

CAVEAT LECTOR: The following slides were shown in the “LGBT Religious History: Queering the Spirit” sessions indicated in the PowerPoint presentation title because they related to the required readings for those days. These can be found on the course syllabus.

The slides do not necessarily reflect the views of the instructor and in some cases were selected precisely because they contain errors of fact or differences of opinion with the authors whose scholarship students were reading. The more controversial graphics were intended to prompt conversations in college classroom settings and lead to engagement and respectful dialogue.

There is no straightforward way to “teach the slides”—nor should there be. It is up to individual teachers to use their judgment as to what materials are age-appropriate and decide whether they fit within existing lesson plans or can form the basis for new ones.



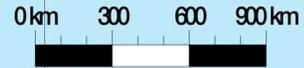
“Amor Eterno” by Felix d’Eon, who writes, “The text, which was suggested to me by a Muxe friend, reads ‘Muxe ne nadxii de dxi gati’ca,’ which means, ‘My muxe forever.’”

Pre-Columbian Civilizations in Central and South America, 1200 BCE–1542 CE





NORTHERN



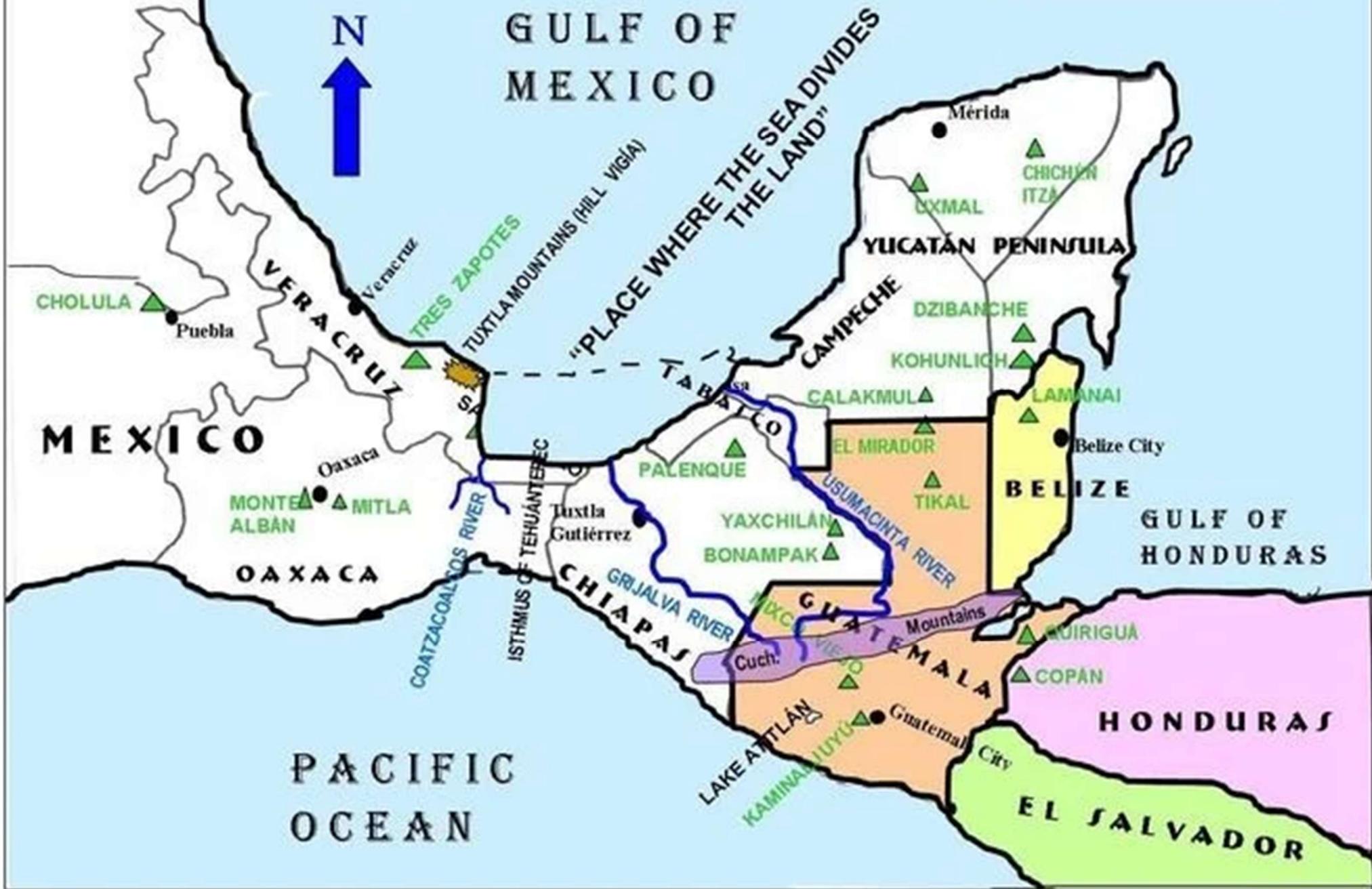
AZTEC EMPIRE
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1519

