out or Powerpoint presentation the class can follow.
8. In addition, you must **observe the following standards for courtesy**:

\*No audible yawning, flamboyant stretching, or obvious eating

\*No whispering or passing notes

### **Academic Integrity**

Plagiarism will not be tolerated. Use your own words, and credit the origins of the facts and ideas used in your writing. This applies to any text found on the internet. Do not cut and paste sentences from elsewhere and insert them into your own papers. You must acknowledge all borrowings using a standard citation format, properly followed. I reserve the right to use the anti-plagiarism software [www.turnitin.com](http://www.turnitin.com) to ensure that the writings you submit are yours alone, but passages from your work can also be easily “Googled” to confirm the same.

Your final grade will be decided according to the following components:

Midterm exam/Final paper: 40%

Classroom participation: 25%

Short reaction papers: 25%

Presentation: 10%

### **Schedule for Readings**

**Thurs. 1/5: Welcome and Introduction to the Course: “Who Painted Her?”**

**Tues. 1/10: Divine Precursors in Mesoamerica**

Inez Cardozo-Freeman, “Serpent Fears and Religious Motifs among Mexican Women,” *Frontiers: A Journal of Women’s Studies* 3, no. 3 (1978): 10-13.

Gloria Anzaldúa, "Coatloapeuh: She Who Has Dominion Over Serpents," in Ana Castillo, ed., *Goddess of the Americas: Writings on the Virgin of Guadalupe* (New York: Riverhead Books, 1996), 52-55.

David Carrasco and Scott Sessions, "Aztec Aesthetics: Flowers and Songs," in *Daily Life of the Aztecs: People of the Sun and Earth* (Westport: Greenwood Press, 1998), 159-82.

#### **Thurs. 1/12: The Mother Goddesses Tonantzin and Cihuacoatl**

Jacques Lafaye, "Holy Mary and Tonantzin," in *Quetzalcóatl and Guadalupe: The Formation of Mexican Consciousness, 1531-1813* (Chicago: University of Chicago Press, 1976), 211-30.

Kay A. Read, "More Than Earth: Cihuacoatl as Female Warrior, Male Matron, and Inside Ruler," in Elisabeth Anne Benard and Beverly Ann Moon, eds., *Goddesses Who Rule* (New York: Oxford University Press, 2000), 51-68.

#### **Tues. 1/17: The Iberian Guadalupe**

Nicholas Perry and Loreto Echeverría, "Spanish Power and Marian Colonization," *Under the Heel of Mary* (New York: Routledge, 1988), 39-45.

Gretchen D. Starr-LeBeau, "Introduction" and "Guadalupe after the Inquisition: Envisioning the Early Modern State in Guadalupe" in *In the Shadow of the Virgin: Inquisitors, Friars, and Conversos in Guadalupe, Spain* (Princeton: Princeton University Press, 2003), 1-11, 224-58.

#### **Thurs. 1/19: Juan Diego's Apparition**

Stafford Poole, "From the Beginning," in *The Guadalupean Controversies in Mexico* (Palo Alto, CA: Stanford University Press, 2006), 1-25.

*The Story of Guadalupe: Luis Laso de la Vega's "Huei tlamahuiçoltica" of 1649*, eds. and trans. Lisa Sousa, Stafford Poole, and James Lockhart (Palo Alto, CA: Stanford University Press and UCLA Latin American Center Publications, 1998), 55-107. [odd pages only]

#### **Tues. 1/24: Guadalupe and Early Colonial Religion, Race, and Gender**

Asunción Lavrin, "Indian Brides of Christ: Creating New Spaces for Indigenous Women in New Spain," *Mexican Studies/Estudios Mexicanos* 15, no. 2 (1999): 225-60 [excerpts].

Linda B. Hall, "Mexico: Images, Fiestas, Miracles, and Apparitions," in *Mary, Mother and Warrior: The Virgin In Spain and The Americas* (Austin: University of Texas Press, 2004), 107-36.

### **Thurs. 1/26: The Virgin and Mexican Independence**

Eduardo A. Ortiz-Ramirez, "The Virgin of Guadalupe and Mexican Nationalism: Expressions of Criollo Patriotism in Colonial Images of the Virgin of Guadalupe" (M.A. thesis, University of Nevada, May 2008), 85-113.

David Brading, "Liberal Patriotism and the Mexican Reforma," *Journal of Latin American Studies* 20, no. 1 (1988): 27-48.

### **Tues. 1/31: ...Revolutionary Symbol**

Adrian A. Bantjes, "Saints, Sinners, and State Formation: Local Religion and Cultural Revolution in Mexico," in Mary Kay Vaughan and Stephen E. Lewis, eds., *The Eagle and the Virgin: Nation and Cultural Revolution in Mexico, 1920-1940* (Durham: Duke University Press, 2006), 137-56.

Marjorie Becker, *Setting the Virgin on Fire: Lázaro Cárdenas, Michoacán Peasants, and the Redemption of the Mexican Revolution* (Berkeley: University of California Press, 1995), 1-7.

María Herrera-Sobek, *The Mexican Corrido: A Feminist Analysis* (Bloomington: Indiana University Press, 1993), 20-51.

### **Thurs. 2/2: ...Signifying the 'Mestizo' in Mexico**

Susan Kellogg, "Depicting Mestizaje: Gendered Images of Ethnorace in Colonial Mexican Texts," *Journal of Women's History* 12, no. 3 (2000): 69-92.

Malgorzata Oleszkiewicz-Peralba, "The Virgin of Guadalupe and the Creation of National Mestizo Identity in Mexico," in *The Black Madonna in Latin America and Europe: Tradition and Transformation* (Albuquerque: University of New Mexico, 2007), 49-80.

