

Reginistas

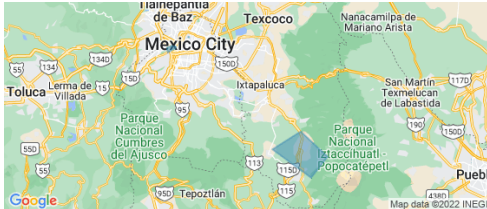
also known as “Reginas”

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Entry tags: Latin America Religions, Religious Group, New Age Religion, Messianism, Mexican Religion, New Religious Movement

The Reginista movement is a New Religious Movement that follow Antonio Velasco Piña's best-selling novel "Regina. Dos de Octubre no se olvida" as the basis for their believe system and organization. The Movement was officially formed when, after publishing the novel, Antonio Velasco Piña appointed seven women to start the “First Circle of Regina”. The seven women, gathered in Aldea de los Reyes to commemorate Reginas sacrifice on October 2. Each of them, made the promise to recruit seven new women (total 49 new women) next year to make their circle bigger. In the fictional novel, Regina, the main character has a unique life. She lives in several countries (Tibet, China, Mexico) where she is trained by different spiritual teachers. In the book, this messianic character, who through her journey discovers her mission to “awaken” the energy of Mexico, which is believed to have been disrupted after the Spanish Conquest. Regina decided to go back to Mexico to find out how she can complete her spiritual mission. On her return, she encounters Mexico's social unrest. It is in this part of the narrative, where fiction and history are entangled. The student movement of 1968 is where the author positions Regina's final mission: not just to awaken Mexico's energy, but to awaken the female energy of the country. In her meditations, Regina founds that the only way to achieve her goal is to commit self-sacrifice. With a group of followers and Indigenous teachers, she marches on October second, knowing she, and her followers would be assassinated. “Regina. Dos de octubre no se olvida” has been a controversial novel in Mexico. On one hand, it created the religious movement of the “Reginistas” or “reginas”, but on the other, it re-narrates a historical event in Mexican history to de-politicize the event in order to “spiritualized” it. Another controversial event is that Antonio Velasco Piña named her character Regina Teuscher, after one of students that died and whose photo appeared in the national press after the Tlatelolco Massacre. The family members from Regina Teusche confronted Antonio Velasco Piña in a book presentation. However, followers of the novel defend Velasco Piña's narrative as real and do not separate fiction from reality. The “reginistas” (community members of the movement) gather at least once a year on October second to commemorate the self-sacrifice of Regina, as based on the fictional novel. This annual ritual takes place between Aldea de Los Reyes (2 hours away from Mexico City) and Tlatelolco, the neighborhood in Mexico City where the 1968 student massacre occurred. In Aldea de Los Reyes, the ritual is a night vigil with rituals, songs, and dances (the “reginistas” have created their own dance that is believed to be a combination of Conchero and Tibetan dances). Food is shared at dawn, and a committed then is sent to Tlatelolco to lay down the main offering made during the night with flowers. Since Tlatelolco is protected by the INAH (Mexican Institute of Anthropology and History), “reginistas” request a permit in advance to enter the area, but when not granted they leave the offering outside of the site. In addition to the annual ritual, “reginistas” also participate in “sacred walks” around Mexico City that are meant to “awaken” Mexico's energy. These walks are organized by older reminisces and the dates for the walks and the map with a guided walk is usually shared through their personal emails or social media. There are two general routes around the city, one that corresponds to the masculine energy and one that corresponds to the feminine energy. For “reginistas”, they main objective is to finish the tasks that Regina herself was not able to complete. Because of the nature of the book, this religious movement is syncretic, mixing belief systems, practices, and material culture from Indigenous Mesoamerica, Hinduism, Buddhism, and Theosophy. The “Regina” movement is a good example of the Mexican New Age, where all these religions collude to form one movement with a nationalistic ideology. Most of the women that joined the “reginista” movement were practitioners of other “non-tradition” (Catholicism is the most practiced religion in Mexico) religious

affiliations. Some of them were part of the Conchero Movement (an Indigenous Dance that mixes Catholic belief and Indigenous ritual), The Gran Fraternidad Universal -Universal Great Brotherhood- (which follows New Age belief and incorporated yoga practice), and Theosophy. Although most of the women (and Men) in the "reginista" movement grew up Catholic, there any connection to Catholicism is through the syncretic images used (like the Virgin of Guadalupe). Since the 2020 covid Pandemic, some of the oldest members have passed away, including the writer of "Regina. Dos de Octubre no se olvida". This is a small movement that is always surprising historians and anthropologists. With Velasco Piña's passing, some of the main leadership got disappeared, and although it seemed this may be the indication of the movement dyeing, a Mexican production announced in 2022 they are working on Regina, the movie.