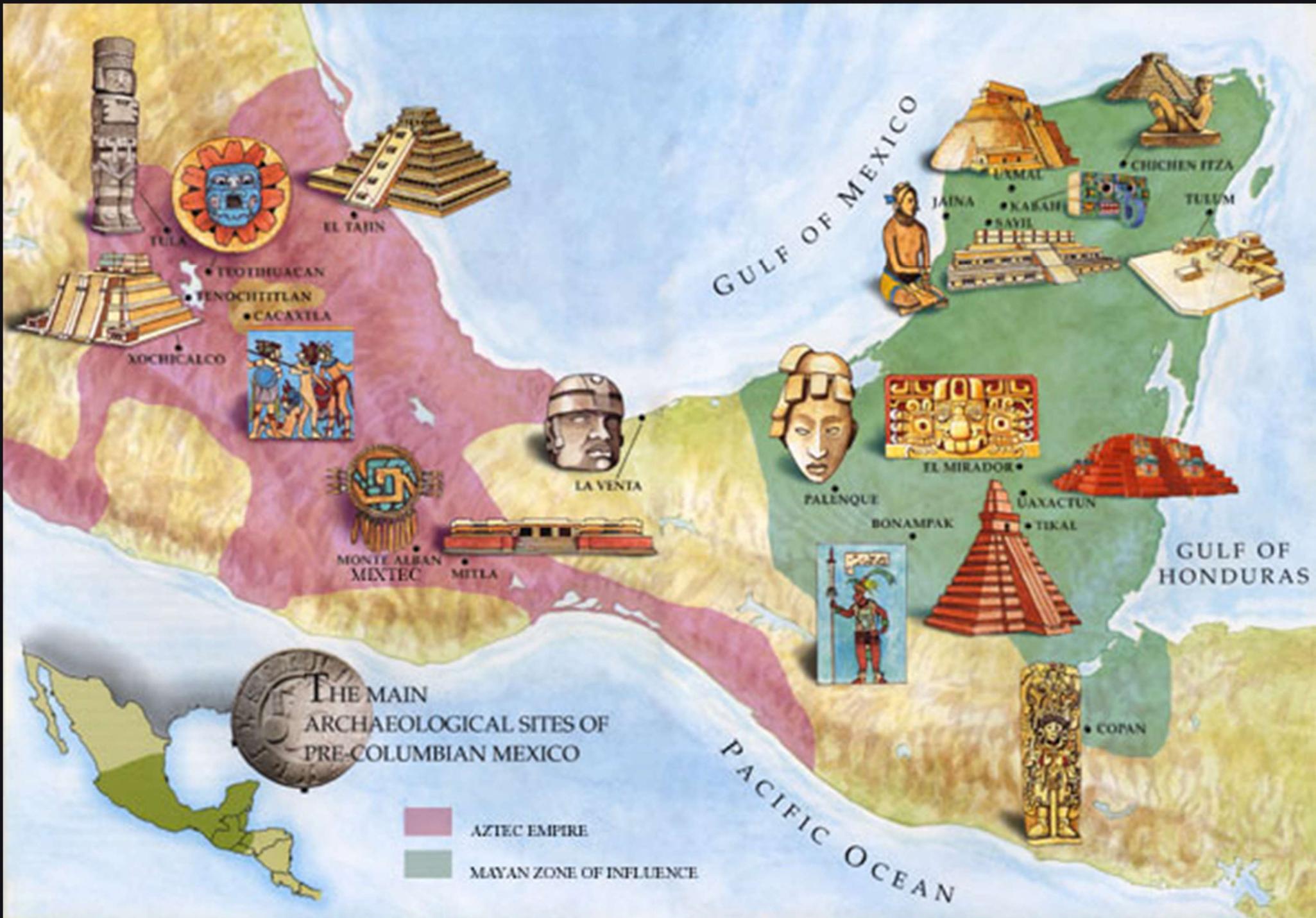
- Tributary Provinces**
- Border states**
- Northern states**
- Southern states**
- Metropolis**
- Cities**

AZTEC TRIBUTARY PROVINCES ON THE IMPERIAL FRONTIER 1519

Isth. of Tehuantepec when Rivers Flood

- Major Cities
- ▲ MAJOR ANCIENT RUINS





PUEBLOS INDÍGENAS EN MÉXICO

En México existen **11.13 MILLONES** de habitantes indígenas.

Se hablan alrededor de **364 VARIANTES LINGÜÍSTICAS**

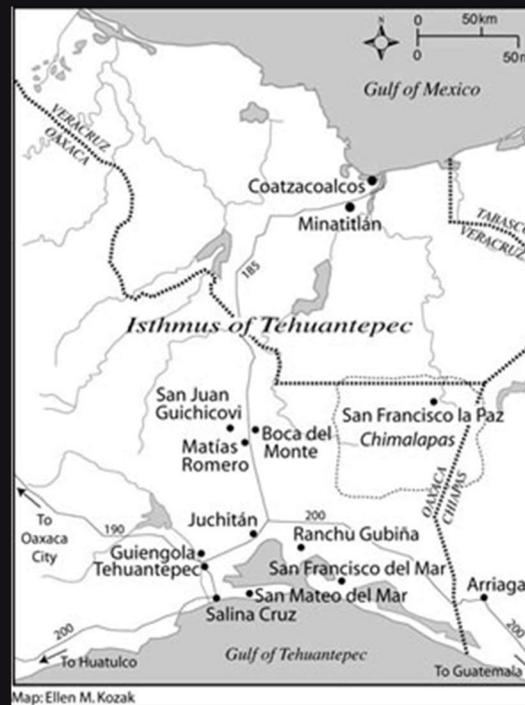
Población de los principales grupos etnolingüísticos:

