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El caso Madre Castillo: discurso confesional hegemónico y canon en la literatura colombiana. Por Alexander Steffanell. (Bogotá, Colombia: Thomas de Quincey Editores, 2012. 220 págs. Notas, bibliografía. Precio no disponible.)

Alexander Steffanell fundamentally shifts the criticism on the Neogranadian mystic writer, Madre Castillo, by positing her contribution to violent discourses of colonization and her deployment in the white Creole project of nation-building. First, he contends that by means of a "hegemonic confessional discourse," Madre Castillo constructs a colonial situation of exclusion in relation to a distorted colonial Other. Second, he argues that Madre Castillo was invented as a cultural icon by conservative white Creole intellectuals as they built a national culture based on continuity with the language, religion, and culture of Spain. This second argument is powerful and persuasive; the first is compelling, though not fully developed.

The book is organized into four chapters. Chapter one lays out a theoretical framework for examining colonial discourse and the construction of the colonial Other, based on work by Michel Foucault, Walter Dignolo, Rolena Adorno, and Homi Bhabha. Steffanell develops an insightful literature review that analyzes two major trends in the criticism on Madre Castillo. The earlier trend, complicit in a colonizing discourse, celebrates her literary expression through a Hispanic lens without historical contextualization. The more recent trend reclaims Madre Castillo's construction of a female autobiographical subject, historicizing this analysis within a gendered social context. In chapter two, Steffanell delineates theories of autobiographical writing and, particularly, confessional discourse. He shows how Madre Castillo engages hagiographical tradition to authorize her "I" as she seeks discursive power. In chapter three Steffanell develops his key argument that Madre Castillo:

construyó y defendió una identidad castiza (demarcada por una élite criolla) a partir de su ideología mística postridentina. Es decir, esta monja reafirmó la colonización ibérica y la evangelización católica defendiendo la hegemonía española en el Nuevo Reino de Granada a partir de acciones violentas y discriminadoras en el texto místico. (p. 93)

Where Steffanell's impressive mastery of theoretical and critical literature was an earlier strength, here it displaces a fuller engagement with Madre Castillo's writings, basing his argument on too little textual evidence. He states that her visionary narrative is "plagada de indios, mulatos, negros, que son convertidos en bestias" and who are the targets of her highly violent battle imagery (p. 114). However, he does not cite passages in which the target of the violent imagery is explicitly racialized or address the fact that Madre Castillo's texts attribute racial identities to the enemy only a handful of times, while her wrath is frequently aimed at Creole antagonists. Nevertheless, this

argument is compelling. Steffannell awakens his readership to an important possible reading of the texts, leaving a more fully convincing development of the evidence to others.

Chapter four, in which Steffannell traces the history of Madre Castillo's literary canonization is a tour de force and offers a paradigm shift in the criticism on New World mysticism. Steffannell traces the incorporation of Madre Castillo's writings to the Creole texts of the Colombian literary canon during the nineteenth century by conservative Catholic intellectual and political leaders. His sources include the introductions to Madre Castillo's early editions, contemporary speeches, documents, newspaper articles, and a rich Colombian historiography. He lays out the political and ecclesiastic affiliations of the authors of these discourses who, during periods of political instability throughout the nineteenth and into the twentieth century, deploy Madre Castillo as a tool of Catholic ideology to bolster racial exclusion for a conservative Catholic nation. Steffannell deftly shows how Madre Castillo's texts were incorporated into the new national imaginary and, in so doing, he fulfills his promise of engaged scholarship to decolonize our reading of the Colombian mystic.

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Amazonian Routes: Indigenous Mobility and Colonial Communities in Northern Brazil. By Heather F. Roller. (Stanford: Stanford University Press, 2014. xv + 342 pp. Illustrations, maps, tables, notes, appendixes, glossary, bibliography, index. \$70.00 cloth.)

In this revisionist work, Heather Roller tackles a number of enduring myths about the Amazon and its indigenous inhabitants. These include a persistent strain of environmental determinism that posits that the forest itself thwarts enduring human settlement. Additionally, she challenges a longstanding notion that native peoples are predisposed to random mobility, pursuing, by choice, a rootless, aimless existence. Situating her study primarily in the eighteenth century, Roller examines the relationship of native decision making to key transitional moments in Portuguese imperial policy, spanning the mission period (through 1758), the secular Directorate (1758-1798), and the Directorate's abolition (1798 onward). Throughout, she eschews "static constraints of nature, culture and colonialism" in favor of "innovations and opportunities for change or growth." (p. 2)

Throughout the colonial era, Portuguese Crown and Church policy attempted to impose fixed village settlement on native peoples. In addition to accepting religious tutelage and forced labor obligations, native peoples, in theory, obtained legal and physical protections not extended to the