

HUMANITIES INSTITUTE

LATIN AMERICAN HISTORY – 19th Century

Susan Smith Nash, Ph.D.

Overview The nineteenth century in Latin America was pivotal because it was marked by waves of revolt and then independence from Spain, France, Portugal, England, and the Netherlands. The resulting destabilization gave rise to pulses of conflicts throughout the century, almost always over control of trade, territory, and resources. Latin America's contributions to science and technology are often overlooked because they form a continuum with other countries and cultures, or have been appropriated and overshadowed by their partners. The Catholic Church had a complicated role in the independence movement and then the conflicts of territory, trade, and political influence. On the one hand, the Church collaborated with the independence movement. Later, the Church often played a role in helping the families with power maintain control of assets, influence, and political power. But, upon careful examination, it is clear that Latin America has contributed in many ways. After that, art was used to communicate value systems, beliefs, and practices.

POLITICAL HISTORY

GOVERNMENT

Republics: After Simon Bolivar inspired uprisings throughout Latin America, the newly formed Republics were ruled in a system of government that had a parliament, a president, and ministry of justice. Although there were elections, not everyone had a right to vote (slaves, indigenous, and women could not vote), and so what resulted was a replica of previous domestic power structure, and the same elite families continued to hold the reins of power.

Military Dictatorship: Latin America saw the rise of a unique kind of isolationism that expressed itself through military dictatorships. One of the most celebrated was that of Solano Lopez of Paraguay, the protagonist of "Yo, El Supremo" (I am the Supreme One) by Agosto Roa Bastos (the Gabriel Garcia Marquez of Paraguay). The military dictatorships were isolationist and nationalistic, and they often plunged into suicidal wars rather than compromise.

Utopian Settlements: Elizabeth Nietzsche, the sister of Friedrich Nietzsche, was one of several utopian thinkers who decided to leave what they considered to be a "degraded" Europe, and to establishments in Latin America that would allow them to maintain their vision of purity (of race, religion, or odd belief system). Elizabeth Nietzsche's dream of an all-white utopia in Bolivia ended in disaster. On the other hand, the Mennonites in the Chaco and in Mexico survived and, in some cases, thrived.

Discussion/Questions

The new republics forged by Simon Bolivar and his followers were portrayed as something absolutely new. However, there were many aspects of the government that were not new at all, and the ruling elites, the creoles, continued to be in power. Describe the pros and cons of keeping the ruling elite in power.

Readings

Altman, Ida, Sarah Cline, and Juan Javier Pescador. (2002) *The Early History of Greater Mexico*. Upper Saddle River, NJ: Prentice Hall.

Bethell, Leslie. (1985). *The Cambridge History of Latin America, Volume 3*. Cambridge: Cambridge UP.

Maolain, Ciaran O., ed. (1985) *Latin American Political Movements*. Harlow: Longman.

Rossi, Ernest, and Jack C. Plano. (1980) *Latin American Political Dictionary*. Santa Barbara, Calif.: ABC-Clio.

Sharer, Robert J. and Loa P. Traxler (2006) *The Ancient Maya* Palo Alto, CA: Stanford UP.

MILITARY

Raiding: Indians were renowned for their “raids” in which a group would attack a settlement, generally setting fire to the homes, killing the men, sometimes kidnapping women, and almost always taking scalps. It was a tactic so brutal that it inspired terror in the settlers and made them demand military protection.

False Flag: Groups that wanted to cast the blame on others or to provoke a war between two countries would often disguise themselves as members of another group as they attacked and performed war crimes (killing civilians, stealing their goods). Examples of this took place in northern Mexico as whites would dress up as Indians in order to blame them for attacks on stagecoaches and trains carrying gold.

Civilians as Targets: In the Spanish-American War, the military deliberately attacked civilian targets in order to break their spirit, and to break up any centers that were doubling as military hubs. Considering civilians targets is often legitimized in a setting where the civilians are also using guerrilla tactics.

Blockades: A foreign navy would attack all boats seeking to enter or leave a particular port, resulting in privation for the people as they ran out of food, supplies, and ways to earn a living. The blockades were particularly effective in the Spanish-American War because they did not allow munitions to enter, resulting in poorly outfitted Spanish troops.

Privateers: Privateers were pirates with a license to steal, granted by governments and the crown (English and French in particular) to attack Spanish galleons in order to rob them of their gold (and young men) to bolster their finances and troops (seamen). They were very effective in the Caribbean and in Baja California.