· Náhuatl	2,445,969
· Maya	1,475,575
· Zapoteco	777,253
· Mixteco	726,601
· Otomí	646,875



EL ISTMO DE TEHUANTEPEC

- Incluye 79 municipios: 33 de Veracruz y 46 de Oaxaca
- Es el punto de acceso a la región Sur-Sureste
- El Sur-Sureste integra la cuarta parte de las entidades federativas del país



Queer Nahuatl: Sahagún's Faggots and Sodomites, Lesbians and Hermaphrodites

Pete Sigal, *Duke University*

The *Florentine Codex* discusses the cross-dressing figure that I mentioned earlier. They call this figure the “xochihua” (which, although Anderson and Dibble translated it as “pervert,” literally means “flower bearer”). The text of the flower bearer refers specifically to the cross-dressing figure. And the image accompanying the text shows the flower and signifies it as representing a cross-dressing person who performs various of the functions of women. The flower is a vital metaphor in the Nahuatl universe, where it is used to emphasize the importance of philosophy, poetry, and song; it is a general symbol of life's dualities.³³ But lest we think from this discussion that the Nahuatl viewed the flower bearer positively, I will quote from the Nahuatl text: “Xochihua: has women's speech, women's form of address, men's speech, men's form of address, . . . corrupts, confuses, and bewitches people, . . . uses flowers on someone [*texochihua*].”³⁴ And the following passage states: “Cuiloni: excrement, corruption, filth, filth sucker, little filth, corrupt, afflicted, frivolous, a joke,

a mockery, annoying, makes people filthy, fills people's noses with filth, effeminate; . . . burns and is scorched; . . . talks like a woman and passes him- or herself off as a woman [see fig. 5].”³⁵

In the Spanish section of the *Codex*, Sahagún maintains that the *xochihua* was one who enchanted or bewitched others.³⁶ Thus while Sahagún focused on the acts of the *xochihua* as a seducer, he missed the framework of the cross-dressing figure. However, other primary sources maintain with convincing regularity that the *xochihua* was a cross-dresser.³⁷



Q El sodomético paciente, es
abominable, nefando, y detas-
table, digno de quien hagan
burla, y se rian las gentes;
y el hedor, y la fealdad de su
peccado, nefando, no se puede
sufrir, por el asco que da a los
hombres. en todo se muestra mu-
geril / o afeminado, en el andar
y en el hablar, por todo lo qual
merece ser quemado.

Q Cuiloni, chimouhqui, cuitzotl
itlacauhqui, tlahelli, tlahelchi
chi, tlahelpul, tlacamicqui, te-
u poliuhqui auilli, camanalli,
netopeoalli, tequalani, te tlahel-
ti, tewiqueuh, teiaca pitz tlahel-
ti, cioaciuhqui, mocioanenequi
ni, tlaliloni, tlatlani, chi,

Nahua society prized masculinity, while the xochihua was seen as effeminate. However, the evidence shows that many high-level nobles kept xochihuas as dependents. They used them to perform household chores, to clean the temples, and to accompany warriors to war. When at war, the xochihuas provided the warriors with a variety of services, including sex. At other times, the xochihuas, some of whom were housed in the temples, were available for sexual favors and other chores to priests and other members of the high nobility.⁴⁰



Figure 6. The Prostitute, from the *Florentine Codex*

We can envision the Nahuatl in a more obscure way in another text that on the surface signifies a European moral framework: the one paragraph of book 10 that focuses on female homosexual desires and acts.

Patlache: a filthy woman, a woman with a penis, possessor of an erect penis, a penis, and testicles; pairs up with a woman, befriends a woman, procures young women, and possesses young women; has a man's body; the top part of [the patlache's] body is that of a man; talks like a man and passes him- or herself off as a man; has a beard, body hair, and hair; does it to another woman [*tepatlachuia*], befriends a woman, never wants to marry, detests and never looks at men; is frightening. [See fig. 7.]⁴⁷

naturas, suele ser exemplo
de hombres, por que usa del
sexu masculino.



Tzacatlipuat. osto iupiter



¶ Capitulo tercero. fo. ibidem.

Women in Colonial New Spain

- ◉ *Shame* the essence of femininity for Spanish
- ◉ A woman's reputation was everything!
- ◉ Women expected to be submissive have few legal rights
- ◉ Depended on husbands economically



Women in Colonial New Spain

- “**Honor**” a quality only men can possess
- Women could not possess **honor**, but can harm family honor or reputation
- Example: adultery only a crime when committed by a woman



Comparison

Machismo - Hypervirility

- Physical strength - Violence
- Virility
- Incredible Sexual Prowess
- High Energy
- Control
- Emotional Detachment
- Rejection of the different e.g. homosexuality

Marianismo - Hyperfemininity

- Inner Strength
- Chastity
- Loyalty
- Passivity
- Subservience/ Docility
- Selflessness
- Acceptance of her fate

Marianismo—

“Marianismo is when a woman “acts as a lady should” proper and keeping her private relationship life private. I was expected to uphold this at all times, as I always represent not only myself but my family as well.” (23 year old Latina)

- self-sacrificing, spiritual strength, humble, virtuous, silent power of family
- “Virgin Mary”-like