Date Range: 1968 CE - 2022 CE

Region: Mexico City, and Aldea de los Reyes in Amecameca (State of Mexico)

Region tags: North America, Latin America and the Caribbean, Mexico

The reginistas meet in different locations around Mexico City. But the most important locations for ritual activity are the Chapultepec Forest and the "Plaza de las Tres Culturas" in Mexico City. In addition, the annual ritual of October second is performed in the small village of "Aldea de los Reyes", in Amecameca, State of Mexico.

Status of Participants:

✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: Antonio Velazco Piña. Regina. Dos de octubre no se olvida
- Source 2: Buendia de Llaca, Yanitsa. "La configuración de las identidades en los nuevos movimientos místico-religiosos. El caso de Regina" (M.A. thesis)
- Source 3: De la Peña, Francisco. Los hijos del sexto sol: un estudio etnopsicoanalítico del movimiento de la mexicanidad

Notes: My M.A. thesis is an exploration of the Reginista Movement in Mexico, their ritual, and the identities created through the ritual of October second. It is available in Spanish <http://ri-ng.uaq.mx/handle/123456789/729>

- Source 1: De la Torre, Rene and Cristina Gutierrez. Atlas de la diversidad religiosa en Mexico

Reference: Jacques Galinier, Antoinette Molinié. The Neo-Indians. University Press of Colorado. isbn: 9781607322740.

Online sources for understanding this subject:

- Source 1 URL: <https://reginamexihcco.blogspot.com/p/rutas-sagradas-de-la-ciudad-de.html>
- Source 1 Description: This Blog explains some objectives of the movement and the importance of the pilgrimages organized by its adherents.

- Source 2 URL: <http://reginamexico.blogspot.com/2007/10/regina-un-musical-para-una-nacin-que.html>
- Source 2 Description: This blog has information of what one time was intended to be a musical production based on the novel "Regina. Dos de octubre no se olvida"
- Source 1 URL: https://en.wikipedia.org/wiki/Antonio_Velasco_Pi%C3%B1a
- Source 1 Description: Wikipedia page of the author Antonio Velasco Piña
- Source 2 URL: https://pt.wikipedia.org/wiki/Regina:_un_musical_para_una_naci%C3%B3n_que_despierta
- Source 2 Description: Wikipedia page of the Musical Regina. Un musical para la nacion, based on Velasco Piña's novel
- Source 1 URL: <https://archivo.eluniversal.com.mx/cultura/27180.html>
- Source 1 Description: Article explaining the controversy and tension between the author Antonio Velasco Piña and the Teuscher family
- Source 2 URL: <https://www.nexos.com.mx/?p=6900>
- Source 2 Description: Article describing the reginista movement
- Source 1 URL: <https://amalurra.eus/regina-y-el-despertar-de-la-conciencia/>
- Source 1 Description: Personal account in blog of what it is to participate in annual rituals
- Source 2 URL: <http://www.irenegoikolea.es/blog/articulo/2-de-octubre-circulo-sagrado-en-honor-a-regina>
- Source 2 Description: Description of the movement of Regina by a practitioner that participates in the annual ritual

Relevant online primary textual corpora (original languages and/or translations):

- Source 1 URL: <https://books.google.co.ve/books?id=4cMnZbxR6K4C>
- Source 1 Description: Book, "Regina. Dos de octubre no se olvida"

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: This group has contact with Conchero Dancers, Aztec Dancers, New Age groups, and Tibetan Buddhism. Some of the contexts for this intermixing is that when then the group started in the late 1980s, the people that converged together in the first "circles" came from other religious and spiritual communities. In addition to the personal history of practitioners. The novel, "Regina. Dos de octubre no se olvida" has in its narration the pre-established ideas of religious contact as being essential for the character, Regina to fulfill her mission. Regina travels to Tibet and China where she also receives education from spiritual teachers, before coming to Mexico and meeting her teacher from different Mexican Indigenous ethnic groups. Buddhism and Indigenous religions from Mexico are the basis of this mix, to which practitioners later added other forms of spirituality. For example one of the earlier readers of the novel was also who founded the House of Tibet in Mexico City. He became an acquaintance to Velasco Piña and the group. Dalai Lama's first visit to Mexico was important to

practitioners of this group. Several of them welcome the Dalai Lama and performed rituals during his visit. Another example is that one of the members of the group, Soledad Ruiz, was also a Conchero Dancer. She established a connection between Aztec Dancers and the Regina circles. There are several other examples of women in the first circles having a religious or spiritual life before joining the "reginistas". It is also common to see people belonging to two or more traditions. For example "reginistas" are also part of the Great Universal Brotherhood, Aztec Dancers, Spiritualists, Buddhists, New Agers, UFO seekers, etc.