WARS

Wars of Independence: The first war of independence took place in Haiti, and started as an anti-slavery and anti-colonial insurrection by self-liberated slaves. The Haitian Revolution, which ended in 1804, was highly lauded by the French philosophes, as well as by Simon Bolivar, who recruited Haitian soldiers to help him fight to liberate Venezuela from Spain. Bolivar, with the help of various generals, travelled from country to country, attacking the Spanish centers of government. Bolivar’s notions were enthusiastically received because they meant that the “criollos” of the various nations could throw off the shackles of Spain (and no longer have to pay the 20% tax (la quinta)), and could control the countries and the resources directly. What at first seemed to promise a solution actually destabilized many countries and triggered civil wars and uprisings. It also changed the role of the Catholic Church and made it more overtly political, as the church and its resources were marshalled into supporting the local elites / criollos. The wars of liberation began in Venezuela, to be followed by Mexico, Ecuador, Peru, Central America, and Bolivia.

Civil Wars: After the rule of Spain was cast off, not surprisingly, a number of bloody turf wars arose over control of territory, trade, and resources. They took place throughout the nineteenth century, and many of the countries had several episodes of civil wars, as the warring factions were never completely content with the territory and resources they controlled. The first civil war took place in Colombia, and it had several episode. A Uruguayan civil war was triggered by the desire to control trade and competition with Argentina and Brazil, as well as to control the rivers (and trade). It gave rise to larger, more regional wars. The Chilean civil war involved European interests and was motivated by the newly discovered mineral resources, and the opportunity to take advantage of a newly weakened Bolivia (which at one point extended to the Pacific Ocean). Central America, which united under the Captaincy General of the New Spain (Costa Rica, El Salvador, Honduras, Nicaragua, Guatemala), fragmented into individual countries, which virtually assured control by a few dominant families, ease of corruption, and widespread poverty of the masses.

Mexican-American War (1848): Triggered by the corrupt and incompetent General Santa Ana, this war had disastrous consequences for Mexico as it lost approximately 50 percent of its territory; all of what had once been a part of “New Spain” with the capital in Santa Fe, New Mexico, north of the Rio Grande River.

French-Mexican War (1861-1867): The French, like citizens of other nations, took advantage of Mexico’s independence in 1821 and the sudden opening of the borders to French emigrants. Later, in the 1860s, Maximilian I of Mexico allied himself with France. The French left many cultural impressions on Mexico, particularly in architecture, music, and cuisine. However, the French over-reached and invaded Mexico, resulting in bloody battles. Perhaps the most famous was the Battle of Puebla, which took place on the 5th of May (Cinco de Mayo), in which Mexican peasants defeated the French forces.

Uprisings: Extreme social inequality following independence resulted in a number of uprisings, as the elites (criollos) who controlled the lands after independence from Spain refused indigenous and poor to have access to land.

Brazilian Ragamuffin: The cattle ranchers of the south wanted to secede from the Brazilian nation because they were charged high taxes, which made their primary product, dried beef, uneconomic compared with that of Argentina. Their uprising was put down after much bloodshed.

Argentine Conquest of the Desert: Settlers of European descent fought the indigenous peoples of Patagonia in order to control the fertile territory which was converted into the breadbasket of South America. It is generally considered a genocide and it took place in the 1870 until 1884.

Comanche-Mexico / Apache-Mexico / Yaqui Wars: Mexican settlers wished to utilize the lands in Northern Mexico controlled by the Comanche, Apache, and Yaqui Indians. The battles were brutal and genocidal. As in the United States to the north, the Indians who were not killed were captured and deported (“resettled”), this time to the Yucatan.

Triple Alliance War (Paraguay – Argentina – Brazil): The most brutal of all the Latin American wars, which essentially reduced Paraguay from an important trade center to a massively depopulated and increasingly isolationist nation under the control of a series of repressive dictatorships. The war was fought from 1864 – 1870 in order to further control the River Plate area of Paraguay, Argentina, and Brazil in order to have a direct access to the Atlantic Ocean through the Parana River. Before the war, Paraguay was prosperous due to control of trade along a massive system of rivers. However, President Solano Lopez’s military tactics were disastrous, and the death toll was more than 400,000 people. Paraguay lost 70% of its male population and important territory to Argentina and Brazil.

Spanish American War (Cuba and Puerto Rico) – 1898: Famously referred to by President Theodore Roosevelt as a “bully war” (meaning a good little war), the battles were vicious and both sides committed atrocities, while troops were riddled by tropical diseases. The result was that Spain lost control of Cuba, Puerto Rico, Guam, and the Philippines, which came under the control of the United States.

Discussion/Questions

1. Simon Bolivar, the Liberator of Latin America, led campaigns for independence from Spain. It happened at a moment when the philosophical mindset was ripe for change, as well as economic conditions. Describe how and why the monarchy of Spain lost its influence, while the families and traditional “criollo” encomenderos were actually more powerful than ever. Describe the economic benefits to the encomenderos and the role of the Catholic church.

