

Maria and La Malinche: An exploration of mestizo gender archetypes, gender violence, and implications for counseling

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Rebecca L. Withrow, Ph.D., LPC

Angelica Wind, JD

Presentation overview

- What are gender archetypes?
- Common gender archetypes in the United States
- How gender archetypes influence culture
- How gender archetypes influence gender violence
- The conquest of Mexico
- Female archetypes: La Malinche and La Virgen de Guadalupe
- Male archetypes: Cortez and El Indio
- Relationships of these archetypes to gender violence
- Implications for counseling and advocacy

What are gender archetypes?

- Archetype:
 - “An original pattern from which copies are made” or
 - “a recurring symbol or motif” (wikipedia)
- How do they affect the culture?
 - Define masculine and feminine by presenting models, categories,
 - Guide us into unconscious, unquestioned assumptions about someone based on these categories
- How do cultural norms & expectations shape...
 - Gender violence
 - Response to gender violence
 - Healing from gender violence

Common female archetypes, U.S.



Feminist or Slut? Kim Kardashian



Common male archetypes, U.S.



The effects of archetypes

The culture

- The family?
- The individual?
- The survivor?

Gender violence

- The violence itself
- The revelation
- The response
- The healing

Archetypes setting society up for gender violence

Male archetypes

- May increase male power over women and girls
- May normalize male violence by making it look, if not inevitable, then at least expected and normal
- May make male invulnerability a REQUIREMENT

Female archetypes

- May make female vulnerability attractive
- May make female obedience a REQUIREMENT

Archeotypes and revelation of gender violence

Complicating revelations of sexual violence

- How will people see me if I tell? Will I be treated as a slut for the rest of my life?
- Will people even view the act as violent, or will they view it as normal masculinity?
- Is anyone prepared to view the act as harmful, if they see this man as the perfect archetypal male?
- Maybe it would be better just not to tell.

Archeotypes and community response to violence

- Who broke gender expectations?
 - Was he just acting as a boy “should”?
 - Was she behaving as a “slut”?
 - Didn’t he have a right to... Did he even do anything wrong? He really couldn’t help it!
 - Does she even have a right to complain?
- If violence/damage was done, then whose fault was it?
 - We don’t want to blame him... it was inevitable! Or, he holds too much power to be accused by us
 - She must be to blame. Shame on her!
 - She wasn’t behaving as a woman should.
 - If she was totally innocent, then let’s not tell ANYONE it happened.

Archeotypes and healing from violence

- Does the survivor get belief? Support? Justice? Understanding? Insight? Treatment?
- Does anyone offer her (and can she accept) new gender archetypes for masculine and feminine?

Mexico: The Conquest

- Power
- Myth of Quetzalcoatl & Huitzilopochtli
- La Malinche's life
- La Malinche meets Hernan Cortes
- Overthrow
- Conquest
- Oppression

Female archetypes

La Malinche



La Virgen de Guadalupe



The many names of La Malinche

- Childhood names:
 - Malinalli: “goddess of grass”
 - Tenepal “One who speaks much, and with liveliness”
- Early adulthood names:
 - Dona Marina (baptized name)
 - Malintzin (Marina-Cortez team)
 - Malinche (Spanish form of Malintzin)

“La Malinche’s” story

- Born to Nahua parents around 1500, year uncertain
- Born in between Aztec and Maya controlled lands
- Father died, mother remarried.
- Malinalli became a stepchild, and was soon replaced by a son
- Malinalli’s parents faked her death and sold her...