Does the religious group have a general process/system for assigning religious affiliation:

– Yes

Notes: The group started when Antonio Velasco Piña, the author of the novel "Regina. Dos de octubre no se olvida" asked seven women to start the first "circle" of Regina. These women gathered to commemorate Regina's sacrifice in Aldea de los Reyes, a town couple of hours away from Mexico City, where the house where Regina was born was presumably kept by the Velasco Piña family. After the first ritual, each woman made the commitment to inviting more women into their circle. The initial idea was to simulate a pyramid structure where the seven first women would be at the top, and by recruiting new women, the bottom would be larger every year. Although recruitment did not work as planned, because most members of the "Regina movement" come as guests only for annual rituals and only a few women have full commitments with the "reginistas" movement. However, to be part of the group, one has to receive a personal invitation from women that had attended the circles before, it can be after only one year or after several times attending. To join the group for the first time, participants have to join the group of older "reginistas" during the annual ritual and other events throughout the year.

↳ Assigned at birth (membership is default for this society):

– No

Notes: Some of the kids of the first women's circle would engage in participation in the group at some point, but the younger generations are actually less engaged than their parents.

↳ Assigned by personal choice:

– Yes

↳ Assigned by class:

– No

↳ Assigned at a specific age:

– No

↳ Assigned by gender:

– Yes

Notes: As indicated by Antonio Velasco Piña, the Reginista group started exclusively as a group led by women where only women could participate. Around 2005, a few men were incorporated to the rituals as helpers. Some women of the movement believed that to be able

to awaken the feminine energy of the country, they needed to balance the masculine energy as well. As a consequence, some men joined the movement. Today more men are welcome to participate, but women are still the leaders of ritual activity.

↳ Assigned by participation in a particular ritual:

– Yes

Notes: Usually, people that participate in the ritual of October second would be counted as participants, even if they do not engage in activities throughout the year. However, the October second ritual can be divided into the night ritual happening in Aldea de los Reyes and the next morning pilgrimage to Tlatelolco. Not everyone participates in every activity. Some people are left behind in the Aldea de los Reyes to sleep after the night ritual. And people that did not participate in Aldea de los Reyes, join the ritual in Mexico City for the pilgrimage.

↳ Assigned by some other factor:

– Yes [specify]: Readers of the Novel "Regina. Dos de Octubre no se olvida" may be participants from around the world and may physically participate into ritual activity a few times only.

Notes: There is a transnational movement of "reginas". Some people that live in Spain, France, Japan, the U.S., and northern Mexico may participate in ritual activities in smaller groups in their home towns and only come to Mexico City, every so often to join the headquarters of the movement.

Does the religious group actively proselytize and recruit new members:

– No

Notes: Although there is no active proselytism, new members can be identified every year. New people come as readers, or because they had contact with a "regina". In 2022 it was announced that a new production is working to make of the book a movie. With the production of the movie, we need to see how the movement would be affected in numbers.

Does the religion have official political support

– No

Is there a conception of apostasy in the religious group:

– No

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 1000

Notes: The population is hard to count because in the annual ritual is hard to distinguish who is part of the "reginistas" and who is only a guest, or which of those guests are becoming part of the group for subsequent years. Every year the population of adherents fluctuates. The core group of women in

Mexico City can be counted as 20, but the highest number of participants has been in the thousands.

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Estimated population, percentage of sample region: 70

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also “oral scriptures” (e.g. the Vedas of India).

– Yes

Notes: The creation of this group is based on a fictional novel "Regina. Dos de octubre no se olvida", which was published in Mexico in 1987. Although this is not a "religious text", it is the base for the movement to exist. This religious movement started after and because of the publication of the book. Similar to religious text, “reginistas” read the novel and based their belief system on this narrative. Before "Regina. Dos de octubre no se olvida" was published, some people from this group started gathering to read what they considered "esoteric literature". Another fundamental text read by this group was Ayocuan "La mujer dormida debe dar a luz", published in Mexico in 1968. Some people from the “reginistas” believe that it was also Antonio Velasco Piña, who wrote “La mujer dormida debe dar a luz” by the pseudonym of Ayocuan. In addition, people also used to gather to read Madame Blavatsky and religious texts like the Bible and the Bhagavad Gita. The connection between literature, religious texts, and reading circles is very important for “reginistas”.

Reference: Antonio Velasco Piña. Regina. Dos de octubre no se olvida. Mexico City: Punto de Lectura.