2. Privateers were pirates who were legitimized by the monarchies of England or France, and as such, they were both economic and military agents of change. Many fortunes were made because the privateers were able to keep a part of the cargo that they seized. However, there were complaints from many the ethics of augmenting the Navy in this manner. What would you find morally or ethically problematic about using privateers when you do not have enough money to equip a navy?

Readings

Cartwright, Mark. "Aztec Warfare" Ancient History Encyclopedia, 2015.
https://www.ancient.eu/Aztec_Warfare/

Cartwright, Mark. "Inca Warfare" Ancient History Encyclopedia, 2016.
https://www.ancient.eu/Inca_Warfare/

Holden, Robert H. *Armies without Nations: Public Violence and State Formation in Central America, 1821–1960*. New York: Oxford University Press, 2004.

Johnson, John J. *The Military and Society in Latin America*. Stanford, CA: Stanford University Press, 1964.

Scheina, Robert L. *Latin America's Wars*. 2 vols. Washington, DC: Brassey's, 2003.

Smith, Scott S. *Simon Bolivar: Liberator of Latin America*. Access Heritage. 2017.
<http://www.militaryheritage.com/bolivar.htm>

SOCIAL HISTORY

SOCIAL STRUCTURE

Independence: Social hierarchies stayed in place, even with the gaining of independence from Spain. The only major change was that there tended to be more social mobility among the middle class and the professions (medicine, accounting, engineering, etc.).

Roman Catholic administration of Class: Class was essentially race-based, and it was determined at birth. It was entered in the records of birth by the local Roman Catholic clergy. Thus, if you were determined to be a "criollo" (European descent born in the New World) by the clergy you enjoyed better social standing than if you were considered a "mestizo" (mixed race). Your race directly determined your opportunities in life. There was a very clear hierarchy, which consisted of European, Indigenous, African, and mixed race peoples.

African Slaves: The survivors of the inutterably cruel "Middle Passage" voyage on a slave ship from Europe to the United States, the slaves had no rights whatsoever, and were considered, by society to occupy the lowest rung. They had no freedom, no rights, and could be beaten and otherwise mistreated with impunity. The legacy of slavery means that despite the fact that countries such as Brazil have declared themselves to be colorblind and that there is equal access for all, there still exists a kind of tacit racism that results in exclusion.

Discussion/Questions

If you found yourself recently captured from your home in West Africa, dragged to a large wooden ship where you were chained to a wall in the sickeningly dirty quarters below decks, fed very little, and abused daily, just to be sold as a slave to a West Indies, Brazilian, or coastal plantation, would there be any hope for you? As a slave, what was your position in society? If you escaped and invented a false identity as a freedman, could you ascend in society? How? What would you have to do? If you had children with a "criolla" woman of European descent, would your children have any hope of ascending the social hierarchy? What would they have to do? Could establishing a flourishing and profitable business help you? Could learning to read, write, and produce eloquent writings in support of the church or a head of government help? What would you have to do?

Readings

Marini, Raay M. *America Latina, Dependência e Integração* (Sao Paulo: Editora Brasil Urgente, 1992), pp. 141–149.

Moneta, Carlos. "The Latin American Economic System as a Mechanism to Control Conflicts," in Michael A. Morris and Victor Millán (eds), *Controlling Latin American Conflicts: Ten Approaches* (Boulder, CO: Westview Press, 1983), pp. 99–116.

Vich, Victor. *El Discurso de la Calle* (Lima: Instituto de Estudios Peruanos, 2001), pp. 169–186.

Williamson R.C. *Social Structure and Change: Latin America and the World*. In: *Latin America*. Palgrave Macmillan, New York. 2006.

GENDER RELATIONS

Women at home; men at war: The traditional roles of women and men were reinforced during the wars of independence throughout Latin America. Women stayed at home to take care of children and other family members. Girls were trained to take care of the home, and at least one of the girls was expected to not marry, but to stay behind in order to take care of aging parents.

Women's entrepreneurship: The "Chola" market women in Bolivia and Peru who are easily recognizable with their bowler hats, bright shawls, and long skirts. In the altiplano of Bolivia and Peru, men tended to work in the mines, while women worked at home and in raising children. However, roles expanded and women organized small businesses; often fruit stands, vegetable stands, handcrafted items, woven goods, and more at the local "mercado" (market). The roles were well described in costumbrista fiction. One such work, "La Nina de Sus Ojos" (The Apple of Her Eye), by Bolivian author Antonio Diaz Villamil, revolved around the dreams of social mobility of one such "chola" marketwoman and her desire that her daughter be considered of high social class.

Women in the arts and education: Women reformers such as the educator and poet Gabriela Mistral (Chile) worked tirelessly to reform the educational system to expand the rural school system and to provide more opportunities for girls to obtain an education and for women to become teachers and professors.

Discussion/Questions

Women started assuming the role of educator for individuals outside the immediate family in the nineteenth century. Women such as Gabriela Mistral fought hard for the right of girls to have an education and to become teachers, school administrators, and more. What are some of the advantages of having educated girls and women?