Machismo—

“A macho or over-masculine attitude upheld by Latin men, gives the men a little more lenience for acting like “a guy.” As a female, we were to not step on a man’s pride or emasculate them because as we were to allow them to be masculine.” (23 year old Latina)

“We were raised to always look out for each other, yet as a man, I was raised with the ‘do what you have to do’ mentality.” (31 year old Latino)

- men’s responsibility to provide for, protect, and defend their families
- loyalty



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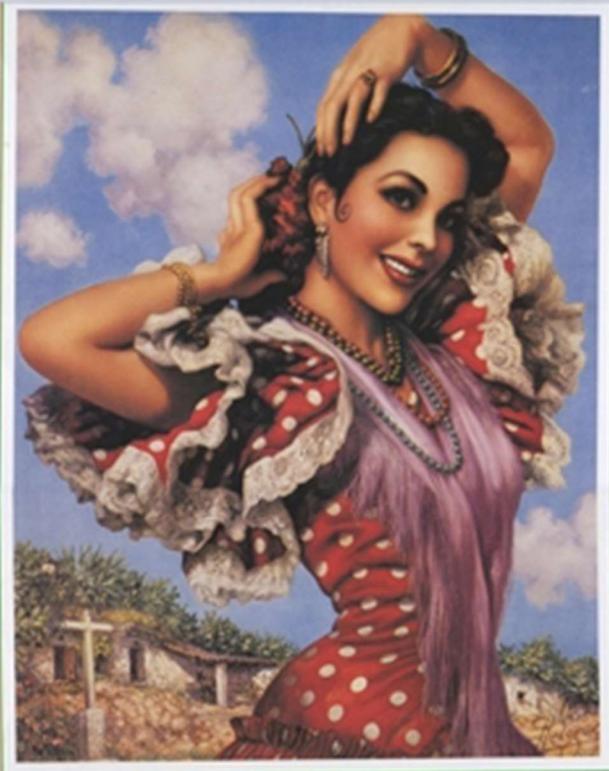
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Feminine virtue & the cult of domesticity constructed via the Virgin of Guadalupe in Mexican calendar art; paintings by iconic artist Jesús Helguera

The 10 Commandments of Marianismo

1. Do not forget a woman's place.
 2. Do not forsake tradition.
 3. Do not be single, self-supporting, or independent minded.
 4. Do not put your needs first.
 5. Do not wish for more in life than being a housewife.
 6. Do not forget that sex is for making babies - not for pleasure.
 7. Do not be unhappy with your man criticize him for infidelity, gambling, verbal and physical abuse, alcohol or drug abuse.
 8. Do not ask for help.
 9. Do not discuss personal problems outside the home.
 10. Do not change those things which make you unhappy that you realistically can change.
- (Vazquez)

Slide from Ashley Greene, "Gender Roles" available at
https://prezi.com/a_brga7gqfmc/gender-roles/

LOS 41 MARICONES

Encontrados en un baile de la Calle de
la Paz el 20 de Noviembre de 1901



Aquí están los Maricones

MUY CHULOS Y COQUETONES.

Hace aún muy pocos días
Que en la calle de la Paz,
Los gendarmes atisbaron
Un gran baile singular.

Cuarenta y un lagartijos
Disfrazados la mitad
De simpáticas muchachas
Bailaban como el que más.

La otra mitad con su traje,
Es decir de masculinos,
Gozaban al estrechar
A los famosos jottos.

Vestidos de raso y seda
Al último figurin,
Con pelucas bien peinadas
Y moviéndose con chic.

In the wee hours of the morning of November 17, 1901, the Mexico City police raided a private party on the fourth block of La Paz Street, arresting all 41 men in attendance, half of whom were dressed as women. The ensuing scandal, played out sensationistically in Mexico City's newspapers, followed the 41 from their arrest for having a party without proper permission and for their assault on good customs, to their court-ordered public humiliation as they were made to sweep the streets still in drag, to their ultimate embarkment for Yucatán where they were to assist the Mexican army in its war with Maya insurgents as trench diggers and mess hall staff.

The police marched those “in drag,” many of whom apparently were well-known citizens from respected families, through the streets and ultimately all of the party-goers were conscripted into the Mexican Army (though the government made clear that the prisoners would not “join the ranks of the valiant soldiers...they will be employed instead on such tasks as digging trenches, opening breaches, and raising temporary fortifications”).

The arrest of “The 41” quickly became legend, inspiring popular novels, sermons, editorials, and folk songs; it was, as Jim Burroway puts it, “the scandal of the year,” and the response to “The 41” further ingrained homophobia into Mexican culture.

Excerpts from “The Famous 41: Sexuality and Social Control in Mexico, 1901,” by Irwin, McCaughan, and Nasser via <https://lgbt-history-archive.tumblr.com/post/153301141212/los-41-maricones-the-41-faggots-mexico>

Today, the number 41 has become slang for homosexuality or, more specifically, “faggot” or maricon. As the former revolutionary general and National Defense Secretary Francisco L. Urquiza explained in 1965, “The influence of this tradition is so strong that even officialdom ignores the number 41. No division, regiment, or battalion of the army is given the number 41. From 40 they progress directly to 42. No payroll has a number 41. Municipal records show no houses with the number 41. No hotel or hospital has a room 41. Nobody celebrates their 41st birthday, going straight from 40 to 42. No vehicle is assigned a number plate with 41, and no police officer will accept a badge with that number.” Some of the early LGBT advocacy groups in Mexico incorporated the number into their names, just as many similar groups in the U.S. have leveraged “Stonewall” as a shorthand for the struggle for gay rights.