Are they written:

– Yes

Notes: This group was mainly formed through the reading of fictional/religious literature. As I explained in my M.A. thesis, I believe that the written text can be understood as a trilogy. 1. Ayocuan, "La mujer dormida debe dar a luz" 2. Antonio Velasco Piña, "Regina. Dos de octubre no se olvida" 3. *ibid*, "Cartas a Elizabeth" Although the most important text is "Regina. Dos de octubre no se olvida" the other two books complement the story and belief system of people in this group. In addition "Regina. Dos de octubre no se olvida" has been recognized as a best seller novel in Mexico and as part of the genre literature that explores the student massacre in Tlateloco, 1968. 1. "La mujer dormida debe dar a luz" narrates in first person the story of a man that has a spiritual revelation during the student movement of 1968. 2. Regina is also connected to the student movement of 1968, except this time is narrated in the third person. The main character is Regina, a young woman, who self sacrifice herself to save Mexico. 3. The last book, "Cartas a Elizabeth" is also very important to understanding the construction of Regina. In this book, Antonio Velasco Piña is writing letters to her niece, Elizabeth, who lives outside of Mexico. In his letters, he describes to her his mission as the main witness of Regina's journey. By doing this, Antonio Velasco Piña is reiterating the "authenticity" of Regina, despite of the scandals between him and the Teusche family.

↳ Are they oral:

– Yes

Notes: Although most of the story is transmitted through the novel, "Regina. Dos de Octubre no se olvida", there are some instances where oral tradition plays an important part. For example, some people have not read the book, but they know of the story because it has been transmitted to them in conversations or during the annual ritual. In addition, the women from the first circle, as close friends of Antonio Velasco Piña are able to bring new information or to clarify questions about the story through private conversations all of them have had with Velasco Piña.

↳ Is there a story (or a set of stories) associated with the origin of scripture:

– Yes

Notes: Although the most important text is "Regina. Dos de octubre no se olvida" the other two books complement the story and belief system of people in this group. 1. "La mujer dormida debe dar a luz" narrates in first person the story of a man that has a spiritual revelation during the student movement of 1968. 2. Regina is also connected to the student movement of 1968, except this time is narrated in the third person. The main character is Regina, a young woman, who self sacrifice herself to safe Mexico. 3. The last book, "Cartas a Elizabeth" is also very important to understanding the construction of Regina. In this book, Antonio Velasco Piña is writing letters to her niece, Elizabeth, who lives outside of Mexico. In his letters, he describes to her his mission as the main witness of Regina's journey. By doing this, Antonio Velasco Piña is reiterating the "authenticity" of Regina, despite of the scandals between him and the Teusche family.

↳ Revealed by a high god:

– No

↳ Revealed by other supernatural being:

– No

↳ Inspired by high god:

– No

↳ Inspired by other supernatural being:

– No

↳ Originated from divine or semi-divine human beings:

– No

↳ Originated from non-divine human being:

– Yes

Notes: Both, Regina and the spiritual teachers that appear in the book are all non-divine human beings. They hold a special place on earth and it is clear they have been chosen amongst the more popular people, but they are not considered divine.

Architecture, Geography

Is monumental religious architecture present:

– Yes

Notes: Archeological Mesoamerican pyramids are considered to be sacred. People from this group would go to the pyramids to perform ritual activities. There is also a general belief that pyramids have "energy" and by going to archeological centers people get charged with energy. This belief is shared with Mexican New Age as well. The two most important archeological centers for the "reginistas" are the center of Tlatelolco, which is also connected to the student massacre of 1968, and Teotihuacan, an hour away from Mexico city. "Reginistas" with other Mexican New Agers, and some Aztec dancers would gather in Teotihuacan and other archeological centers to celebrate the Spring solstice every year.

Are there different types of religious monumental architecture:

– Yes

Notes: Besides the monumental architecture, characterized by Mesoamerican Pyramids, it is important to notes that there are sites of importance for the "reginistas" that belong to the private sector. Most of these places belong to Antonio Velasco Piña. For example, the house in Aldea de los Reyes, where the October second ritual is performed belongs to the Piña family. But in the narration of the book, it is the house where Regina was born. Another example is that in Velasco Piña's mother's house in Mexico City he used to have his law office, and in front of his office there was a small room called "Reginas little room". "Reginistas" believe that was the room Regina inhabit before his sacrifice. The room is used as a meditation space to "connect" to Regina and reflect. Not everyone has access to this space/ Only closer friends of Velasco Piña, and closer "reginistas" to him have access to this space. During my field work in 2014, I visited "Reginas little room". I later interviewed Velasco Piña in 2015 and was able to visit this space again.

↳ Tombs:

– No

↳ Cemeteries:

– No

↳ Temples:

– Yes

Notes: Mesoamerican Pyramids are considered temples for this group. In addition, there is a syncretic practice and ritual activity done also in some Catholic Churches.