Readings

Chant, Sylvia. *Women and survival in Mexican cities: Perspectives on gender, labour markets and low-income households*. Manchester, UK: Manchester University Press, 1991.

Chant, Sylvia H., and Nikki Craske. *Gender in Latin America*. New Brunswick, NJ: Rutgers University Press, 2003.

Foster, David William. *Gay and Lesbian Themes in Latin American Writing*. Austin: University of Texas Press, 1991.

Klein, Cecelia F., ed. *Gender in Pre-Hispanic America: A symposium at Dumbarton Oaks*. Washington, DC: Dumbarton Oaks Research Library and Collection, 1996.

ECONOMIC HISTORY

INNOVATION

Music and Dance: Many dances and songs which were previously suppressed under Spanish rule as being subversive became lively and energetic celebrations of cultural heritage and national identity. For

example, the Jarabe Tapatío (Mexican hat dance), is a folkloric dance that includes elements of courtship and the music is performed by mariachis. It was banned because it was considered challenging to the Spanish rule, but after independence quickly became a symbol of nationalistic pride, not only for the dance and the music, but also for the dance costumes themselves, which include the “china poblana” (brightly embroidered and beribboned skirts and blouses), and the “charro” men’s outfit with silver button-lined pant legs and bedecked sombrero.

Innovative forms of government (isolationist military dictatorship): The isolationist military dictatorships that emerged in some countries while there was still some euphoria of independence from Spain were innovative in their willingness to completely wall off their country in the attempt to be self-sufficient. The result was both hyper-nationalism and corruption, as smuggling and trafficking of contraband were secretly sanctioned by the dictator. The dictatorship preserved national identity, but in the end, was pernicious in that it allowed the country to be led into disastrous wars.

Rubber: During the 19th century, innovations in the collecting and harvesting of latex from the rubber tree led to a tremendous boom in the Amazon rain forest in Brazil, Ecuador, Colombia and also parts of Peru, such as Iquitos. The process allowed clothing to be waterproofed, and later for tires to be developed. The “Rubber Barons” developed highly labor-intensive rubber plantations and forced Indians to tap the latex from the trees. New, more productive hybrids of rubber trees were created, leading to even more production. The innovations were eventually the undoing of the Brazilian rubber industry, because they were adopted in Southeast Asia, where they thrived, creating competition.

Indicator Minerals / “Pathfinders”: Geochemists found that, using new technologies, there were “indicator minerals” or “pathfinders” that could be used in the exploration of gold and silver. These minerals were typically ones with zinc, cobalt, arsenic, or mercury and they led to new discoveries in areas that had been given up as depleted in Bolivia, Mexico, and Peru.

Mining Processes: The Chilean mining industry was a world leader in developing the ability to mill rock into very fine particles that could then be used in new chemical processes, such as the cyanide process, which allowed fine-particle gold to be extracted.

Discussion/Questions

The ongoing influence of the European invaders resulted in a tremendous fusion of cultures. Many of the activities of daily life were deeply affected, such as dress, customs, dance, and music. Describe some of the innovations of Colonial times that reflected a fusion of cultures.

Readings

Galeano, Eduardo. *Las Venas Abiertas de America Latina*. 1971.

Klein, Herber. *African Slavery in Latin America*. 1986.

Leon-Portillo, Miguel. *The Broken Spears: The Aztec Account of the Conquest of Mexico*. 1959.

Mann, Charles C. *1491: New Revelations of the Americas Before Columbus*. 2005.

Nouzeilles, Bagriella, and Graciela Montaldo, eds. *The Argentina Reader: History, Culture, Politics*. 2002.

Restall, Matthew. *Seven Myths of the Spanish Conquest*. 2003.

Wood, James (ed). *Problems in Modern Latin American History: Sources and Interpretations*. 3rd Edition. Rowman and Littlefield, 2009.

TRADE

Free Markets: One of the primary appeals of independence to the elite in Latin America was that they could have a free market. They would no longer have to trade exclusively with Spain, nor would they have to pay “la quinta”, or the automatic 20% tax. The elite saw that they could potentially make significant profits if they could freely trade their products, set prices based on supply and demand, and avoid the obligatory tribute, or tax system.

Protectionism / Military Dictatorship: After a few years of independence some new republics, such as Paraguay, fell under the thrall of a powerful military dictatorship, with a charismatic narcissist dictator holding forth. In many of the military dictatorships, contact with the outside world was considered suspect and destabilizing. So, free trade was discouraged, and the country’s economy isolated itself behind a wall of tariffs and import restrictions. The result on the economy was ultimately negative, since companies could not generate enough surplus to reinvest and grow.