Excerpts from “The Famous 41: Sexuality and Social Control in Mexico, 1901,” by Irwin, McCaughan, and Nasser via <https://lgbt-history-archive.tumblr.com/post/153301141212/los-41-maricones-the-41-faggots-mexico>

The number ‘41’ has magical power over Mexicans’ spirits. From early childhood, Mexicans react nervously and joke when they write the number 41. In *buga* (straight) language it is called a ‘bad luck number’, but in gay language its meaning is the opposite: a ‘good luck number’.

From Max Mejía, “Mexican Pink,” in *Different Rainbows*, edited by Peter Drucker (Gay Men’s Press, 2000)



Colorized photo of prisoners arrested for “moral violations” (homosexuality), 1935, in the collection of the National Photo Library of the National Institute of Anthropology and History (INAH) in Mexico, available at <https://twitter.com/felixdeon/status/1211352401510326277>

**NO HAY NADA MÁS
FRÁGIL QUE UN MAZAPÁN**



A recent meme
on our theme...



**EXCEPTO LA MASCULINIDAD
MEXICANA, A ESA LE SOPLAS TANTITO
Y YA SE EMPIEZA A DESMORONAR.**



*La Reacción Clerical, Acecha para
Traicionar una vez más a la Patria*

*Maestros y Alumnos deben defender
a la Escuela Socialista como a su vida*



Photo by Rotmi Enciso, Mexico, 1991, of a protester and sign that reads, “Neither saints nor whores—[we’re] just women”



JOTOS, TORTILLERAS, LILOS,
PUTOS, MANFLORAS, MARICONES,
MAYATES, MUJERCITOS, TRASVESTIS,
TRANSEXUALES, BISEXUALES,
BUGAS, ALIVIANADOS, PUNIKS,
ROCKEROS, TIBIRITEROS,
LOCAS DE LOS BARRIOS,
MARIMACHAS...
...Y DEMAS RAZA...

¡TODOS A LA GRAN MARCHA LILA!

25 de junio de 1983, a las 15:30 horas,
desde el Monumento a los Niños Héroeas
a la Plaza del Templo Mayor
(junto al Zócalo)

RED DE LESBIANAS, HOMOSEXUALES,
ORGANIZACIONES Y COLECTIVOS
AUTONOMOS
(R E D L H O C A)



tortillera

noun

- 1 (CAm, Méx) (=vendedora) seller of maize pancakes
- 2 *** (=lesbiana) dyke *** , lesbian



50



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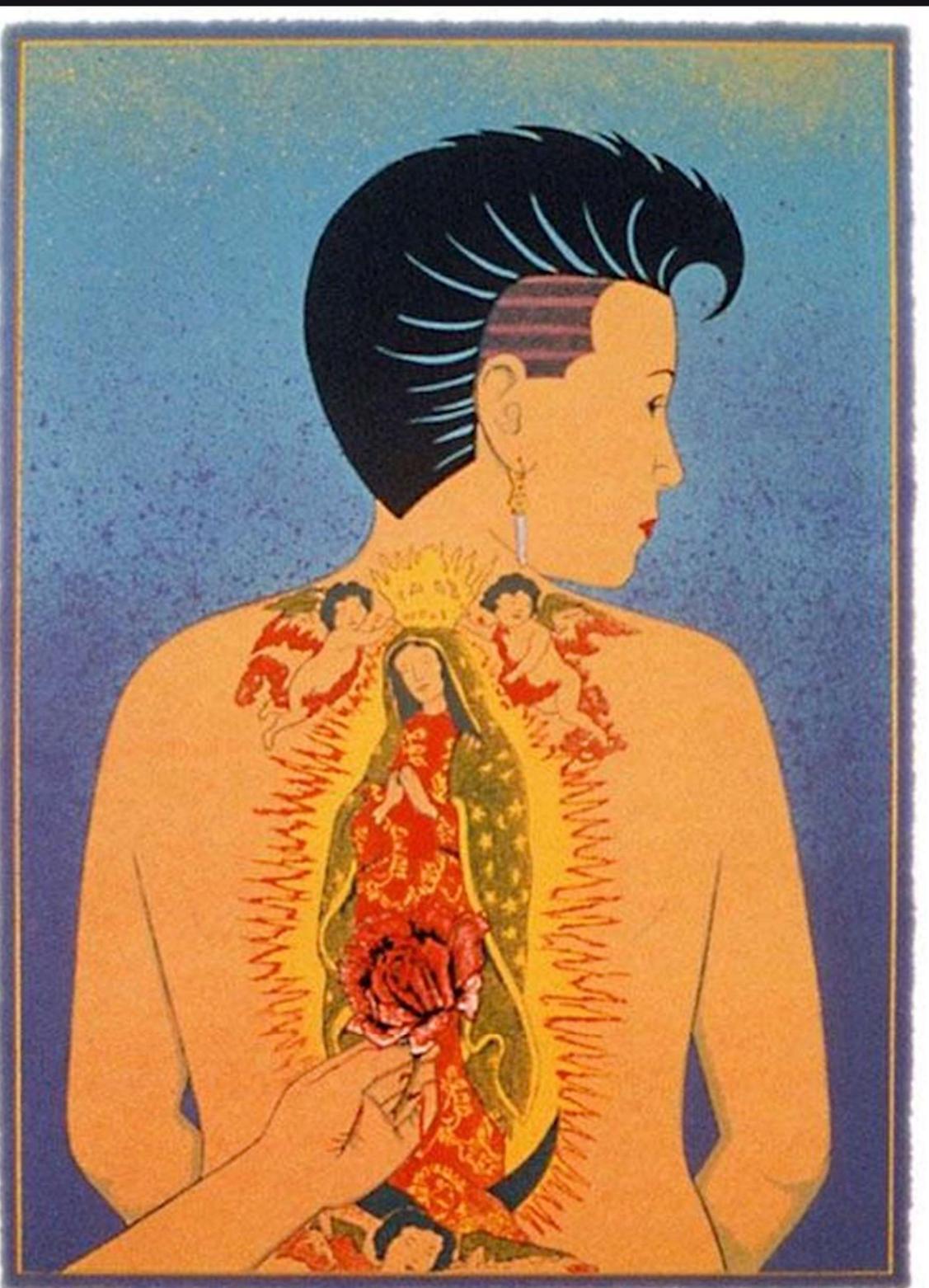
LA TORTILLA