↳ Altars:

– Yes

Notes: Most altars belong to private households. The church of Aldea de los Reyes has a temporary altar during the annual ritual. A more permanent altar can be found in "Reginas little room".

↳ Devotional markers:

– Yes

Notes: The houses where Regina was supposed to live have an inscription stating that Regina was present in that space.

↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

– Yes

↳ Other type of religious monumental architecture:

– Yes [specify]: The house in Aldea de los Reyes, that belonged to Velasco's family is supposed to be Regina's house. The annual ritual is performed here and in the Church of the town, with permission of the local community

Is iconography present:

– Yes

Notes: Iconography is eclectic. It is common to see Regina Teuscher's photo. But also, there is appropriation of Buddhas and bodhisattva. Since it is believed that Regina received spiritual guidance from Biddhist, "reginistas" have adopted this iconography as their own and put it within the altars. In addition, because it is believed that Regina belongs to a femenine lineage, it is common to see images that reprsent Reginas lineage such as Our Lady of Guadalupe and of the volcano Iztaccihuatl. Images of Guadalupe and the volcano are common, as well as images from Jesus Helguera, representing the Nahua legend of the Popocatepetl and the Iztaccihuatl.

↳ Where is iconography present [select all that apply]:

– At home

– Some public spaces

Notes: Private household of "reginistas" contained most of the iconography. However, during the October second ritual, when "reginistas" use the small church of the Aldea de los reyes, they bring into the church their own iconography, as temporary markers of their ritual. This iconography is later moved to the private house where the rest of the ritual is done.

↳ Are there distinct features in the religious group's iconography:

– Yes

↳ Eyes (stylized or not):

– No

↳ Supernatural beings (zoomorphic):

– No

↳ Supernatural beings (geomorphic):

– No

↳ Supernatural beings (anthropomorphic):

– Yes

Notes: The image of Our Lady of Guadalupe is widely used.

– Yes

↳ Supernatural beings (abstract symbol):

– No

↳ Portrayals of afterlife:

– No

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– Yes

Notes: Our Lady of Guadalupe is used in rituals by "reginistas". There is a generalized belief in the Virgin of Guadalupe, as a Mexican saint, or the Mexican mother. But also, there is a connection of believing the Virgin is related to Regina. This belief is not part of the narrative of the book, it has been generated by oral tradition, and by Antonio Velasco Piña's public interviews.

↳ Humans:

– Yes

Notes: The use of the real photo of Regina Teuscher. In some instances, some people will also have the photo of the Dalai Lama present in their home altars.

↳ Other features of iconography:

– No

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

Belief in afterlife:

– Yes

Notes: Generalized belief in reincarnation. This belief is borrowed from Buddhism. An example of this belief is through Regina's lineage as being Iztaccihuatl-Our Lady of Guadalupe-Regina. There is not belief that Regina would reincarnate again, but there is a narrative in the novel about how the life that was narrated around 1968 was not her first life on earth.

↳ Is the spatial location of the afterlife specified or described by the religious group:

– No

Reincarnation in this world:

– Yes

↳ In a human form:

– Yes

Are there special treatments for adherents' corpses:

– No

Are co-sacrifices present in tomb/burial:

– No

Are grave goods present:

– No

Are formal burials present:

– No

Supernatural Beings

Are supernatural beings present:

– Yes

Notes: Regina is able to contact supernatural human beings, that lived before Mexico's colonization. They give Regina messages of what to do in her mission. In similar ways, Antonio Velasco Piña, positioned himself as the witness (el testigo) and claimed direct communication with Regina after her dead.

↳ A supreme high god is present:

– No

↳ Previously human spirits are present:

– Yes

Notes: In the fictional novel, Regina is able to contact her spiritual teachers. In similar ways, there is a general belief among "reginistas" that they all have spirit guides. These spiritual guides presented to people through different means, usually dreams and meditation.

↳ Human spirits can be seen:

– Yes

Notes: Some "reginistas" have claimed to see either Regina or other spirits. There is a general belief that spirits can be present in this world and sometimes seen. These spirits sometimes have messages or are in direct contact with people because they would be guides, like the guides Regina had.

↳ Human spirits can be physically felt:

– Yes

Notes: Physically feeling a spirit or a "presence" is not exclusive to the "reginista" movement. In general, Mexican vernacular religion and popular belief support the idea that one person can feel a spirit's presence. Although not particular to this group, "reginistas" would express when they feel the presence of a spirit during ritual activity.

↳ Previously human spirits have knowledge of this world:

– Yes

Notes: Because of the idea of reincarnation being ingrained as part of the belief system of the "reginistas, it is believed that human spirits possessed historical knowledge (more specifically, Mexican history) which would allow them to understand better the present and future. History and time are considered to be circular (in contraposition to Western linearity) which makes knowledge of the past even more relevant to knowing the current world.