Communism and Socialism / Utopian Settlements: Latin America was also the location of new experiments in socialism and communal ownership. While many of the settlements were founded by religious groups, such as the Mennonites, others created settlements that were focused on trade within small, exclusive groups, and there was suspicion of outsiders. Most were unsustainable because they were undercapitalized, did not have enough technology to grapple with the realities of the climate, and were crippled by bad leadership.

Discussion/Questions

In the 19th century, the leaders of countries like Paraguay believed that isolating their populace from the outside world would strengthen it and make it less likely to be corrupted by outside influences. Import restrictions stimulated the production of import substitutions, such as the hand-tatted “spiderweb lace” (called “ñanduti” in native Guaraní) and other artisan items. However, there were several disadvantages to isolationism. Please describe a few of them.

Readings

Bulmer-Thomas, Victor. (2006) *The Cambridge Economic History of Latin America: Vol, 2, The Long Twentieth Century*. Cambridge: Cambridge UP.

Bulmer-Thomas, Victor. (2003) *The Economic History of Latin America Since Independence*. Cambridge: Cambridge UP.

Cardoso, Eliana A., and Ann Helwege (1995) *Latin America's Economy: Diversity, Trends, Conflicts*. Cambridge, MA: MIT Press.

Machajewski, Sarah. (2016) *The Ancient Inca Economy*. Rosen Publishing Company.

Santiso, Javier, and Jeff Dayton-Johson (2012) *The Oxford Handbook of Latin American Political Economy*. Oxford, England: Oxford UP.

CULTURAL HISTORY

SCIENCE

Panama Canal: After more than 50 years of surveying and planning, the Panama Canal construction began in 1881, with a workforce of more than 40,000 individuals. The project was plagued by setbacks and scandals, and was finally abandoned. The United States took over, and completed the work in 1913. A total of 75,000 people worked on the project, and almost 6,000 died of tropical diseases and accidents. The project, which was largely designed during the 19th century, was one of the wonders of the world, and was of extreme economic and strategic value.

Railroads in Mexico: The railway system in Mexico featured some of the most advanced engineering in the world, and the Veracruz – Mexico City line that was inaugurated in 1873, was renowned for its mountain bridges, engineered track beds, and systems of controls. Financed largely by British, American, and French investors, the railway system consisted of more than 15,000 miles of in-service track by 1900.

Medicinal Plants: The medicinal properties of the coca leaf, grown primarily in Bolivia and Peru, were integrated into medicines and products used in 19th century United States and Europe. An influential paper by Dr. Paolo Mantegazza discussed its stimulating effects on cognition, which in turn stimulated the production of a number of patent medicines and tonics which included the liquid extract of the coca leaf.

Shipbuilding: Italian immigrants in the 19th century settled in Buenos Aires where they continued their practice of shipbuilding. In doing so, they developed innovative ships that were able to navigate rivers as well as oceans. The innovative designs, navigation equipment, and lightweight materials were groundbreaking for their time.

Chemical Engineering Processes: The demand for rubber to make impermeable footwear created a huge boom in the Amazonas part of Brazil, especially after the development of chemical processes involving sulfur and heat, called “vulcanization.” Vulcanization was first developed in the U.S., but Brazilian chemists further perfected it, which made it possible to export even more rubber from the Amazon region, without worrying about its oxidation.

Discussion Question:

The Industrial Revolution in Europe and the United States during the nineteenth century resulted in a demand for a number of raw materials and inputs that would help build machines and products. While simple agricultural inputs were often needed, there was a larger need for inputs that contributed unique attributes and represented a step-change in industrial efficiency and in the standard of living of the consumer. Rubber was one of those products. There were others as well. Select one product and analyze the reasons why scientific and technological innovation resulted in a multi-tiered economic boom associated with that product.

Readings

Bethell, Leslie. (1995) *The Cambridge History of Latin America*. Cambridge: Cambridge UP.

Fishburn, Evelyn, and Eduardo L. Ortiz (2004) *Science and the Creative Imagination in Latin America*. Institute for the Study of the Americas.

Hruby, Zachary X.; Braswell, Geoffrey E; and Oswaldo Chinchilla Mazariegos. (2014) *The Technology of Maya Civilization: Political Economy and Beyond in Lithic Studies*. London: Routledge.

Mays, L. (2010) *Ancient Water Technologies*. Springer Science & Business Media.

Saldana, Juan Jose. (2009) *Science in Latin America: A History*. Austin: U of Texas P

RELIGION

The Catholic Church often supported the Spanish or Portuguese rulers, which is one reason why the power base stayed intact for so many centuries. However, in the 1830s, when Simon Bolivar started to move through South America and country after country declared independence from Spain, many priests and representatives of the Catholic Church supported independence from Spain.

Mennonites: Religious persecution in Europe resulted in waves of emigration to Central and South America. While it never achieved the same intensity as in North America, the diaspora of diverse persecuted groups did result in clusters of different isolates, which include Mennonites and also Mormons.