“La Malinche’s” servitude

- First, sold to people from Xicalango
- Later sold to people from Tobasco
- Later, given as a slave to the Spanish in 1519
(following a Spanish victory in battle)
- Baptized as “Marina”
 - Given as a gift to Alonzo Hernandez Puertocarrero

“La Malinche and the conquest



Malintzin

- Interpreting:
 - She spoke to the Moctezuma in Nahautl
 - She translated between Nahua and Maya
 - Geronimo de Alguilar translated between Maya and Spanish
 - Eventually Marina spoke Nahua, Maya, and Spanish
- Diplomacy
 - Marina warned Cortez of uprisings, and participated in his tircky plans to squelch these
 - Always by Cortez' side
 - Credited by Cortez and most historians with facilitation of the conquest of the Aztec empire

Views of La Malinche

- Conqueror of the Aztec Empire
- Traitor to her people
- Victim caught between 2 peoples
- Brilliant linguist
- Mother of the Mestizo people
- Protector of Mexico
- History, legend, fiction... La Malinche is portrayed in a vast array of ways
- What does she have to do with our understanding of rape?

Nuestra Señora de Guadalupe



The story of La Virgin

1531: Juan Diego saw a parition of Maria on Tepeyac Hill. She asked him to build a temple in her honor. Juan Diego was not believed by the archbishop, who requested proof. He went back, and found Castilian roses growing on the normally barren hill

He gathered the roses in his tilma,

and brought them to the bishop
When he empited his tilma before
the bishop, the image of the Virgin
was imprinted on the tilma



La tilma de Juan Diego

- Became a national religious icon
- Symbol of divine support of the Mexican people
- Credited with working miracles
- Legitimized the armed rebellion against Spain
- Rallying symbol for the cult of Guadalupe
- Uniter of Christian and Nahua deities (Tonantzin and Maria)

Malinche, Maria, and Mestiza feminine identity

La Malinche

- Betrayer of her people
- Role: to assist the Spanish conquerors
- Tainted, unpure



Maria

- The mother
- Role: to protect the Indigenous Mexican people
- Always pure



Malinche, Maria, and Mestiza sexuality

La Malinche

- Raped by the conqueror
- Once unpure, always unpure.
- Unsited for motherhood

Maria

- Sexually pure/virgin
- Sexually loyal
- Perfectly suited for motherhood

Female sexuality divided

- Women are categorized according to how their sexuality is “used”...
 - Reproduction (Maria)
 - Sexual pleasure (Malinche).
- The shaming of female sexuality that is not for reproductive purposes can lead to victim blaming and slut shaming.
- Many men and women maintain that both types of women are necessary for social stability.
- If women were not segregated thus, would the social order blur? Would children be raised by Lloronas, unfit to mother?

Divided femininity and gender violence

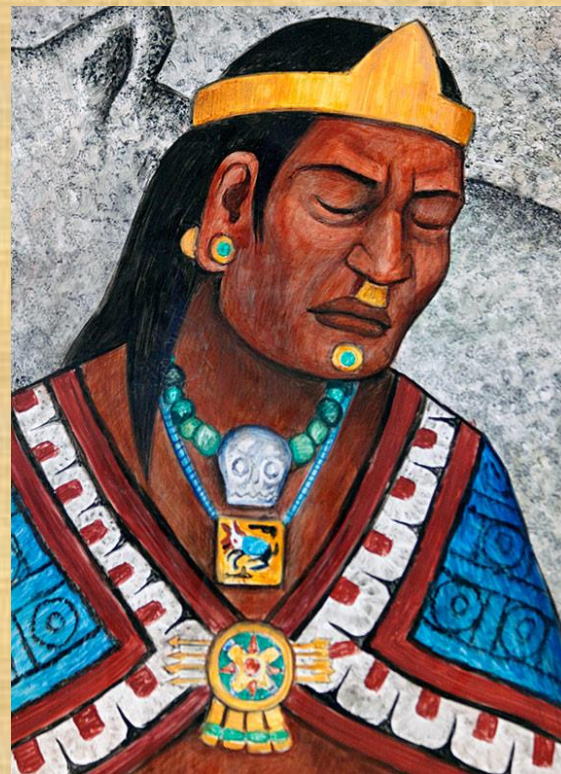
- Predation:
 - Women submit to, rather than defend themselves from, men, increasing vulnerability to gender violence.
- Revelations of gender violence
 - If a woman's experience of gender violence becomes part of her social identity, is she likely to tell? Likely to seek justice?
- Family and community views of victims and survivors
 - How DO families view a daughter who has been beaten, raped, or both? Are they ashamed? Or outraged? And, does it depend on who hurt her, or on what her reputation was beforehand?
- The healing process:

Male archetypes:

Cortez



El Indio



Cortez, El Indio, and masculine identity

Conqueror

- Hernan Cortez
 - Wily
 - Powerful
 - Influential

Conquered

- El Indio
 - Betrayed
 - Overpowered
 - Influenced

Cortez, El Indio, and male sexual identity

Conqueror

- Entitled
- Alpha male
- Aggressive
- Strong
- Powerful
- Winner

Conquered

- Un deserving
- Meek
- Submissive
- Weak
- Powerless
- Loser

Divided masculinity and gender violence

- Predation:
 - *Men are expected to conquer.*
- Revelations of gender violence
 - *Revelation of violence may not downgrade HIS status in the community, but it may downgrade HER status.*
- Family and community views of perpetrators
 - *He's fighting for the right to own the woman, and engender the children*
 - *He's just being a guy. Are we really going to take this seriously?*
- The healing process:
 - *Supports give loyalty to the abuser*
 - *Community pressures others to view his actions as normal, hers as pathological*

Myths and counseling responses: Rape is rare

Common myth

- Rape is rare.
- If they are married, it cannot be defined as rape.

Therapeutic response

- Stats:
- Marital rape:
- Date rape:
- Definition:

Myths and counseling responses: Virginity

Common myth

- She *lost* her virginity; now she is ruined.
- No man will want to marry her.
- She was raped; now she is a promiscuous woman.

Therapeutic response

- We can consider multiple virginities (1st sex, 1st orgasm, 1st consensual sex)...
- Virginity cannot be *taken* (through violence or coercion). She is still psychologically and spiritually a virgin.

Myths and counseling responses: Female responsibility

Common myth

- She asked for it.
- She invited it.
- It was her fault.
- What did you expect?
Dressed like that?

Therapeutic response

- This was his choice.
- This was his responsibility.
- Rape is always the rapist's fault.
- Just because she chose to wear a pretty dress didn't mean she wanted to have sex with YOU.

Myths and counseling responses: Male responsibility

Common myth

- Boys will be boys
- Amarra tus gallinas porque mi galla anda suelto

Therapeutic response

- Men know how to control themselves. We can hold them responsible for their actions.

Myths and counseling responses: Sexuality

Common myth

- Girls aren't sexual. Girls don't enjoy sex.

Therapeutic response

- Girls *are* sexual, but we don't talk to them much about their bodies, sex, and their entitlement to pleasure.

Myths and counseling responses: Sex education

American mothers:

- Risk reduction:
 - Disease,
 - birth control,
 - danger,
 - risk

Dutch mothers:

- Balancing
 - risk,
 - responsibility,
 - pleasure;
- Girls' entitlement to sexual pleasure
- Understanding desire
- Learning to assert needs and limits and boundaries

Rape Culture

- **An environment in which rape is normalized by societal attitudes regarding gender/sexuality. (Wikipedia)**
- **Associated traits:**
 - **Victim-blaming and “slut-shaming”**
 - **Sexual objectification**
 - **Trivializing rape**
 - **Denial of widespread rape**
 - **Non-acknowledgement of harm caused by SV**
 - **Non equality between men and women**

More subtle associated traits

- Inequality between men and women
- Non recognition of marital rape

Barbara Kingsolver quote

- “The very least you can do in your life is to figure out what you hope for. And the most you can do is live inside that hope. Not admire it from a distance but live right in it, under its roof. What I want is so simple I almost can’t say it: elementary kindness. Enough to eat, enough to go around. The possibility that kids might one day grow up to be neither the destroyers nor the destroyed. That’s about it.”--- Hallie, *Animal Dreams*