↳ Human spirits' knowledge restricted to particular domain of human

affairs:

– Yes

↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:

– Yes

↳ Human spirits' knowledge unrestricted within the sample region:

– Yes

Notes: Although human spirits are generally within the area of Mexico and Mesoamerica, in some cases, spirits can also be from other regions and religions. This diversity is justified through the novel narration, when Regina lived in places outside of Mexico, like China, India, and Tibet.

↳ Human spirits' knowledge unrestricted outside of sample region:

– No

↳ Human spirits can see you everywhere normally visible (in public):

– Yes

↳ Human spirits can see you everywhere (in the dark, at home):

– Yes

↳ Human spirit's can see inside heart/mind (hidden motives):

– Yes

↳ Human spirits know your basic character (personal essence):

– Yes

↳ Human spirits know what will happen to you, what you will do (future sight):

– Yes

↳ Human spirits have other form(s) of knowledge regarding this world:

– No

↳ Human spirits have deliberate causal efficacy in the world:

– No

↳ Human spirits have indirect causal efficacy in the world:

– No

↳ Human spirits have memory of life:

– Yes

↳ Human spirits exhibit positive emotion:

– No

↳ Human spirits exhibit negative emotion:

– No

↳ Human spirits communicate with the living:

– Yes

↳ In waking, everyday life:

– No

↳ In dreams:

– Yes

Notes: Through sleep or daydreaming, Regina was able to communicate with her spirit teachers. In similar ways, people from the "reginistas" movement have claimed to receive messages from Regina herself, or other spirits during their sleep or daydreaming.

↳ In trance possession:

– No

↳ Through divination processes:

– No

↳ Only through specialists:

– Yes

Notes: Although there are no formal ritual specialists in the "reginista" group, women of the first circles are considered to have more ritual power than other members or newcomers. In addition, Antonio Velasco Piña, the author of the book, is also treated with major respect and his word is never questioned.

↳ Only through monarch:

– No

↳ Communicate with living through other means:

– No

↳ Non-human supernatural beings are present:

– No

↳ Does the religious group possess a variety of supernatural beings:

– No

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– No

Do supernatural beings mete out punishment:

– No

Do supernatural beings bestow rewards:

– No

Messianism/Eschatology

Are messianic beliefs present:

– Yes

Notes: There is a messianic belief that Regina was born (her birth in Mexico, his parents -one German man and an Indigenous woman from Mexico-) in the right moment at the right time. Her upbringing as a mestiza that was not "contaminated" by Mexico, being able to live outside the country, holding Mexican values to the highest standards, within international communities, made her the "perfect" character to want to change things. Regina's coming to age is the time when she realized her mission is to save Mexico. To awaken the energy of the country, more precisely, the feminine energy. This idea is rooted in the belief that the energy of Mexico and the feminine energy was disrupted after colonization. The motive of energy disruption due to colonization is also present in "La mujer dormida debe dar a luz", the book that was published before Regina, allegedly by Antonio Velasco Piña, as well. The creation of a mission, that will help the country (Mexico) is later extrapolated to beliefs that different places in the world hold energy charges that are more important than others. Although the fictional novel does not discuss this explicitly, there are implicit implications due to the geography

where Regina lived. In addition, the author, Antonio Velasco Piña, who presents himself as Regina's witness, is also a pseudo messianic figure, that through his writing is helping complete the mission that Regina started.

↳ Is the messiah's whereabouts or time of coming known?

– Yes

↳ Coming has already passed:

– Yes

Notes: Regina is a messianic figure that is believed came to Mexico to awaken the country.

Is an eschatology present:

– No

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Notes: A general social norm that distinguishes this group from other Mexican or Indigenous religions is the positionality of women and the respect everyone has for women as ritual specialists. Men step down and behave as helpers, it is expected for men to be more passive during ritual activities and be only in supportive roles. At the same time, there is an expectation for women to be strong and active (unlike Patriarchal Mexican culture). This gender behavioral performance is part of the belief system that the female energy of the country needs to be awakened.