Discussion/Questions

The Catholic Church had a complicated role in the independence movement and then the conflicts of territory, trade, and political influence. On the one hand, the Church collaborated with the independence movement. Later, the Church often played a role in helping the families with power maintain control of assets, influence, and political power. In those circumstances, how did the Catholic Church potentially escalate conflict?

Readings

Gumucio, Parker. Religion and Awakening in Indigenous People in Latin America. <http://journals.sagepub.com/doi/abs/10.1177/0037768602049001006>

Penyak, Lee M. Religion in Latin America. Orbis Books, 2007.

Popol Vuh. Sacred Book of the Quiche Maya. Translated with commentary by Allen Christiansen. Provo, Utah: Mesoweb Publications. 2002. <http://www.personal.psu.edu/abl128/PopolVu/PopolVuh.pdf>

PHILOSOPHY

Philosophes in the New World: The French Enlightenment deeply influenced Latin America, and the notions of self-determination, freedom, and liberty were deeply appealing to a group rebelling against old aristocratic orders (and concentration of power). Thus, Hidalgo, Bello, and Bolivar essentially evangelized the French Enlightenment throughout Latin America. The tangible first expression was in independence from Spain.

Miguel Hidalgo (1753-1811): Mexico. Miguel Hidalgo was a Roman Catholic priest and a brilliant strategist who not only led the uprising of the Mexicans against the Spanish, whose tariffs, crop controls, and restrictive rule resulted in poverty for peasant farmers, but also transformed the previously Spanish-aligned Catholic Church to something uniquely Mexican, and a powerful player in the development of a clear idea of Mexican identity. The Virgin of Guadalupe was given an even higher place of prominence and became the heraldic image (or battle flag), thus suborning at least on some level, the power, influence, and riches of the church.

Andrés Bello (1781-1865): Born in Venezuela, Bello embraced the ideas of Diderot, Rousseau and Voltaire which formed underpinnings of the French Revolution and then applied them to the situation in Latin America. He taught Simon Bolivar and participated with Bolivar in convincing the people of Venezuela to become independent from Spain.

Simón Bolivar (1783 – 1830): Venezuela. Simon Bolivar has achieved the reputation as The Liberator of Latin America, although he worked closely alongside the Argentine general Jose de San Martin and also Antonio Jose de Sucre (later the first president of Bolivia). Bolivar traveled throughout South America and encouraged individual countries to become republics. Unfortunately, most converted instantly into dictatorships, but the prevailing political philosophy was not of dictatorship, but of free societies with individual liberty and self-determination.

Positivism in Latin America: The 19th century, and its thrust toward Independence from Spain, rejected mysticism and intuitive knowledge. Instead, it focused on logical, mathematically-supported arguments, all of which were directed at giving individuals the freedom to make their own rational decision. This was a variation of the positivist writings of Auguste Comte, Herbert Spencer, and Ernst Haeckel.

Domingo Faustino Sarmiento (1811-1888): A prolific writer and the president of Argentina, Sarmiento's philosophy was deeply positivist and focused on the rational advancement of human society by means of technology and modernization. He was not a technocrat, and yet, his major Works, including *Civilization*

and Barbarism, point to the rational organization of human beings and their collective efforts to incorporate labor-saving technologies as the prime drivers and transformative forces of a society.

Jose Ingenieros (1877 – 1825): Ingenieros was a positivist philosopher in late 19th century and early 20th century Argentina, which saw the great rise of the middle class and the production of wealth, and the development of a city, Buenos Aires, with culture that rivaled and some cases outshone Europe. His focus was on the use of rational thought to improve the human condition, and he focused on individual responsibility to overcome what he considered “mediocrity.” In fact, his most famous work, *El Hombre Mediocre*, focuses on how to develop a code of values and ethics, and to truly differentiate oneself by being an Idealist. Those values would, when combined with actions and correct decisions, help one succeed in the world. His views were very popular as they encouraged upward social mobility and aspirational striving.

José Martí (1854-1895): Influenced by Bello and Bolívar, Martí was a Cuban writer, thinker, and philosopher who led the Cuban War of Independence. His philosophy is idealist and socialist, with a belief that the collective efforts of individuals can bring about a better world for all.

Discussion/Questions

Costumbristas recognized and documented indigenous cultures and folklore, along with mestizo traditions. The 20th century philosophers took it a step further and made a conscious effort to incorporate indigenous beliefs into a philosophical framework. Explain how the 20th century philosophers incorporated older ideas and traditions with the new ideas coming from Europe.

Discussion Question:

Along with a proliferation of newly formed independent states, 19th century Latin America experience a dramatic expansion of the number of writers who pointed to the responsibility of the individual to take responsibility for social change. Discuss positivism in the 19th century in Latin America.