46



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LA TIJERA



“La Ofrenda,” from the National Chicano Screenprint Taller, 1988-1989, by Ester Hernandez



Yolanda Lopez, "Portrait of the Artist as the Virgen of Guadalupe," 1978

OUR LADY OF CONTROVERSY

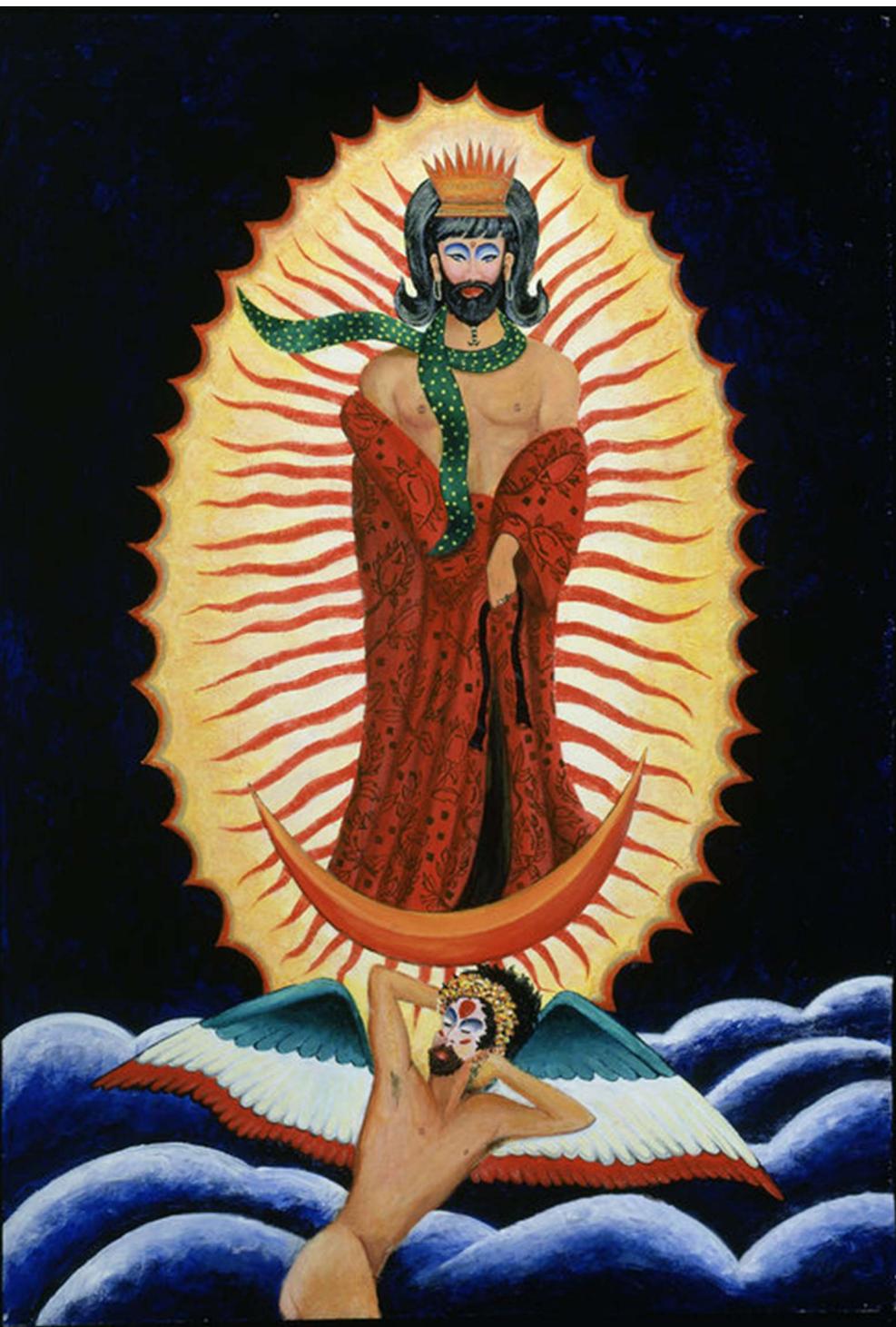
ALMA LÓPEZ'S IRREVERENT APPARITION

Edited by Alicia Gaspar de Alba and Alma López

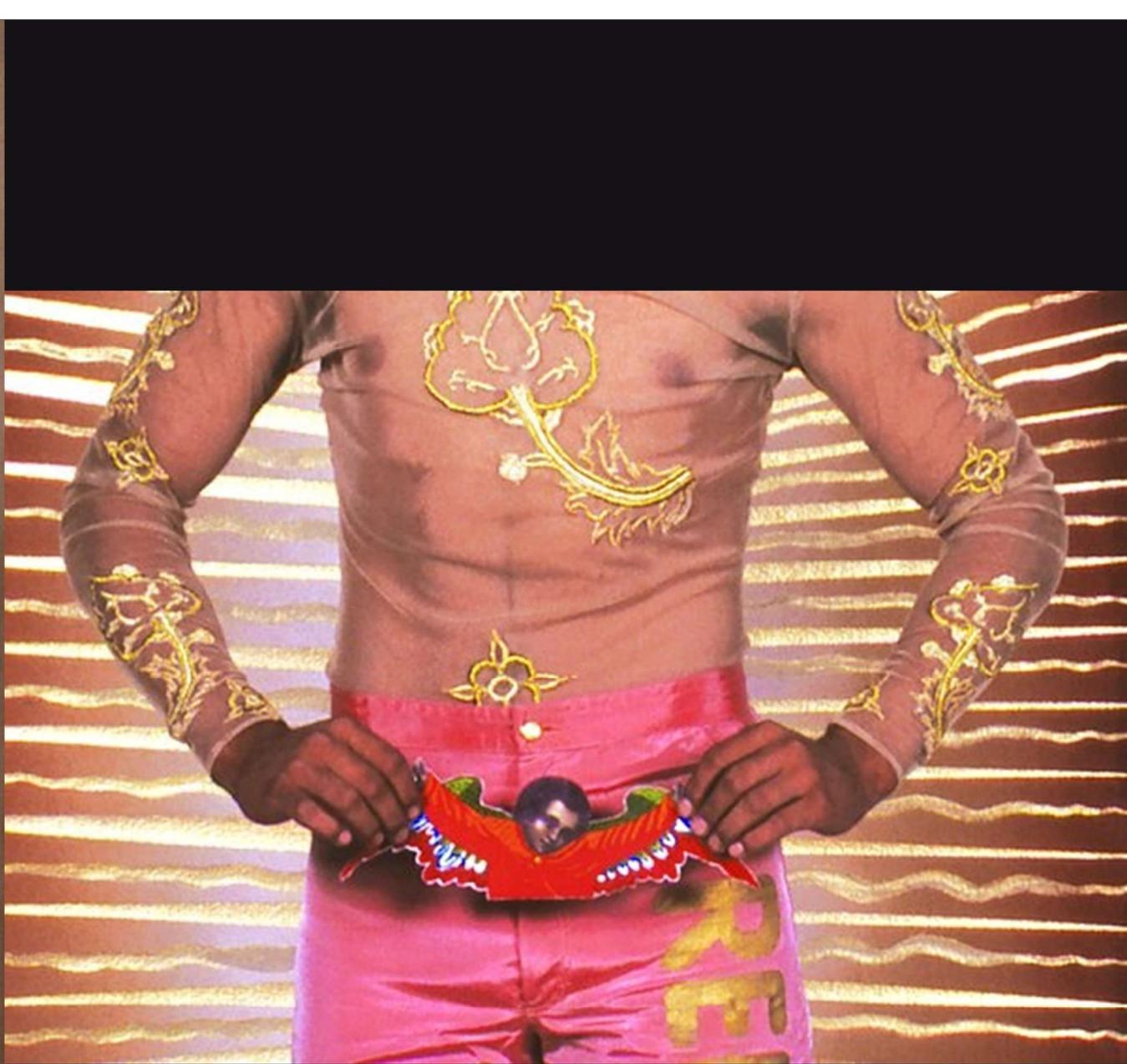
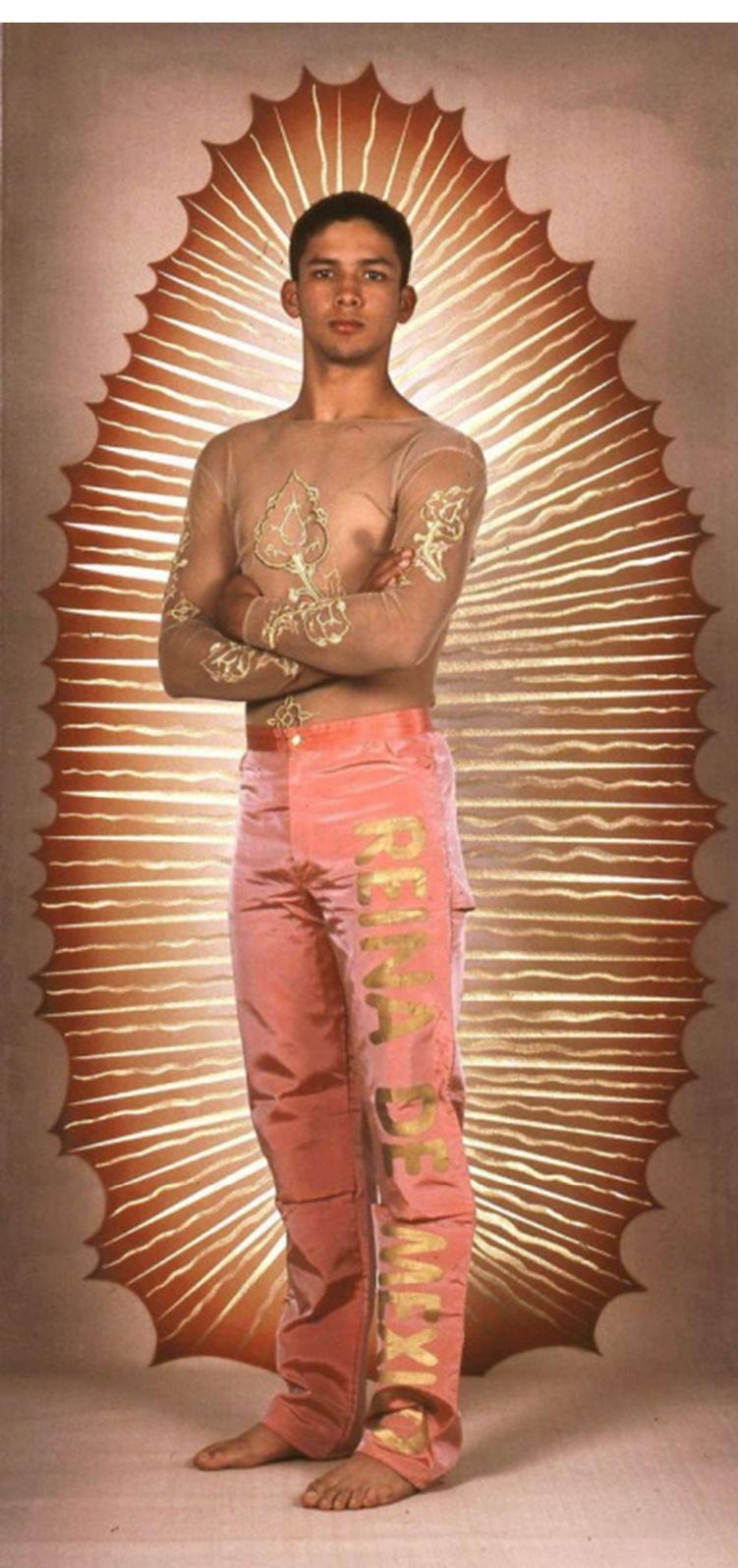