Is there a conventional vs. moral distinction in the religious group:

– No

Are there centrally important virtues advocated by the religious group:

– Yes

↳ Honesty / trustworthiness / integrity:

– Yes

↳ Courage (in battle):

– No

↳ Courage (generic):

– Yes

↳ Compassion / empathy / kindness / benevolence:

– Yes

↳ Mercy / forgiveness / tolerance:

– Yes

↳ Generosity / charity:

– No

↳ Selflessness / selfless giving:

– Yes

↳ Righteousness / moral rectitude:

– Yes

↳ Ritual purity / ritual adherence / abstention from sources of impurity:

– No

↳ Respectfulness / courtesy:

– Yes

↳ Familial obedience / filial piety:

– No

↳ Fidelity / loyalty:

– Yes

↳ Cooperation:

– Yes

↳ Independence / creativity / freedom:

– No

↳ Moderation / frugality:

– No

↳ Forbearance / fortitude / patience:

– Yes

↳ Diligence / self-discipline / excellence:

– Yes

↳ Assertiveness / decisiveness / confidence / initiative:

– No

↳ Strength (physical):

– No

↳ Power / status / nobility:

– Yes

Notes: The group is organized by women's circles. The first and second women's circles created in the late 1980s have more power and women from these circles received more respect than newer members. Although power is not institutionalized it exists and it is evident when ritual activity is organized. Women with more power would initiate and organize rituals, while participants with less power may be helpers or observers of the activities. There is also power displacement. Even though Antonio Velasco Piña, as the author and intellectual authority of the groups, holds the most amount of power, it is evident in the field that the women appointed by him would hold the most amount of power.

↳ Humility / modesty:

– Yes

↳ Contentment / serenity / equanimity:

– Yes

↳ Joyfulness / enthusiasm / cheerfulness:

– No

↳ Optimism / hope:

– Yes

↳ Gratitude / thankfulness:

– Yes

↳ Reverence / awe / wonder:

– Yes

↳ Faith / belief / trust / devotion:

– Yes

Notes: Even though it is clear that Regina is a fictional character, participants and readers of the book, still believe in Regina as a historical character. Antonio Velasco Piña used the name of Regina Teuscher to name the protagonist of the story. Regina Teuscher was one of the few photos shown in the media of dead students after the student massacre in Tlatelolco, Mexico in 1968. Although this Regina existed, there is no evidence that she was the same as Velasco Piña's character. At the beginning of the creation of the circles in the late 1980s, women from the group were confronted by the Teuscher family. The Teuscher family never recognized the character of the novel as their own daughter.

↳ Wisdom / understanding:

– Yes

↳ Discernment / intelligence:

– Yes

↳ Beauty / attractiveness:

– No

↳ Cleanliness (physical) / orderliness:

– Yes

Notes: General cleanliness. However, it is not important for the group.

↳ Other important virtues advocated by the religious group:

– No

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– No

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– No

Notes: Although it is not a requirement, some people would fast before the night vigil on October second.

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– No

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Does membership in this religious group require painful physical positions or transitory painful wounds:

– No

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Does membership in this religious group require self-sacrifice (suicide):

– No

Notes: It does not require self-sacrifice, but it is founded in the idea and story that Regina self-sacrificed herself.

Does membership in this religious group require sacrifice of property/valuable items:

– No

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Yes

Notes: The main time sacrifice is for the October 2 ritual. The ritual starts on October 1st and practitioners are expected to be awake and performed ritual activities throughout the night until October 2nd. Some selected practitioners will continue the ritual and finish on the eve of October 2nd. However, some practitioners would also be very involved in walking pilgrimages and volunteer time to organize and attend those walks throughout the year.

Does membership in this religious group require physical risk taking:

– Yes

Notes: Since the October second ritual is a night vigil outside of Mexico, and people drive in and out of the town, we can consider sleep deprivation as an unintended risk that is required. Some practitioners sleep naps throughout the night, but most ritual specialist stay awake for around 48 hours.

Does membership in this religious group require accepting ethical precepts:

– No

Does membership in this religious group require marginalization by out-group members:

– No

Does membership in this religious group require participation in small-scale rituals (private, household):

– Yes



What is the average interval of time between performances (in hours):

Performances here refers to small-scale rituals.

– Hours: 8766

Notes: The large-scale ritual is annual.

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– Yes



On average, for large-scale rituals how many participants gather in one location:

– Number of participants: 200

↳ What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

– Average interval [hours]: 24

↳ Are there orthodoxy checks:

Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

– Yes

Notes: The ritual specialists are senior group members.

↳ Are there orthopraxy checks:

Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

– Yes

Notes: The annual ritual has usually an order of activities that ritual specialist complete. There is general integration of the whole ritual community and everyone can participate, but it is through the verbalization of organized activities, songs, and stories.

↳ Does participation entail synchronic practices:

– Yes

Notes: For both the annual ritual of October second and "sacred walks" throughout the year, ritual practice is synchronic. Although most practitioners would gather in the same place in Mexico City to participate, in different instances, practitioners from other regions of Mexico or even outside of Mexico have participated at the same time. For example, there are some women that participated from Spain and France who performed their rituals on a smaller scale in their countries. Another example is when a woman from northern Mexico could not join the "sacred walks" and created routes to organize "sacred walks" in her hometown. She invited Antonio Velasco Piña to approve the routes and then she synchronized with the calendar created in Mexico City.