Readings

Beorlegui, Carlos. *Historia del pensamiento filosofico latinoamericano: una busqueda incesante de la identidad*. Bilbao: Universidad de Deusto, 2006.

Chasteen, John Charles. *Born in Blood & Fire: A Concise History of Latin America*. New York: W. W. Norton & Company, 2011.

Gracia, Jorge J. E. *Hispanic / Latino Identity: A Philosophical Perspective*. Malden, MA: Wiley-Blackwell, 1999.

Gracia, Jorge J. E., ed. *Latin American Philosophy Today*. A Special Double Issue of The Philosophical Forum. Vol. 20:1-2, 1988-89.

Gracia, Jorge J. E.. *Philosophical Analysis in Latin America*. Dordrecht: Reidel, 1984.

Gracia, Jorge J. E., and Elizabeth Millán-Zaibert. *Latin American Philosophy for the 21st Century: The Human Condition, Values, and the Search for Identity*. Amherst, NY: Prometheus Books, 2004.

Mariátegui, José Carlos. *Seven Interpretive Essays on Peruvian Reality*. Translated by Marjory Urquidi. Austin: University of Texas Press, 1971.

Nuccetelli, Susana, Ofelia Schutte, and Otávio Bueno, eds. *A Companion to Latin American Philosophy*. Malden, MA: Wiley-Blackwell, 2010.

Portilla, Miguel León. *Aztec Thought and Culture: A Study of the Ancient Nahuatl Mind*. Norman: University of Oklahoma Press, 1963.

Salles, Arleen, and Elizabeth Millán-Zaibert. *The Role of History in Latin American Philosophy: Contemporary Perspectives*. Albany: State University of New York Press, 2006.

Sánchez Reulet, Aníbal. *Contemporary Latin American Philosophy: A Selection with Introduction and Notes*. Translated by Willard R. Trask. Albuquerque: The University of New Mexico Press, 1954.

ART

Self-portraits by indigenous and mestizo artists. The nineteenth century was a time of breaking away from Spain and Brazil, and also of creating a national identity. While the indigenous peoples were still denied access to the economy in significant ways, there was a tacit understanding that they were needed in order to attain critical mass in breaking away. They were also valuable soldiers and support in the battles for independence. There were also examples where the artists were able to obtain formal training, as in the case of Manuel Ocoranza, born in Uruapan, Mexico. His self-portrait shows influences of the philosophy of the Cuban Jose Marti, positioned as it is with the Castle of Chapultepec in the background.

Heroic depictions of battles. Romanticism began to supplant the neoclassicism of the colonial period. One of the most popular genres was that of the military painting, particularly that which showed valor in fighting for independence from Spain. Examples include Patricio Ramos Ortega's *Hand-to-Hand Fighting* (1862) (part of the Battle of Puebla series), and *Fusilamiento de Maximiliano, Miramon, y Mejia* (unknown artist, 19th century).

Costumbristas. Perhaps the most important artistic movement of the nineteenth century was that of the "costumbristas" whose focus was on the daily life and times in towns, villages, and among ordinary people. They were painted in realist style, and have come to be of great importance in understanding the social customs, traditions, and change of the societies of Latin America. The movement progressed in tandem with the development of the regional novel. Examples artists include Francisco Pradilla y Ortiz, Agustin Arrieta (Mexico), Juakin Pinto (Ecuador), and Prilidiano Pueyrredon (Argentina). Pueyrredón, whose father was the first president of the republic of Argentina, painted landscapes and portraits that capture the vastness of the Argentine pampas, and working people's connection to agriculture, ranching, and the construction of a dream.

Discussion/Questions

The French influence Latin American culture in many ways during the nineteenth century. Not only did the spirit of revolution result in a torrent of Romantic work, it also focused on other aspects of society that were not considered worthy subjects of art by the NeoClassicists who bulwarked the monarchies. In France, writers such as Zola started to write about the working class and even the underclass. In Latin America, the same emphasis on realism could be found, with an emphasis on authenticity and cultural history. The paintings that depicted everyday life and the customs and activities came to be known as "costumbrismo." It was as much as a philosophical statement (a refusal to idealize) as an aesthetic exercise. Describe costumbrista painting styles.

Readings

Baddeley, Oriana & Fraser, Valerie. *Drawing the Line: Art and Cultural Identity in Contemporary Latin America*. London: Verso, 1989.

Bailey, Gauvin Alexander. *Art of Colonial Latin America*. London: Phaidon 2005

Burke, Marcus. *Treasures of Mexican Colonial Painting*. Davenport IA: The Davenport Museum of Art 1998.

Fane, Diana, ed. *Converging Cultures: Art and Identity in Spanish America*. Exhibition catalog. New York: The Brooklyn Museum in association with Harry N. Abrams. 1996.