Magali M. Carrera, "Locating Race in Late Colonial Mexico," *Art Journal* 57, no. 3 (1998): 37-45.

### **Tues. 2/7: ...Sister—or Antithesis—of La Malinche?**

Cordelia Candelaria, "La Malinche, Feminist Prototype," *Frontiers: A Journal of Women Studies* 5, no. 2, *Chicanas en el Ambiente Nacional/Chicanas in the National Landscape* (1980): 1-6.

Octavio Paz, "The Sons of La Malinche," in Ana Castillo, ed., *Goddess of the Americas: Writings on the Virgin of Guadalupe* (New York: Riverhead Books, 1996), 197-208.

Analisa Taylor, "Malinche and Matriarchal Utopia: Gendered Visions of Indigeneity in Mexico," *Signs* 31, no. 3 (2006): 815-16, 824-40.

**Thurs. 2/9: ...Chicana/Mexican-American Feminist**

Sandra Cisneros, "Guadalupe the Sex Goddess," in Ana Castillo, ed., *Goddess of the Americas: Writings on the Virgin of Guadalupe* (New York: Riverhead Books, 1996), 46-51.

Jeanette Rodriguez, "Analysis: Six Questions," in *Our Lady of Guadalupe: Faith and Empowerment among Mexican-American Women* (Austin: University of Texas Press, 1994), 114-42.

Gloria Anzaldua, *Borderlands/La Frontera: the New Mestiza* (San Francisco: Aunt Lute Books, 1987), 53-9.

*Film excerpts: "Blossoms of Fire" (documentary, 2000)*

**Tues. 2/14: ...Migrant Worker/'Illegal' Immigrant**

Rubén Martínez, "The Undocumented Virgin," in Ana Castillo, ed., *Goddess of the Americas: Writings on the Virgin of Guadalupe* (New York: Riverhead Books, 1996), 106-9.

Cherrie Moraga, "Our Lady of the Cannery Workers," in Ana Castillo, ed., *Goddess of the Americas: Writings on the Virgin of Guadalupe* (New York: Riverhead Books, 1996), 124-27.

Mary E. Odem, "Our Lady of Guadalupe in the New South: Latino Immigrants and the Politics of Integration in the Catholic Church," *Journal of American Ethnic History* 24, no. 1 (2004): 26-57.

**Thurs. 2/16: ...Border Crosser and Icon of "La Raza"**

Malgorzata Oleszkiewicz-Peralba, "Aztlán: The Subversion of the Virgin in the Mexican American Southwest," in *The Black Madonna in Latin America and Europe: Tradition and Transformation* (Albuquerque: University of New Mexico, 2007), 141-60.

Patricia L. Price, "Good and Evil on the Line," *Dry Place: Landscapes of Belonging and Exclusion* (Minneapolis: University of Minnesota Press, 2004), 121-46.

**Tues. 2/21: ...Subject of Contemporary Mystical Experience**

Kristy Nabhan-Warren, *The Virgin of El Barrio: Marian Apparitions, Catholic Evangelizing, and Mexican American Activism* (New York: New York University Press, 2005), 1-15; 25-51; 60-3.

*Film excerpts: "Flowers for Guadalupe: the Virgin of Guadalupe in the Lives of Mexican Women" (documentary, 1996)*

### **Thurs. 2/23: ...Object of Communal Veneration**

Claude Stephenson, ed., *Matachines!: Essays for the 2008 Gathering* (Albuquerque: New Mexico Arts, 2008), 3-40.

Adele Wessell and Andrew Jones, "Reading Religion and Consuming the Past in the Feast of Guadalupe," *Anthropology of Food* 5 (April 2006), <http://aof.revues.org/document83.html>.

*Film: "A Long Journey to Guadalupe" (documentary, 1996, 97 min.)*

### **Tues. 2/28: ...Everyday Companion**

Julia Alvarez, "The Dashboard Virgencita," in Martín Espada, ed., *El Coro: A Chorus of Latino and Latina Poetry* (Amherst: University of Massachusetts Press, 1997), 15.

Timothy Matovina, "Nuestra Madre Querida," in *Guadalupe and Her Faithful: Latino Catholics in San Antonio, from Colonial Origins to the Present* (Baltimore: Johns Hopkins University Press, 2005), 24-45.

Kay Turner, "Voces de Fe: Mexican American Altaristas in Texas," in Gastón Espinosa, Mario T. García, eds., *Mexican American Religions: Spirituality, Activism, and Culture* (Durham: Duke University Press, 2008), 180-205.

### **Thurs. 3/1: ...Protector of Men**

Arturo Chávez, "The Tattooed Virgin: Embodied Symbols and Stories," in "Virgin of Guadalupe Tattoos: Embodied Symbols and the Construction of Racial and Gendered Identity among Mexican American Men" (Ph. D. Thesis, Iliff School of Theology and The University of Denver/Colorado Seminary, 2006), 1-4; 18-29; 102-18; 131-35; 137; 141-45; 147; 152-55; 157.

Luis Rodríguez, "Forgive Me, Mother, For My Crazy Life," in Ana Castillo, ed., *Goddess of the Americas: Writings on the Virgin of Guadalupe* (New York: Riverhead Books, 1996), 128-36.

### **Tues. 3/6: The Virgin among Protestants, and Beyond**

Maxwell E. Johnson, "The Virgin of Guadalupe in Ecumenical Perspective," in *The Virgin of Guadalupe: Theological Reflections of an Anglo-Lutheran Liturgist* (Lanham, MD: Rowman & Littlefield Publishers, Inc., 2002), 133-81.