↳ Is there use of intoxicants:

– No

Notes: Not only intoxicants are not present, but women from the "reginistas" are against any substance abuse during the rituals and generally in life. Some "reginistas" have stories of seeing other spiritual groups dealing with addiction or alcoholism and as a response they reject all substances that alter mind and body.

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– No

Does the group employ fictive kinship terminology:

– Yes

Notes: Kinship was created with the first circles of women. Today, those women are in their 60s and they call themselves "abuelas" (grandmothers). This idea is emulating indigenous practices of respect toward the elderly. However, they are not indigenous.

↳ Fictive kinship terminology universal:

– No

Notes: This is one of the most important categories, since the religious group based most actions, ritual activity and belief in the fictional novel "Regina. Dos de octubre no se olvida".

↳ Fictive kinship terminology widespread:

– Yes

Notes: Kindship is widespread orally, from older practitioners to new ones. In addition, when Antonio Velasco Piña created the first circle he created with it a kinship network in which the women that were invited first received more power. Since 2010 some "reginistas" started calling themselves "abuelas" (grandmothers in Spanish), making reference to only to their age, but to the wisdom and position of power, they were gaining as elders of the community.

↳ Fictive kinship terminology employed but uncommon:

– Yes

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– Other [specify in comments]

Notes: They are organized into "circles". People in smaller groups are part of a circle and in bigger rituals, all "circles" get together. Each circle has the presence of one appointed woman, who is in charge of their own circle. When the woman is in capacity and has enough ritual knowledge they can create their own circle by recruiting participants. This association received the formal name of "circuitos cuadrados de Regina" (squared-circles or Regina), making reference to balancing the feminine (represented by circles) and masculine (represented by squares) energies.

Welfare

Does the religious group in question provide institutionalized famine relief:

– No

Is famine relief available to the group's adherents through an institution(s) other than the

religious group in question:

– No

Does the religious group in question provide institutionalized poverty relief:

– No

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– No

Does the religious group in question provide institutionalized care for the elderly and infirm:

– No

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– No

Education

Does the religious group provide formal education to its adherents:

– No

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– No

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– No

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Notes: Members of the group interact with the Mexican cultural elite. This elite has a medium institutional organization that is sustained through federal and local governments in Mexico. It is well known that Antonio Velasco Piña was a friend and received help from the Mexican novelist Laura Esquivel. Some of Velasco Piña's friends and supporters of "Regina", although not "reginistas" themselves also had positions of power within the cultural elite.

Public Works

Does the religious group in question provide public food storage:

– No

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– No

Does the religious group in question provide water management (irrigation, flood control):

– No

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

– No

Does the religious group in question provide transportation infrastructure:

– No

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– No

Taxation

Does the religious group in question levy taxes or tithes:

– No

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– No

Enforcement

Does the religious group in question provide an institutionalized police force:

– No

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– No

Does the religious group in question provide institutionalized judges:

– No

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– No

Does the religious group in question enforce institutionalized punishment:

– No

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– No

Does the religious group in question have a formal legal code:

– No

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– No

Warfare

Does religious group in question possess an institutionalized military:

– No

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– No

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– No

Written Language

Does the religious group in question possess its own distinct written language:

– No

Notes: Although the group does not possess its own language, it is important to remember that it possesses a written body of literature through Antonio Velasco Piña's literary work that is distinct to this group.

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– No

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: The books written in Spanish by Antonio Velasco Piña, and that constitute the main body of "sacred" texts for this group have institutional support from cultural institutions in Mexico, from editorials that mass-print the books to cultural centers where the work is presented.

Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: The group has a calendar with annual events and rituals. The calendar changes every year. The annual ritual is always made on October 2, and the other rituals, gatherings, and pilgrimages vary year to year.

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– No

Food Production

Does the religious group in question provide food for themselves:

– Yes



Please characterize the forms/level of food production [choose all that apply]:

– Other [specify in comments]

Notes: Usually, when food is involved it is because group members cook or when they organized and paid for others to provide food to them. Food is usually Mexican, like tamales, atoles, chocolate. In some cases, after the October second vigil people from the Aldea de los Reyes, who are not "reginistas" provides food inside the Church to the "reginistas". When I asked why people provided food, one "reginista" told me the community of the town were

grateful to them because after the October second ritual they give money donations to the Church and town. Since the "reginistas" started coming to Aldea de los Reyes, the Church has been remodeled with new hard wood floors, new roof, and chairs. Food is something that connects the community of Aldea de los Reyes to the "reginistas"

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

– No

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