García Sáiz, María Concepción. *Las castas mexicanas: Un género pictórico americano*. Milan: Olivetti 1989.

New World Orders: Casta Painting and Colonial Latin America. Exhibition catalog. New York: Americas Society Art Gallery 1996.

Schiaffino, Eduardo, *La pintura y la escultura en la Argentina (1783-1894)*, Buenos Aires: Edición del autor, 1933.

Sullivan, Edward. *Latin American Art*. London: Phaidon Press, 2000. ISBN 978-0-7148-3980-6

Turner, A. (2013). *Sex, Myth, and Metaphor in Moche Pottery*. Dissertation for UC Riverside. <https://escholarship.org/uc/item/6pw774tr#page-9>

LITERATURE

Romanticism: Tied closely to independence, romantic fiction and epic poetry focused on establishing a sense of identity and acknowledging the groups that were often excluded by colonial rule. Examples include Domingo Sarmiento (Facundo, 1845, Argentina), Jorge Isaac (Maria, 1867, Colombia), Euclides de Cunha (Os Sertoes, 1902, Brazil), and Jose Fernandez (Martin Fierro, 1872, Argentina).

Revolutionary Essays: The philosophy leading to the French Revolution deeply influenced Latin Americans living and studying in France. They were inspired to bring their message to the various regions of Latin America, inspiring moves to break away from Spain and form independent nations. The most influential essays were written by Andres Bello and Simon Bolivar, who started in their native Venezuela and then traveled throughout Latin America. Later, Jose Marti of Cuba became an active force for independence and a peaceful future.

Literature of Resistance: The revolutionary essays had counterparts in other genres, especially novels and poetry. The main themes were utopian; the idea of independence from Spain, access and inclusion for previously excluded groups, and a peaceful future were characteristic features. Key literary figures include Jose Marti (Cuba), Ruben Dario (Nicaragua), and Clorinda Matto de Turner (Peru).

Costumbrismo: The Latin American correlate to literary realism in Europe (particularly in France (Zola) and England (Gissing)), Latin American “costumbrismo” focused on everyday life, including the customs (hence “costumbristas”), activities, manners, attitudes, and daily life. The genre became very important in Latin America, particularly in short stories and novels, and was often used later in the century and even into the twentieth century as a rallying cry for social reform movements. Important nineteenth-century costumbristas include Esteban Echeverria, whose *El Matadero* (The Slaughterhouse) gained fame and acceptance. Other important costumbristas include Jose Milla (Guatemala), Roman Vial (Chile), Jose Manuel Marroquin (Colombia), Jose Maria Vergara y Vergara (Colombia), Ricardo Palma (Peru), and Manuel Alonso (Puerto Rico).

Discussion/Questions

1. The desire for independence from Spain did not form in a bubble. Instead, many of the people who were involved such as Simon Bolivar had studied in France and were very influenced by both the philosophes and the early Romantic writing. When Simon Bolivar returned to Venezuela, he and others wrote with the goal of convincing people to break away. Which writings were influential, and how did they whip up enthusiasm?

2. Costumbrismo reflected an attitude of wishing to cherish and preserve the traditions of the local cultures, which was particularly pronounced after independence. Describe how costumbrismo helped countries develop a sense of idea and also of respect for their unique cultural heritage.

Readings

- Blaisdell, Bob. (2014). *The Dover Anthology of American Literature*. NY: Dover.
- Bloom, Harold (1994). *The Western Canon*.
- Drolet, Michael, ed. *The Postmodernism Reader: Foundational Texts*. New York, NY and London, UK: Routledge, 2003.
- Foster, Hal. *The Anti-Aesthetic: Essays on Postmodern Culture*. New York: New Press, 2002.
- Foster, Hal, Rosalind Krauss, Yves-Alain Bois, and Benjamin H. D. Buchloh. *Art Since 1900: Modernism, Antimodernism, Postmodernism*. New York: Thames & Hudson, 2004.
- Franklin, Wayne, and Philip F. Gura, Jerome Klinkowitz, Arnold Krupat, Mary Loeffelholz. (2011) *Norton Anthology of American Literature*, 8th edition. NY: Norton.
- Lentricchia, Frank (1994) *The Edge of Night*. NY: Random House.
- Nelson, Dana D., Joseph Csicsila, Shelley Fisher Fishkin, James S. Leonard, David Bradley, George McMichael (2010). *Anthology of American Literature*. Longman Publishers
- Rorty, Richard (1999) *Philosophy and Social Hope*. London: Penguin.
- Fiedler, Leslie. (1960) *Love and Death in the American Novel*.
- Gates Jr., Henry Louis. (1987) *The Signifying Monkey: A Theory of African American Literary Criticism*. Oxford: Oxford UP.
- Trilling, Lionel (1950) *The Liberal Imagination*. London: Secker and Warburg.