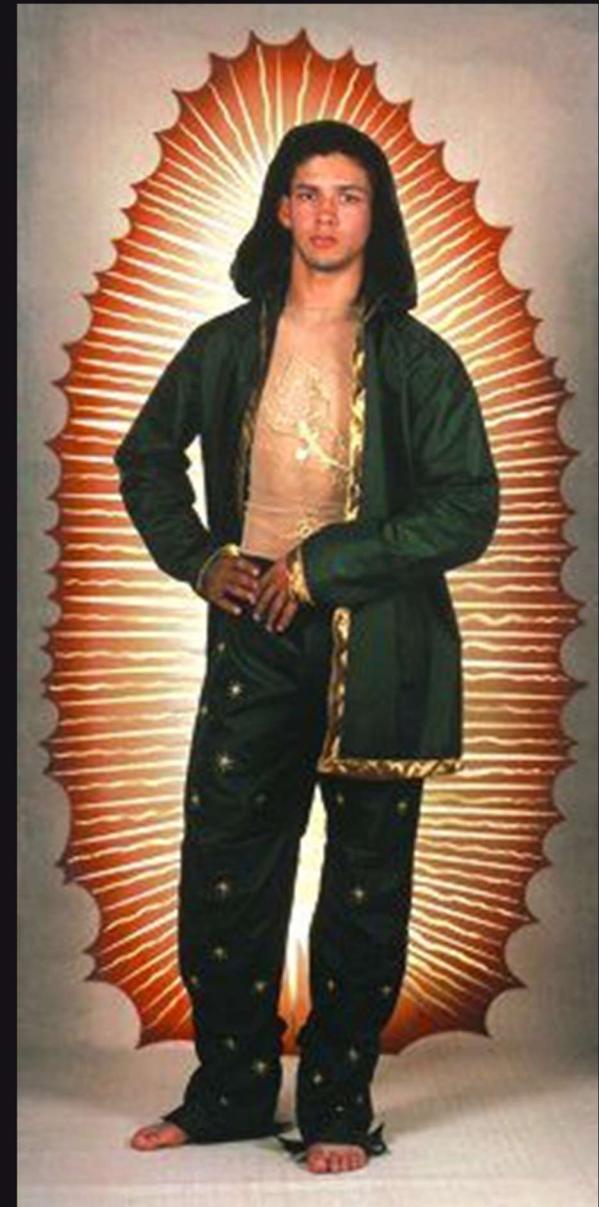
Alma Lopez, "Lupe and Sirena in Love"



“Virginia Guadalupe” by Jim Ru; “Chulo De Guadalupe” by Tony de Carlo



Valerio Gámez



Valerio Gámez





MAY
2016

**REPORT ON HUMAN RIGHTS CONDITIONS OF
TRANSGENDER WOMEN IN MEXICO**



Cornell University
Law School
LGBT Clinic



Transgender Law Center

Commemorative wall and altar at El/La Para TransLatinas in San Francisco, CA