

Contents

<i>List of Figures</i>	vii
<i>List of Tables</i>	ix
<i>Notes on Contributors</i>	xi

Introduction	1
<i>Harald E. Braun and Jesús Pérez-Magallón</i>	

PART I: THE CONSTITUTION OF IDENTITIES IN THE HISPANIC BAROQUE

1	Person and Individual: Baroque Identities in Theology and Law <i>Bartolomé Clavero</i>	17
2	Towards a Constructionist Essentialism: Critical Race Studies and the Baroque <i>Ruth Hill</i>	35
3	Higher Education, “Soft Power,” and Catholic Identity: A Case Study from Early Modern Salamanca <i>Harald E. Braun</i>	55
4	“The People of the King”: Autonomy and Collective Identity in Coyaima <i>Renée Soulodre-La France</i>	75

PART II: HISPANIC BAROQUE: RELIGION, POLITICS, SOCIETY

5	Baroque Religion in Spain: Spanish or European? <i>Henry Kamen</i>	95
6	The Baroque and the Influence of the Spanish Monarchy in Europe (1580–1648) <i>José Javier Ruiz Ibáñez</i>	113

7	Rethinking Identity: Crisis of Rule and Reconstruction of Identity in the Monarchy of Spain <i>Pablo Fernández Albaladejo</i>	129
8	The Preacher Feeds and the Sermon Soothes: Body and Metaphor in Jesuit Preaching <i>Carlos-Urani Montiel and Shiddarta Vásquez Córdoba</i>	151
PART III: THE URBAN WORLD AND THE HISPANIC BAROQUE		
9	The Creole Metropolis <i>Manuel Lucena Giraldo</i>	171
10	Foreign Communities in the Cities of the Catholic Monarchy: A Comparative Perspective between the Overseas Dominions and the Crown of Castile <i>Manuel Herrero Sánchez</i>	187
11	Writing Madrid, Writing Identity: A Spatial Dialogue between the Seventeenth and Eighteenth Centuries <i>Jesús Pérez-Magallón</i>	205
12	The City and the Phoenix: Earthquakes, Royal Obsequies, and Urban Rivalries in Mid-Eighteenth-Century Peru <i>José R. Jouve Martín</i>	219
13	The Imagery of Jerusalem in the Colonial City <i>Patricia Saldarriaga</i>	237
PART IV: NEO-BAROQUE APPROACHES TO IDENTITY		
14	Elegies for a Homeland: A Baroque Chronicle, a Marxist Critique, and Conflicting Identities in Colonial Guatemala <i>W. George Lovell</i>	255
15	Neo-Baroque Catholic Evangelism in Post-Secular Mexico <i>Kristin Norget</i>	273
16	La Fiesta de Santo Tomás as a Technology of Culture: Memory, Carnival, and Syncretism in the Modern Guatemalan Identity <i>Anabel Quan-Haase and Kim Martin</i>	291
	<i>Index</i>	307